
إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ (القرآن)

“Verily this Qur’an guides you to that Path which is quite Straight ”(Al-Qur’an)

دَعْوَةُ الْقُرْآن

تفسير سورة يونس تا سورة عنكبوت

DA’WATUL QUR’AN

(Surah Yunus to Surah Ankaboot)

With Arabic Text

Urdu Translation and Commentry

by

Shams Pirzada (Rh.A.)

Vol. 2

English Translation by

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59, Muhammad Ali Road, Mumbai - 400003

Phone: 2346 5005

.....3rd Edition, Mar. 2005

.....1,000

Price Rs. 285/-

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name Of Allah, Most Gracious, Most Merciful.

PUBLISHER'S NOTE

Many many thanks to Almighty ALLAH that we are fortunate enough to be able to present the third Edition of English version of the second volume of **Tafseer Da'watul Qur'an** comprising Surah Yunus to Surah Ankaboot Second Ten Parahs (11 to 20).

Though the second Edition of this volume was produced by laser tipe setting, but this time we have made some altrations and taken full page for Arabic Taxt and translation insted of leaving half or quartar page as was done prviously. We have adapted special system, having left side pages for Arabic Text and Translation while right side pages for commentary. This at times leaves us with no choice but to leave some pages in full or part thereof in blank. One may question this method, however, the reader may find it very convenient.

We have tried our level best to improve the quality to the extent possiblity. All bet-terment be attributed to the Grace of AL-LAH, while I take full responsibility for any defects of whatsoever nature.

In fact, it is by the grace of Allah that we have been able to serve the cause of propa-gating Quraanic teachings, the sole objective behind establishing the *Idara*. We thank Him for His blessings in carrying out our duties in accordance with the objectives of *Idara* to present **Tafseer Dawatul Qur'an** in various languages i.e. Urdu, Marathi, Gujrati, Hindi, and English. The complete work of **Tafseer** (commentary) consists of three big volumes, which are already published in parts, in all

the above languages except Hindi as well as subsequent editions have also been brought out.

We consider the wide appreciation of this commentary by all sections as special privi-lege from ALLAH and hope further favours from Him in the task ahead.

Idara Da'watul Qur'an is a registered Trust. The foremost objective of which is to publish the translation of the Holy Qur'an with commentary in various languages and propagate it on a wide scale, so that the *dawah* of Qur'an and its message may reach as many people as possible, both Muslims and Non- Muslims. In view of this purpose the donation in lieu of the book is kept to mini-mum and the *Idara* makes no profit in ex-change. Those who bear the losses so incurred and assist us, are infact participating in the great service of Holy Qur'an, which is the need of the hour.

The late Maulana Shams Pirzada, author of this commentary and a friend of ours was renowned Islamic scholar and also the chair-man of the **Idara Da'watul Qur'an**.

By undertaking intense research he ren-dered this commentary originally in Urdu, which was then translated into simple and fluent English by late Abdul Karim Shaikh for the benefit of general readers. May ALLAH bestow His blessings upon both the scholars.

We also pray Allah to guide and help us further to spread these teachings and to serve the Holy Qur'an.

Mumbai 26th January. 2015

Siddique quraishi,
Secretary,
Idara Da'watul Quran.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, MOST GRACIOUS, MOST MERCIFUL.

Preface to Vol. II

We are grateful to Allah that He has enabled us to present to readers the second volume of Da'watul Qur'an. This volume comprises of parah (Parts) 11 to 20. In other words, two-third journey is over by Allah's grace and guidance, and the remainder to be traversed, depends to be completed under His guidance only. He takes service for His Book from whomsoever He wills, and makes even the most difficult task easy.

Qur'an is an extremely great and grand Book, which has changed the angles of view and thinking, polished man's intellect and common sense, filled man's heart with knowledge and trust, reformed characters and beautified men's faces. Then its circle of influence was not limited to the individual life only, but it also created a great revolution in the social life of men, and along with winning the hearts it conquered the palaces of the rulers. This universal revolution had taken place through the Qur'an only, when people had sincerely followed it and had stood up as its Da'ee -missionary. But later on when the Ummah's relationship with Qur'an grew weak, and people lost interest in either obtaining its knowledge or in following its teaching, then the decline of the Ummah started, and it has reached to such an extreme that a very large number of Muslims are now unaware of the very objective of the life; new things have entered into their beliefs; sunnah has given place to bid'at and meaningless practices; and moral cor-

ruption and evil practices have reached to such an extent that for them there has remained no distinction between Haram and Halal, and between lawful and unlawful. People have forgotten salat and have busied them-selves in sport, pastime and love of materialism. The result of this social corruption was that their reputation suffered and the morale of their enemies was raised. Anti-God forces overpowered them, and along with their life, property and honour, their faith also was endangered. The basic reason for all this is because their relationship with Allah's Book has grown weak. The Prophet (Sallal Lahu Alaihi Wa Sallam) had said: "Allah will raise high quite a number of nation by means of this Book and by the same means will Cause to fall quite a number of nations." -(Muslim -Kitab Fazailul Qur'an). In view of this reality the remedy of all ills of the Muslims is, that relationship with this Book should be made strong. Qur'an has stressed the necessity of holding the Divine Book firmly, and hadith has also emphasised this point :

وَقَدْ تَرَكْتُ فِيكُمْ مَالَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ - كِتَابَ اللَّهِ (مسلم كتاب الحج)

" I have left amidst you a thing, which, if you hold firmly, you would never go astray, and that is Allah's Book." -(Muslim Kitabul Hajj).

Holding the book firmly means to have

deep attachment with the Book; attempts should be made to understand it and to have its knowledge, and to live in this world in the light of its guidance. Therefore, today the utmost need is to make arrangements for understanding of Qur'an by the people, and they should be invited to return to Qur'an, its teachings and its guidance. In this dawah, the dawah of following the sunnah of the Prophet (Sallal, Lahu Alaihi Wa Sallam) is essentially included, for Qur'an invited people to follow the Prophet, and by disregarding the sunnah, man cannot learn the details of the commands of the Qur'an, then how can he act on them ?

In sum, the present circumstances urgently demand that the knowledge of Qur'an and the sunnah (authentic ahadith) should be made common, and men should be invited to follow them. We Are confident that the reform of this

Ummah will be achieved by these means only, by which means the earliest people of the Ummah were reformed. Tafseer Dawatul Qur'an, which is being published in Urdu, is also published in English, Marathi, Gujarati and Hindi, and it is an attempt in this direction only. May Allah Make it the Means of reform and guidance !

Brother Abdul Karim Shaikh has translated this volume in English from original Urdu Tafseer "Da'watul Qur'an" Vol.II. May Allah accept his efforts and bless him with best reward.

Shams Pirzada

chairman

Idara Da'watul Qur'an

23rd Rabiul Awwal 1412 H.

3rd oct.1991.

10-SURAH YUNUS (JONAH)

NAME: The name of Prophet Yunus (Jonah) appears in the Ayah (Verse) No.98. which gives the Surah its name.

TIME OF REVELATION: It is a Makkan Surah and from the topics discussed in it, appears that it must have been revealed in the middle of the Makkan period.

CENTRAL THEME: Removing the doubts of the rejecters of prophethood and divine revelation. The real message of Qur'an and the Prophet has been clarified and it is explained why it is true.

This Surah contains both the aspects-of warning and that of glad tidings.

ORDER OF THE VERSES: The Surah begins (Verses Nos. 1 and 2) with the point that the Qur'an is a Book of wisdom which has been revealed to man in order that he should inform them of the consequences that would accrue in the next world.

In Verses Nos. 3 to 70 the dawah of Qur'an has been clearly presented: that attention has been drawn towards those signs showing Allah as the one and only God and Lord which not only rightly guide the intellect but also touch the heart, and pondering over these signs the concept of the Hereafter also develops. Besides there is confirmation of the statement of the Qur'an and the divine revelation.

Along with presenting the positive aspect of the dawah, it also refutes the negative aspect, that is polytheism, denial of the Hereafter and denial of prophethood in a forcefully convincing way.

In Verses Nos. 71 to 93. the historical facts mentioned in the earlier Verses have been presented as an evidence of truth of the Quranic message, and a moral is drawn from the extremely adverse consequences of the rejecters of faith.

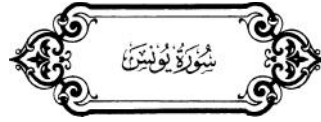
In Verses Nos. 94 to 103, the idolators are warned in the light of these events and realities, that the revelation of Qur'an is absolutely free from any doubt, therefore, before the respite for good behaviour granted to them expires, they should accept faith, else on its expiry and on the appearance of the Divine punishment, accepting faith at that time will be of no avail.

Verses Nos. 104 to 109; are the concluding part of the Surah, in which through the Prophet (Sallallahu Alaihi Wa Sallam) an unambiguous declaration is made that his religion is the religion of Monotheism and that only is the right path of truth and reality, those who will tread this path will benefit their own selves and those who will deviate from it will be doing so at their own cost.

10-SURAH YUNUS-(JONAH)

Verses (aayat) 109

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif. ¹ Laam. Ra. These are Ayaat (Verses) of the Book full of Wisdom².
2. Does it seem strange to the people that We have revealed³ to a man from among them that he should warn mankind and give good tidings to the believers that they have a true (sure) footing with their Lord? (On this) the unbelievers say: "Surely, this is an obvious magician"⁴.
3. Verily your Lord is Allah, who created the heavens and the earth in six days,⁵ then established Himself on the Arsh⁶ (Throne), administering all matters. There is no intercessor (with Him) save after His permission⁷. This very Allah is your Lord⁸, so worship only Him⁹. Will you not then receive admonition?
4. To Him only you all shall return; This is Allah's firm promise. Verily it is He who begins the process of creation, then will create again, so that He may justly reward¹⁰ those who believed in Him and performed Virtuous acts. As for those who rejected faith¹¹, there will be boiling drink and painful punishment for them, because of their disbelief.
5. It is He, who made the sun bright and the moon light¹², and fixed stages (phases) for it¹³, in order that you may learn the count of the years and calculation (computation)¹⁴. Allah did not create but in truth (with a purpose)¹⁵. He states in detail His revelation for the people who know¹⁶.
6. Verily in the alternation of night and day, and what Allah has created in the heavens and the earth, there are signs for the people who fear ALLAH¹⁷.

الرَّسْمِ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ①

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ
وَيُبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ
الْكَافِرُونَ إِنَّ هَذَا السَّاحِرُ مُبِينٌ ②

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأُمُورَ مَنْ شَفِيعٌ إِلَّا مَنِ
بَعْدَ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ③

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُو الْخَلْقَ ثُمَّ
يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ
وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَيِيمٍ وَعَذَابٌ أَلِيمٌ يَمَّا كَانُوا
يَكْفُرُونَ ④

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ
لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ
يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ⑤

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ
وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ ⑥

COMMENTARY

1. These are letters of the Arabic alphabets, and as we have explained in Note No.1 of Surah Baqarah, they hint at the special topics of the Surah. In this Surah, Alif points to Allah, or in other words towards the topics of monotheism which have occurred in various verses. Lam points to

لَا إِلَهَ إِلَّا اللَّهُ

La Ilaha Il-Lallahu, that is towards those topics which negate polytheism. Similarly 'Ra' points to Rububiyat i.e. Lordliness (Godliness) that is towards the topics which deal with Allah being the supreme Lord, for example in Ayah No. 3 it is stated: .,

ذَلِكُمُ اللَّهُ رَبُّكُمْ

"That is Allah is your Lord". and in Ayah No. 32- it says :

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ

"That is Allah is your real Lord"

When we say that these letters point towards special topics or specific topics of the Surah, we have not fixed any special or specific meaning of these letters, but that we only mean that they are mere pointers and that too in the context of the Surah only. This opinion about these letters is a safe proposition in as much as by adopting this line of thinking we are spared their wrong interpretations or saved from calling them some sort of a puzzle.

In the modern times of technological progress, some people having declared these letters as puzzle have given certain values to them according to Abjad and with the help of the computers have produced some startling mathematical results. Accordingly they have built up their argument, considering the figure 19 as very important on account of its occurring in Surah Al-Muddaththir :

عَلَيْهَا تِسْعَةَ عَشَرَ

"Over the Hell nineteen angels are appointed", But this argument is thrown overboard when we consider that this figure nineteen has occurred in connection with the angels of Hell, therefore it is for consideration whether it is a

means of blessing or a warning of doom. At another place in the Qur'an it is stated:

"That day eight angels will bear over them. Throne of your Lord" (Surah Al-Haqqah)

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ

Then why the figure 8 should not be considered most important? The fact of the matter is that the figure 19 has some important significance in the Bahai religion. Accordingly the Bahais have only 19 days in a month and their year has 19 months. Therefore, to revolve the Quranic Ayaat around the figure 19 or to argue on the importance of figure 19 with the help of these letters is not only a far-fetched conclusion but also to provide support to strengthen the Bahai mischief. Furthermore this fad for mathematical calculation has led to the fixing of a specific date for the occurrence of the Doomsday. This exercise started with the attempt to prove Qur'an to be a miracle with the help of computer and eventually it led to fixing the date of the Doomsday while the Qur'an very categorically states that the date of the Doomsday is not known to anybody and that it will suddenly occur.

2. The meaning of Quran's being a Book of Wisdom is that its message, the creed presented by it, and its interpretation of the historical events, besides its teachings, all have their roots deep into the human nature, and a healthy intellect accepts them.

This reality presented by Qur'an refutes the claim of the Godless people that the foundation of beliefs is based on intellectual backwardness or superstitions. Such an opinion can be true about other religious books but it cannot hold good in respect of Qur'an, but those whose intellect is sealed cannot distinguish between right and wrong.

3. In those days people thought it strange as to how Allah's revelation could descend on a man, and for the people of the modern times the very concept of divine revelation is unacceptable. But Quran's lifting of the veil from the secrets of the universe, its solving of those complicated problems of life which great intellectuals and philoso-

phers could not tackle, and its providing perfect guidance to man and its presenting such teachings as are reasonable and based on moderation is an unambiguous proof of its being a revelation from God. The rejectors of faith have vexed eloquent in denying the divine revelation and have unreel very lengthy philosophical discourses, but they have neither been able to lift the veils from the secrets of the universe nor have they succeeded in solving the problems of life. They have also not been able to provide guidance to mankind in its long sojourn on this planet. This is the reason why every theory refutes every other theory and every philosopher contradicts every other philosopher; But the divine revelation is altogether a different matter. It is based on eternal truths and those who presented it (Prophets) always presented only one reality, and the presenter of Qur'an is the last link in the same chain.

4. When the idolaters saw that even the best literary efforts of the most celebrated poets appeared to be lusterless in comparison to the wordings and teachings of Qur'an, and that it was continuing its conquests of hearts of the people, they could find no other argument but to say that it was merely a magic of words and this man (Prophet) is merely displaying wizardry of speech.

5. This has been explained in Note No.82, Surah A'raf.

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

7. That is: There is no being that can interfere with the decisions that God takes or who can essentially obtain something from Him for some one, or who can intercede on behalf of some one with God without His prior permission.

It also refutes the false belief that has gained popularity among ignorant Muslims that a particular saint would solve their problem of salvation. Therefore, appeal for help should be made to that saint, and that a certain saint would get their sins pardoned, therefore, they should shout, till they get hoarse, their popular slogan about 'not leaving the edge of the saint's skirt.

8. When Allah is the Creator of the universe and its Ruler, then who else can be your Lord beside Him?

(For the explanation of the word 'Rabb' (Lord)'

please see Note No.4, Surah Fatiha.

9. That is: When Allah alone is your Lord, then He alone is worthy of being worshipped by you; believe in Him as your God and worship Him and remain His slave till the last.

(For the explanation of worship, please see Note No.7, Surah Fatiha).

10. This is the positive aspect of the purpose for which man will be given the second life, and it is the main reason, that is: Allah should so reward His loyal slaves that they may have no want whatsoever.

11. That is: Those who rejected the dawah of Qur'an to worship Allah, as the one and only Lord.

12. In the text the word 'Zia' (brightness) is used for the sun and the word 'Noor' (light) for the moon, which bring out the difference between the two, that the sun has more powerful bright light while the moon has a soft illumination.

13. By the stages of the moon are meant the phases which are commonly observed by men. The moon appears to be revolving, and by her decreasing and regaining shape, she presents varying shapes which are called the moon's phases. In other words the moon traverses one stage daily and completes her one round. The Quranic argument is based on these phases of the moon which are commonly observed.

14. These phases of the moon help in fixing or calculating the dates. (For further clarification, please see Note No.258, Surah Baqarah and Note No.70, Surah Taubah).

15. This organised system of the universe provides the evidence that this grand factory has been brought into existence by a Being who is Most Wise and the Best Administrator, because from every corner of the universe the perfection of wisdom and excellence of management is manifested, and it proves the purposefulness of this universe. The purpose which Qur'an attributes for the creation of the universe is harmonious with the wisdom which is evident everywhere in this universe. In short this system of the universe proves that its Master and Ruler will one day establish a court of justice and reward His loyal slaves handsomely and punish suitably the disobedient ones.

This is a very clear argument in favour of the occurrence of the Day of judgment when reward and punishment will be declared and executed.

Qur'an presents these arguments with a view to helping people understand the facts so that it may become easier for them to reach the right conclusion. In spite of this, the present day, materialists do not distinguish between Islam and other religions, and think the belief in the Hereafter is merely a belief (theory), which is not supported by any rational argument. If these people study the Qur'an with an open mind, they would realise that whenever Qur'an presents basic beliefs, its treatment and approach is argumentative and appealing to the heart and mind, therefore, its path is the path of intelligence and right thinking.

16. That is: Only those people can benefit from

these signs who do not stick to their ignorant creeds but in the light of this knowledge try to search and find out truth in accordance with the spirit of research ingrained in man by nature.

17. Only those people receive guidance from these signs spread over in the universe who fear their Creator, because the recognition of the Creator is ingrained in men by nature, and having a concept of the 'Creator' definitely creates His fear. But those who have mutilated their natures to such an extent that they do not realise that there is a Creator who has created them, such people have neither any fear of the Creator nor have they any capability left in them of receiving any guidance.



7. Verily those who do not expect the meeting with Us, and are pleased with the life of the world and satisfied with it,¹⁸ and who are neglectful of our Signs.
8. Their abode will be Hell-fire, because of what they had been earning.¹⁹
9. Verily, those who believed and performed righteous deeds, on account of their faith their Lord will guide them (to the abode)²⁰, beneath them rivers will flow in the Gardens of Bliss.
10. There their prayer will be "Subhanakalla humma " (Immaculate are you, O Allah!), and there their (mutual) greetings will be: "Salam" (Peace), and The end of their prayer will be: Alhamdu Lillahi Rabbil Aa'lameen" (Praise be to Allah, Lord of the worlds)²¹.
11. If Allah had hastened for mankind the ill as He hastens for them the good, their respite would already have expired. But We leave those who do not expect the meeting with Us to wander blindly in their rebellion²².
12. And when misfortune were to touch a man, he invokes Us (while reclining) on his side, or sitting, or standing (in all postures), but when We relieve his distress he goes his way as though he had not invoked Us in the trouble that had confronted him. Thus the deeds of the transgressors have been made to look fair in their eyes.²³
13. We destroyed many generations (races) before you when they did wrong²⁴; their messengers (from Allah) had come to them with clear signs, but they would not believe. Thus do We recompense the guilty people.
14. Then We made you Khalifa (giving discretionary power) on the earth after them so that We might see how do you conduct yourselves²⁵.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَاطْمَأْنَوْا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

أُولَٰئِكَ مَا لَهُمْ النَّارُ بِهَا كَانُوا يَكْسِبُونَ ﴿٨﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ
بِأَيْمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ
دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ
لَفَضَّلْنَا إِلَيْهِمْ أَجَلَهُمْ فَتَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنَّةٍ أُوقَاعِدًا أَوْ قَائِمًا
فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ
مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونُ مِنْ قَبْلِكَ لَمَّا ظَلَمُوا وَجَاءَهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي
الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

ثُمَّ جَعَلْنَاكُمْ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ
تَعْمَلُونَ ﴿١٤﴾

18. The present-day Godless and heretic people seem to be quite satisfied with the pleasures available in the world. They do not believe in the Hereafter. They believe in living for today. They are not pleased with moral progress. They seek pleasure from material progress. Their brain is a computer for the general knowledge about the worldly matters, but their heart is nothing more than a rusted machine for the matters concerning the Hereafter. Such people are very happy about their pleasant but misconstrued ideas. But how long?

19. Whatever work a man does, surely has its effect. A man may do good work or he may do evil work, its effect would essentially cling to him, as if it is his own earning. And this earning would appear before him in the form of the consequences.

20. What is stated is the fruit that faith (Eeman) will yield, and not that of mere creed (Aqeeda), because a creed is adopted by a man by dint of his being born in a Muslim household and on this account he remains a member of the Muslim society, while faith is an intellectual and conscious decision taken by man. As an electric bulb gives out light only when an electric current runs through it, in the same way creed manifests its effect when there is a spirit of faith in it.

Creed is the name of asserting the unseen realities while faith is that state of right belief which is heart-felt and is of firm conviction, which beautifies his inner self and gives him a special power to think and decide.

21. That is: The people of faith will not be so much absorbed in the pleasures of the Paradise that they would forget their Lord, but that they would be found praising and thanking their Lord for the blessings bestowed on them" Similarly when they would meet one another, they would not indulge in using foul language or back-biting as people in this world do, they would be desirous of each other's well being, and they would greet each other with the prayerful greetings of 'Peace'.

In sum the atmosphere in the Paradise will reverberate with the beautiful sounds of Allah's praises and thanksgiving, and prayers for the well-being of the people. What an excellent atmosphere for the heart-felt inner peace and spiritual joys !

22. This is the reply to the question which the deniers of the Final Reckoning ask, that is: if the denial of the Truth or commitment of sins is to be punished by God, then why this punishment is not meted out immediately? The reply is given here that Allah does not employ the same haste in punishing mankind which he employs in giving them good rewards. If such were not the tradition of Allah, then the respite which He has given to mankind would have ended long back. And those who take undue advantage of this respite, Allah leaves them to wander in their contumacy so that their cup of sins may become full.

23. Those who transgress the limits set by Allah and want that they should lead unrestricted lives, do not take a lesson from the accidents and events which take place in everyday life and in which there is ample material for waking them up from the slumber. But they account for and interpret their ill deeds in such a beautiful way that not even the slightest will- ingness is evoked in their hearts for reforming.

24. By wrong (Zulm) is meant that wrong line of action which a man adopts by belying Allah's revelations, His messenger and His guidance.

25. When one community departs from this earth, another community takes its place. The purpose behind continuing this chain of communities or nations is not letting them show how much material progress they can achieve in comparison to others, but the object is to examine which people remain loyal slaves to God and which people turn transgressors, which nation creates a God-loving civilisation and promotes virtues and which nation promotes vices, which community follows and adheres to moral and Shariah restrictions and which one jumps over these restrictions.

15. And when our clear Ayaat (verses) are recited to those who do not expect the meeting with Us, say: "Bring a Qur'an other than this one, or change it²⁶." Say: "It is not for me to change it of my own accord; I only follow what is revealed to me²⁷. Verily if I disobey my Lord, I fear the punishment of a Great Day²⁸."

وَلَا تَتْلُو عَلَيْهِمْ آيَاتِنَا بَيِّنَاتٍ قَالِ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا أَتَأْتِنَا بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي
أَنْ أُبَدِّلَ لَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَكْبِرُ إِلَّا مَا يُوحَى إِلَيَّ
إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Say: "If Allah had so willed, I would not have recited it to you, nor would He have made it known to you. I lived among you for a whole life-time before it. Do not you understand²⁹?"

قُلْ لَوْ شَاءَ اللَّهُ مَا تَكُونُ عَنْكُمْ عَلَيْهِمْ وَلَا أَدْرِيكُمْ بِهِ
فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. Then who can be a greater wrong-doer than one, who invents a lie concerning Allah or belies His Ayaat³⁰ (verses)! Verily, the criminals will never succeed.

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
إِنَّهُ لَا يَفْعَلُ الْهَجَرُ مُمْرُونَ ﴿١٧﴾

18. They worship beside Allah such things that neither they hurt them nor benefit them and say: These are our intercessors with Allah³¹. Say: "Do you inform Allah of (something) that He knows not in the heavens and in the earth³²? Immaculate is He and High above that which they associate with Him.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ
اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ
سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. And mankind were but one community, then they differed³³. Had the decision not been taken earlier by your Lord, judgment in the matter in which they differed would have been given³⁴.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ
يَخْتَلِفُونَ ﴿١٩﴾

20. And they (people) say: "Why no sign³⁵ has been sent down to him from his Lord?" So say: "The unseen is known by Allah alone³⁶, therefore, wait³⁷, surely I too will wait with" you.

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ
فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

21. And when We cause mankind to taste of some mercy after adversity has touched them, they indulge in plotting against our signs³⁸. Say: "Allah is more swift in planning³⁹." Verily, Our messengers record all that you are plotting⁴⁰.

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ صَرَاءٍ مَسَّهُمْ إِذَا أَلْهَمْنَا نَكَرًا
فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ نَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ ﴿٢١﴾

26. The idolaters wanted that if there is to be a book from God, then it should be such a book in which nothing contrary or derogatory has been said against the idols, or they wanted the existing Qur'an to be so changed that it should have a pleasant reference to the polytheistic civilisation also.

27. People suggest changing or amending Qur'an, thinking that it is authored by Prophet Muhammad (Sallalahu Alaihi Wa Sallam). They overlook the fact that its author is Allah alone, and in the book from Allah no mortal has a right to make any changes, even if he is Allah's own messenger.

28. That is: Of the punishment of the Day of Judgment.

29. The prophet (Peace be upon him) became the recipient of the revelation from God when he was forty years old. This long period of his life he had passed among the people of Makkah.

During this period his character had been blameless, and nobody ever expressed any doubt about his truthfulness or honesty; actually he was called Amin (honest keeper of trusts). So if all along this long period he had remained honest and trustworthy, then how can it be possible for a person like him to start telling lies and that too concerning God.

Then again in this period of forty years he did not indulge into any act which might lead any one to doubt that he was trying to rise as a religious reformer or that he wanted to be the leader of the community.

There is also no possibility of doubting that he was trying to impress the people that he was an extraordinary man, a genius. How can such a person lay false claim to prophethood, when at the age of forty the human intellect is already moulded into a set pattern and a man's temperament and way of thinking is already settled?

His detractors have not been able to answer these questions till this date.

30. This has been explained in Note No.40, Surah Al-An'am.

31. "These are our intercessors with Allah" means that they would convey their appeal to God and they were their 'wasilah' or means or agency to get for them livelihood, children, wealth, etc., from Him. These 'wasilah' or means

or agencies hear our invocation and get a lot of things granted for us from God.

This was the concept of the polytheists of Makkah concerning their idols, and for this reason they worshipped them and offered presents to them. A similar concept concerning saints and pious men is held by a very large section of the Muslims, who have fallen a prey to exaggerated 'faith' in them. On account of this exaggerated influence which the 'peers' and saints have on the misguided Muslims, they are considered as the 'wasilah' or agencies to reach God, and therefore, they appeal to them for help in their prayers, make elaborate arrangements for their 'nazr' and 'niyaz' and place offerings on their graves. In spite of doing all this which is akin to the obeisance of a slave to his God, they think and claim that they do not worship them. As the renowned Urdu poet Hali has rightly stated:

"If others worship an idol, they are infidels, "If they make some one God's son, they are infidels, "If they declare fire as worship-worthy, they are infidels. If they consider stars as miracle performing, they are infidels, "But for the Muslims, the avenues are open "They may worship anyone they like with pleasure."

And Allama Razi has very rightly remarked in his commentary:

"The polytheists shaped these idols on the models of prophets and pious men, and were under the wrong impression that if they worshipped them, these pious men would intercede with Allah on their behalf.

These days an illustration of this is found in very many people's indulging in paying extreme respect to the graves of pious men, with the belief that on account of their paying respect to their graves, they would be their intercessors with Allah."-(At-Tafsirul Kabir. Vol. XVII. page 60).

32. A thing which Allah does not know is a thing which has no existence at all. And when Allah does not know that there are such 'intercessors' in the heavens and the earth, then the reality about them is that they do not exist at all. There are no such intercessors in reality, except that they are the creation of the imagination of the polytheists.

The strange thing is that Allah Himself is saying that there are no intercessors with Him, and

He Himself decides about the fates of His slaves. But those who are polytheists to the core persist in their belief that certain pious persons are their intercessors with God, as if their knowledge is better than that of Allah, and that they want to inform him of a thing which He does not know (We seek Allah's refuge from that).

نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

33. For explanation please see Surah Baqarah Note Nos. 308 and 309 and Surah An'am Note No.295).

34. Looking to the differences of religions in this world, a question arises: Why does not God set up His court in this world and finish these differences once and for all with His judgment? This question is answered in this verse, that Allah has fixed a Day for this judgment. In the world man is to be tested to see whether by using his intellect properly amidst these religious differences, and by listening to the voice of his innate nature, and taking guidance from the signs and arguments that Allah has sent down, accepts the religion of Truth or not. If the decision about the differences of religions were to be given in the world, then how could man have been tested, and on what acts of his he could have been rewarded or punished?

35. Means some perceptible miracle.

36. It means that the knowledge of the unseen is possessed by Allah alone, and He alone can bring out anything from out of the unseen. The Prophet has neither the knowledge of the unseen, nor can he produce anything from out of the unseen, and therefore he could not meet

their demand.

It shows that even a prophet is unable to perform any miracle on his own, so how can a saint perform a preternatural act? In fact, none can do anything without the will of God.

37. Wait to see what would be the result of the improper insistence on this demand to show some miracle.

38. The catastrophic happenings and the disastrous events that take place in the world on the social and national levels possess in themselves such warnings and signs that have the quality of awakening men's conscience, of guiding them to the reality of this world and of driving men's attention towards God, but those who are hell-bent on not heeding God and His guidance interpret these events and happenings in such a way that human mind is not attracted towards God. If they had remembered God in adverse circumstances, then they try to suppress that remembrance in better days, so that no responsibility should fall on them in relation to God and the Hereafter. Such reprehensible and guilty activities have been termed here as indulging in plotting.

39. That is: He is successfully counteracting against all the scheming, plotting and intrigues being indulged into by them, but His planning and scheming is hidden, which leads people to think that Allah is not taking any notice of their doings.

40. That is: All your activities are being written down by the angels so that on the Day of Judgment prosecution may be launched against you.

For those who do good is the best (reward) and more; and neither blackness nor ignominy shall cover their faces; they are the people of the Paradise, they will abide therein forever. (Al-Quran)

22. It is He who enables you to travel by land and by sea⁴¹, till, when you are in the ships and they sail with them with a favourable wind and they rejoice thereat; (suddenly) a stormy wind blows and waves come to them from all sides and they think they are encompassed by them; (then) they invoke to Allah, in humility making their faith pure for Him alone⁴², saying: "If you deliver us from this, we will truly be grateful."

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِّ وَجَرْتُمْ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهُمْ رَعِشٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ هَلْ لَيْنَٰ أَنْجِيتَنَا مِنْ هَٰذَا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

23. But when He delivers them, they transgress in the earth unjustly⁴³. O Mankind! Your transgression is against yourselves only. Enjoy the life of the world! Then to Us is your return, then We will show you what you have been doing.

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْكُلُهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّاعٌ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

24. The example of the life of the world is as the rain which We sent down from the skies, by its mingling with it (earth) grows the produce of the earth, which men and cattle eat, till the earth took her ornaments and was embellished⁴⁴; and its people thought that they are her master; then (suddenly) Our (Command came by night or by day⁴⁵ and made it like a harvest clean-mown, as if it had not flourished yesterday⁴⁶, Thus do We explain Our signs in detail for those who reflect⁴⁷.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَطْنَ أَهْلِهَا أُنْهَمُ قُدِرُونَ عَلَيْهَا أَنْتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

25. And Allah invites to the Home of Peace⁴⁸ and guides whom He will to the straight path⁴⁹.

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾

26. For those who do good is the best (reward) and more⁵⁰; and neither blackness nor ignominy shall cover their faces; they are the people of the Paradise, they will abide therein forever.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

27. And those who have earned evil, their reward will be evil like it: and ignominy will cover them. For them there will be no protector from Allah, as if their faces had been covered with the veils of the night's black darkness⁵¹; they are the people of the Hell-fire, they will abide therein forever.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ الْبَيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

41. It is only Allah who enabled you or caused you to undertake journeys by sea or by land. In modern times, air travel is also the result of the qualities and capabilities given by God.

42. That is: In such a condition they pray to God in all humility and forget their false, invented gods. The idolaters of Makkah behaved in this manner. And calling or invoking God or crying to God in the circumstances of extreme adversity is the proof of the fact that man's nature recognises God.

43. This is an example of the fact that in adversity man remembers God and on passing away of the adverse circumstances forgets Him.

44. When the corn is ready to be harvested and the bushes dance in the lightly blowing breeze, the scene creates unspeakable joy in the heart of the farmer. He eyes his produce with great expectations.

45. Means some disastrous happening that takes place with the will of Allah

46. That is: Suddenly in no time, the farm is swept away by stormy winds in such a way that it becomes non-existent. Such accidents or tragedies take place every now and then. Sometimes these devastations take place through flooding, sometimes through storms, and sometimes through other natural disasters.

The idea in presenting this example is to show that as the joy or beauty of the ready-to-harvest farm is temporary so also the joy and beauty of this colourful and resplendent world is also temporary, and as the farm is made to disappear as soon as the command is given by God, so also this world will one day become extinct when God's command will come. And when this world is destined to meet this fate, then wisdom demands that making the next world (Hereafter) as

his goal and ideal. Man should live his life within the lawful religious limits, so that he may become worthy of the eternal blessings.

47. After presenting the reality of this world, Qur'an invites men to reflect and contemplate, in other words its approach in this matter is rational and argumentative and not dogmatic. And it is this basic fact which distinguishes Islam from other religions.

48. Means Paradise. It is called the Home of Peace because in Paradise man will be safe from all kinds of troubles, adversities, pains, etc. Furthermore, there will neither be any kind of dispute nor any fighting. There the society will be a peace-loving society and peace will reign supreme therein.

49. That is: So far as the invitation to the Home of Peace is concerned it is general, but to follow the path which directly and straightway leads to Paradise is available to only those who are rightly guided by Allah.

50. That is: They will get their reward for their virtuous acts as their recompense, but in addition Allah will further bless them with His favours. At another place in Qur'an it is stated:

لِيُؤْفِقَهُمْ أَجْورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ. (سوره فاطر: ٣٠)

"So that He may reward them for their virtuous acts, and may bestow on them more of His blessings." -(Fatir-30).

51. Face is the mirror of man's actions. Virtue makes a man's face glow beautifully, while evil makes it dull and unattractive. For this reason a sort of blackness appears on the faces of the sinners and criminals. In the world only a glimpse of the effect of virtue or evil can be seen on the face of a man, but on the Day of Judgment a man's face will reflect his inner self and his acts.

28. And the Day when We will gather them all together, then We will say to those who ascribed partners to Us: "Keep to your place, you and your (imagined) partners (of Allah)." Then We will cause separation between them⁵², and their (imagined) partner" will say: "It was not us that you worshipped.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ
أَنْتُمْ وَشُرَكَائُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَائُهُمْ
مَا كُنْتُمْ إِلَّا أَنْتَ عِبَادُونَ ﴿٢٨﴾

29. Allah is sufficient as witness between us and you that we were unaware of your worships⁵³.

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ
لَغَافِلِينَ ﴿٢٩﴾

30. There will every soul experience that which it did before, and everyone will be returned to his Rightful, Lord⁵⁴, and that which they had invented will fail them.

هَذَا لِكِ تَبْلُؤِ كُلِّ نَفْسٍ مِمَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ
الْحَقِّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣٠﴾

31. Ask (them): " who provides for you from the heavens and the earth, or Who has power over hearing and sight, and Who brings out the living from the dead and the dead from the living⁵⁵, and Who administrates everything?" They will soon say : Allah . So say: Are you not afraid⁵⁶!"

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَبْدَأُ السَّمْعَ
وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَيَقُولُونَ اللَّهُ قُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

32. Such then is Allah, your true Lord⁵⁷. After the truth, what remain" except misguidance⁵⁸? How then are you being turned away (from truth)⁵⁹?

فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَإِنِ
تُصْرَفُونَ ﴿٣٢﴾

33. Thus the Word of your Lord was corroborated concerning those who do wrong that they would not believe⁶⁰.

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ
لَا يُؤْمِنُونَ ﴿٣٣﴾

34. Ask them : Can any of your partners (you ascribe to Allah) begin the process of creation and then repeat it⁶¹? Say: It is Allah that begins the process of creation and then repeats it. How are you then misled?

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ
يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾

35. Ask them : Can any of your partners (you ascribe to Allah guides you to the Truth? Say: Allah guides to the Truth⁶². Is He who guides to the Truth more worthy to be followed, or he who does not find the way unless he (himself) is guided⁶³? What has come over you? How do you judge?

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي
إِلَّا الْآلَافُ يَهْدِي فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

52. Polytheists regard their gods as their supporters, helpers and intercessors with God, but in the gathering on the Day of Judgment they will declare their aversion to their worshippers. Thus the relationship of devotion that they had established with their imaginary gods would be broken, and they will find themselves in a totally helpless condition.

53. From this reply it appears that here by partners is meant those persons, who, on account of the excess devotion of their followers, had been held as partners with God. They had passed away from the world, but their devotees called them as if they could hear their calls and could help them. Under this false impression they worshipped them, they took pledges in their name for wish fulfillment, and gave presents and offerings in their names. But in the Gathering of Hashr they will proclaim in the presence of their worshippers their total ignorance of all these activities, which will be the proof of the fact that they were unable to hear the calls of their followers, that they had no say in the affairs managed by God, and neither the worship which their worshippers offered reached them nor their offerings and presents. They were totally ignorant of these things;

Some commentators have taken partners to mean idols, but this interpretation does not seem to be correct for these reasons:

First, this statement of the partners that –“Allah is sufficient as witness between us and you that we were unaware of your worship,” can be true of persons and not of the idols.

Secondly, it is not correct to say that the polytheists of Makkah worshipped only idols: they worshipped jinns, angels and dead persons also, and as such they worshipped the idol of a man, named “Asyaf” and of a woman, named “Nailah”.

“ Thirdly, in the Qur'an it is further stated (in Ayah No.35) that they cannot guide but are themselves in need of guidance, which proves that the reference is to persons, for only persons are in need of guidance and not idols.

Fourthly, Qur'an strikes at every kind of polytheism, at some place at idol-worship and at other places at angel-worship. At some places it refutes jinn-worship at other places it criticises person-

ality-worship, therefore, there is no reason why everywhere it should be taken to mean only idol-worship, and polytheism should be confined to mean only worshipping of idols.

In view of this wide sense of the verse. the saint-worship of the uneducated section of the present day Muslims tantamounts to polytheism in the same way as the personality-worship of polytheists of Makkah.

54. That is: All these will have to appear before Allah. who alone is the Master of all.

55. For explanation please see Note No.177. of Surah Al-An'am.

56. When the Provider of everything is Allah alone, when Allah alone has power over hearing and sight, when He alone ordains life and death of His creatures, and He alone is managing the affairs of the universe, and the polytheists of Makkah held such a belief-then what is the basis for considering anybody else as worthy of worship! And are you not afraid of joining others with Him in your prayers which would attract His punishment !

57. When Allah is nourishing you and this system of Lordship has been established by Him only, then how can regarding some one else as the master of your destiny and calling that some one else for help be right?

58. That is: To consider one Allah as Lord is right and just, and all else as straying and misguided acts.

59. That is: Are you aware who is turning you away from the clear truth and where he is taking you! Beware! He is Satan, who is holding your lead and misguiding you to the wrong path and you are blindly following him.

60. Corroboration of Allah's word here means to be liable to be punished under that law (divine tradition) which has been ordained for straying away from the path of truth, according to which those who consider obedience to their Lord as something that interferes with their freedom and who live unrestricted lives like animals, are deprived of receiving guidance.

61. This is another rational argument which shows that the gods of the polytheists are without any substance or reality. They admit that their gods have played no part in bringing them into existence, and similarly they have no power to

give them life after their death, yet they do not realise how such gods can be regarded worthy of worship and how can they be regarded as gods and Lords ?

It may be noted that the polytheists of Arabia believed that their Creator and that of the universe was Allah only, and if in any polytheistic religion the concept of there being someone other than one God who has created man and others, then such a concept is absolutely false as it is not based on any rational or academic argument.

62. Here Truth means the universal truth, that is, those basic realities which govern the human life and the universe, and without knowing which man cannot follow the right path. It is

obvious that these realities are known to Allah alone, and therefore, He alone can give right guidance to man. For this guidance He has arranged for sending down His revelations, and these revelations are today available in the form of the holy Qur'an. Contrary to this none of the partners that have been falsely ascribed to Him can guide man to the Truth, because it is not within anybody's power. Then what is the meaning of calling them gods?

63. Points to those personalities who were worshipped as gods by the polytheists. These personalities, being human, were themselves in need of receiving guidance, How then can they be equal to God, who is the rightful Guide?



**Do they say that he has invented it? Say:
then bring a surah like this, and for help
call anybody beside Allah, whom you can.
If you are truthful.(Al-Quran)**

36. And most of them follow nothing but conjecture⁶⁴. Verily, conjecture by no means can replace the truth⁶⁵. Surely Allah knows well what they are doing.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٦﴾

37. And this Qur'an is not such as can be invented by any other beside Allah⁶⁶, but it is a confirmation of that (teaching) which is existing from before⁶⁷, and is a detailed exposition of Al-Kitab(the Book)⁶⁸. There is no doubt that it is from the Lord of the worlds.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَآرِيبَ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. Do they say that he has invented it? Say: then bring a surah like this, and for help call anybody beside Allah, whom you can⁶⁹. If you are truthful.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ
اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾

39. Nay, but (the fact is) they belied what their knowledge could not compass and whose ultimate interpretation has not come to them⁷⁰. Similarly those also who passed before them belied. Then see what was the fate of the wrong-doers !

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

40. And some of them believe therein and some of them do not believe therein. and your Lord knows who are the mischief-makers.

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ
بِالْمُفْسِدِينَ ﴿٤٠﴾

41. And if they belie you, say: "To me my work, and to you your work. You are free from responsibility for what I do and I am free from responsibility for what you do " .

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ
أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

42. And some of them listen to you. But can you make the deaf hear you, even though they understand not⁷¹?

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا
لَا يَعْقِلُونَ ﴿٤٢﴾

43. And some of them look at you. But can you show the way to the blind, even though they see not⁷²?

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ
كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾

44. In fact, Allah does not in any way wrong mankind, but they wrong themselves⁷³. Parah.11

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

64. That is: It was merely the superstition of the polytheists that was responsible for their turning their religion into mythology.

65. All the religions that man has invented are based on conjecture, superstition and imaginary ideas. That is the reason why there are basic differences among all of them, while Islam is the original religion which is based on truthful knowledge, and this fact makes it distinguishable from all the other religions. It is obvious that in religious matters imaginary ideas are useless, and they cannot take the place of truthful knowledge. In spite of this undeniable fact a majority of the people in the world today follow imaginary ideas in matters of religion.

66. There is a vast difference between the Divine Word and the human word. This basic difference between the two is like the difference between the divine creation and the human creation, and as man cannot create anything like anything created by God, in the same way man cannot compose any scripture like the divine scripture. This is the special characteristic of the Divine Word (Qur'an) which is in Arabic. As for its translation, it is merely communicating its sense and that too within the human capability which is limited. Therefore, from the translations of Qur'an, one can merely get a rough idea of this special characteristic of the Divine Word.

67. That is: Qur'an has not come with any new religion, but that it has come with the same teaching which was existing and had earlier come with the revealed books (The Torah and the Injeel) in broad outlines. A comparative study of these books will reveal that the source of Qur'an is the same from which the spring of these two revealed books had spurted.

68. Al-Kitab (The Book) means all those revealed books which were sent down before the Qur'an, which has not only included their teachings in its message but also has presented them with elaborate details. In other words Qur'an is the perfection of this chain of guidance, and it is a proof of the fact that it is not humanly composed.

69. This has been explained in Note No.30,

Surah Baqarah.

70. That is: they belie the revelation (wahi) because it being concealed, is beyond the area of their knowledge, and another reason is that the divine revelation is imparting information particularly about the occurrence of the Doomsday which event is yet to occur, but our inability to grasp the truth about revelation does not mean that it is unreal and it should be denied, when it is supported by strong and undeniable arguments. Furthermore, the subject matter of the divine revelation itself testifies that it cannot be the word of any man. Similarly the events which will take place in the future, as prophesied by the revelation, are such as must occur in accordance with the demands of intelligence, nature and justice. A child cannot comprehend all the things which a man of mature age can comprehend, and a layman cannot comprehend all the things which a scientist, an astronomer and a thinker can comprehend. Then, how can a thing, merely because it cannot be comprehended by someone, be denied on such grounds? If the answer is in the negative, then how can it be right to deny the teachings imparted by the prophets about the hidden and unseen things merely on the grounds that the layman has not understood them? The personalities who imparted these teachings about the hidden realities were exalted and sublime and were most trustworthy and the veracity of their teachings is confirmed by the Innumerable signs that are found in the world all around us, in the universe and in the living beings.

71. That is: They try to listen to what the Prophet says, not because they want to follow his teachings but in order to pick holes in what he says.

72. They do not look at the Prophet with the eye of a truth-finder. If their eye had been in search of truth, they could have readily realised that he was the true Prophet.

73. This deprivation of their sight and understanding was the result of their own wrong acts and wrong attitude, otherwise they all had ordinarily healthy and normal faculties of hearing, seeing and understanding.

45. And on the day when He will gather them together, (it will be) as if they had stayed (in the world) but an hour of the day, recognising one another⁷⁴. (Then they will realise that). Assuredly losers are those who belied the meeting with Allah and did not follow the right path.

وَيَوْمَ يُخْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ
بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا
مُهْتَدِينَ ﴿٣٥﴾

46. Whether We let you witness some part of what We promised them, or (before it) cause your time to be terminated⁷⁵: anyway to Us they will return, and Allah is witness over what they do.

وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٣٦﴾

47. And for every nation there is a messenger⁷⁶. When their messenger comes to them, justice is done among them and they are not wronged⁷⁷.

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٣٧﴾

48. And they say: "When will this promise⁷⁸ be fulfilled, if you are truthful?"

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٣٨﴾

49. Say: "I have no power to hurt or benefit myself, except as Allah wills⁷⁹. For every nation there is a fixed time. When their time comes, then they cannot stay an hour, behind nor they can advance it."⁸⁰

قُلْ لَا أَمْلِكُ لِنَفْسِي خَيْرًا وَلَا فَعَالًا إِلَّا مَآءَاثُ اللَّهِ لِكُلِّ أُمَّةٍ
أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ﴿٣٩﴾

50. Say: "Have you thought: when His punishment comes to you (suddenly) by night or by day, (where is the escape?), then why the guilty desire to hasten it⁸¹?"

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَآتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ
مِنْهُ الْمُجْرِمُونَ ﴿٤٠﴾

51. "Will you believe it when it occurs? Now (you believe)⁸²! and before this you were asking for hastening it!"

أَتَمَرًا إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ أَ لَمْ تَكُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٤١﴾

52. Then the wrong-doers⁸³ will be told: Taste the punishment of eternity! Are you rewarded anything else except what you have earned?

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ
إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٤٢﴾

53. And they ask you: "Is it true⁸⁴?" say: "Yes, by my Lord⁸⁵, verily it is true, and you cannot escape."

وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنتُمْ بِمُعْجِزِينَ ﴿٤٣﴾

74. That is: At this time they feel that the life span in the world is substantially long, but on the Day of Reckoning, when the life in the Hereafter would begin, they will realise that compared to that life the life span of the world was only that of an hour, and that their social relationships with other humans were not of a long duration but of a very short time. (See Surah Nazi'at, Note No.32).

75. The promise of punishment that has been made with the infidels will essentially be kept. As to when this promise would be fulfilled, it depends on the will of Allah; an installment of the punishment may possibly be inflicted on them during the life of the Prophet, or if God so wills it, even after his death. However, in the Hereafter they will taste it in full.

From this ayah this fact is made clear that in the beginning the task of the Prophet was to communicate the Divine Message, and what was that message has been clearly shown in this Surah. Here it has neither been stated that the Prophet has been charged with the task of establishing the social system of Islam, nor the aspect of the supremacy of the religion has been made prominent. with the exposition of the main message, but it has been stated that it is possible that Allah may terminate his life-span before the adverse end of the infidels. In other words until the revelation of Surah Yunus Allah had not revealed, even to the Prophet (Sallal Lahu Alaihi Wa Sallam) himself, that He will cause Islam to outshine all other religions through this Prophet, unlike what is stated in Surah Saf, Ayah No.9 and Surah Taubah, Ayah No.33. This was done after the Prophet's historic hijrat (migration) when the conflict between Islam and unbelief entered the stage of jihad; then it was declared that Allah will cause the religion to be victorious over all other false religions.

It means that for the religion, supremacy and power are desired, but they pertain to the stage of jihad or to the stage when it is possible to establish and enforce the Islamic system in the society. As for the stage of Dawah (message), the main emphasis should be on the basic points, and not on efforts to achieve supremacy and power, otherwise the right religious ideology would not be developed, nor the way for the supremacy of the religion would be cleared.

76. That is: There was no nation or community that has lived in the past in which Allah had not sent a prophet. In Surah Fatir, it is stated:

وَأَنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ. (سورة فاطر: ٢٣)

"And there is not a nation but a Warner has passed among them." -(Fatir.24).

The series of prophets continued from Prophet Nooh (Noah) onwards till finally Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) was sent to the world as the Last Prophet:

77. Whenever a Messenger was sent among a nation, the judgment about the fate of that nation was given in the world itself. And it never happened that the people had turned down the guidance offered by the Prophet. and no punishment from Allah was meted out to them. It is another matter if Allah gives a reprieve to some nation for a little longer time.

78. Means the promise of inflicting punishment.

79. That is: When did I say that I would cause the punishment to be visited on you, but had said that if you transgress there is a fear that Allah's punishment would surely overtake you. To fix a date for such a punishment is not my task, but it depends on the divine tradition.

In this ayah the words of the Prophet: "I have no power to hurt or benefit myself" refute the claim of the bid'atis (innovators) that the Prophet can benefit or hurt some one in an unseen way. When even the Prophet is powerless in this regard, how do people attribute the power to the saints?

80. Here those nations are meant among whom Allah's messengers were sent directly.

Each of these nations was given an opportunity to understand the divine message and to reform itself, but when it belied the messenger and his message and rebelled against God and as soon as 'the reprieve granted to reform ended, Allah gave the judgment of its destruction in the world itself.

81. That is: Have they made any provision to escape from the punishment that on its strength they are calling for hastening it.

82. That is: After seeing the punishment.

83. Here by 'Zalim' (wrong-doers) are meant those persons who have been unheeding the warnings of the Prophet and have been refusing to plan their activities in the world on the basis of their being accountable in the Hereafter.

84. That is: Will such an eventuality really come to pass that Allah will punish men for their evil acts?

85. The oath is to express the event's certainty and definiteness.

54. And if every soul, that had committed evil, had all that is on the earth, it would like to pay it as ransom to escape⁸⁶; and they will feel remorse within them, when they will see the punishment. And justice will be dispensed among them, and they will not be wronged.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ
وَأَسْرَوْا التَّلَاةَ لَنَارَ آوَالْعَذَابِ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ ﴿٥٤﴾

55. Lo! All that is in the heavens and the earth belongs to Allah Lo! Verily, Allah's promise is true, but most of them do not know.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ الْآلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾

56. It is He who gives life and death, and to Him you have to return.

هُوَ الْحَيُّ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

57. O Mankind! An exhortation⁸⁷ has come to you from your Lord, a healing⁸⁸ for what is (ailing) in hearts, a guidance⁸⁹ and a mercy for believers⁹⁰.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا
فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say: This (Book) is with the grace and mercy of Allah, so let them rejoice therein. It is better than all (the riches) that they are hoarding⁹¹.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ
مِمَّا يَجْمَعُونَ ﴿٥٨﴾

59. Say: Have you considered what provision Allah has sent down for you and how you have made of it unlawful (Haram) and lawful (Halal)? Ask them: Has Allah allowed you to do this, or do you invent a lie concerning Allah?⁹²

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا
وَحَلَالًا قُلْ اللَّهُ إِذَنْ لَكُمْ أَعْمَلُ اللَّهُ تَفْتَرُونَ ﴿٥٩﴾

60. And what have those who invent a lie concerning Allah thought of the Day of Resurrection? Verily Allah is truly Bountiful towards mankind⁹³, but most of them are ungrateful.

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ
اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

61. And (O Prophet!) In whatever condition you may be, and whatever part you may be reciting from the Qur'an, and whatever work you people may be doing, we are a witness to all when you are engaged therein. And the smallest thing in the earth and in the heaven is not hidden from your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book⁹⁴.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ
مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ
عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

86. For explanation please see Note No.124, Surah Maidah.

87. In this ayah four special characteristics of Qur'an have been mentioned. The first one is that it is 'exhortation', which means that it is an advice which creates an awakening and extreme humbleness in the heart.

88. This is the second special characteristic of the Qur'an, that it is a remedy for the sickness of the heart or the internal or spiritual sickness. As man falls a prey to the visible and physical diseases, so also he is afflicted by internal or spiritual diseases, for example disbelief is an internal cancer. Sinning is a tuberculosis for the heart. Greed for money is a madness of the mind, and shamelessness and carnal desires are the diseases which blind the soul.

For all these internal diseases of man Quran's being a prescription of sure cure is a fact undeniable. At the time when the Qur'an was in the process of being revealed, mortally sick humanity received the much desired cure and history is witness that in every age whenever men turned to Qur'an they became the bearers of healthy and enviable character. Even in the modern times, when the moral degradation has reached its nadir, those who live their life in accordance with the teachings of Qur'an possess the golden quality of moral purity. Thus the experience has proved that the real cure for all the internal and spiritual ills of man is in Qur'an.

89. The third special characteristic of Qur'an is that it is a Divine Guidance by which the people of faith get their lead as to the direction they should adopt at every turn of their life-journey.

90. The fourth special characteristic of Qur'an is that it is a mercy from God. The people of faith are blessed with the Divine Mercy at every stage of their journey under the Divine Guidance.

91. That is: Compared to this spiritual wealth the material riches which the people are hoarding are insignificant, and it is their overactive involvement in hoarding money which does not allow them to come near the Qur'an.

92. In this verse by provision is meant all those pure edible and potable things which Allah has created, but the polytheists have, owing to their superstitions, declared quite a number of them as haram or unlawful for people to eat or drink. Eat-

ing or drinking of which would amount to sinning. Calling such an act as sinful shows that they consider that Allah has declared them unlawful. Qur'an asks such persons: how have you come to know that God has declared them unlawful, and if it is their claim that God has permitted them to declare whatever they like as: lawful or unlawful, then bring some proof in support of their claim. And if there is no proof, then your claim is nothing more than inventing a lie concerning God. The polytheists of Arabia had declared some specific kinds of camels and she camels and the young of some animals as unlawful, and the polytheists of India have declared eating of the cow-flesh as unlawful and certain castes have totally banned the eating of animal flesh. For further details please see Notes Nos. 262 and 263, Surah Al-An'am.

93. Since Allah is kind to His slaves, He does not want that you should be liable for punishment in the Hereafter and for this reason He has informed you about His likes and dislikes. But if you decide to carry on regardless of His likes and dislikes, and declare a thing lawful or unlawful according to your sweet will, then on the Day of judgement you will have essentially to answer for such an irresponsible behaviour, and you will not escape punishment for your rebellious acts.

94. The Clear Book means that Book of Allah in which all the record of the entire universe is written in detail. Allah has caused this record to be written on the basis of His knowledge. This Book in religious terminology is called 'Lauh-i-mahfuz' (The Preserved Tablet) and its reality is known to Allah only. Here the idea is to show that the detail and the minutest information about a thing is known to Him. even the tiniest possible thing equal to an atom's weight and size is also within the range of His knowledge. When His knowledge is so vast and all-encompassing, then how can He be unaware of the acts and deeds of His slaves'? And when He possesses the record of even the tiniest imaginable thing, then why should there not be a record of the doings of man, who has been granted the caliphate of the earth? Therefore, a man should do well to consider that Allah is watching whatever he is doing and nothing can escape His notice or being noted down in His record. It is this concept and it is this belief which prepares man for following the path of God.

62. Lo! Verily, for the friends⁹⁵ of Allah there will be no fear, nor will they grieve.⁹⁶

الْأَنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٩٦﴾

63. Those who believe, and fear Allah.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٩٧﴾

64. For them are glad tidings in the life of this world and in the Hereafter. There is no change for the words of Allah⁹⁷ that is the greatest-achievement.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَتَغَيَّرُ كَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩٨﴾

65. And let not their speech grieve you⁹⁸ (O Prophet!) Verily⁹⁹ honour belongs wholly to Allah. He hears all, knows all.

وَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٩٩﴾

66. Lo! Verily whoever is in the heavens and whoever is in the earth belongs to Allah¹⁰⁰. And those, who call the Imagined partners other than Allah, do not follow anything but follow merely a conjecture¹⁰¹, and indulge in nothing but guessing¹⁰².

الْأَنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٠٠﴾

67. It is He who has created for you night so that you may find comfort therein, and the day illumined. In this are signs for the people who listen¹⁰³.

هُوَ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿١٠١﴾

68. They say: Allah has taken (for Himself) a Son¹⁰⁴. Immaculate is He! He is Needless! His is all that is in the heaven and that is in the earth. Have you any authority for this? Do you say concerning Allah what you do not know?¹⁰⁵

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٠٢﴾

69. Say: Verily those who invent a lie concerning Allah will not succeed.¹⁰⁶

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١٠٣﴾

70. For them is this world's pleasures only, then they have to return to Us,¹⁰⁷ then We shall make them taste very severe punishment because they disbelieved.

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿١٠٤﴾

71. And recite to them the chronicle of Nooh¹⁰⁸ (Noah), when he said to his people: "O my people! If my stay (here) and my reminding you of Allah's revelations¹⁰⁹ are hard upon you, I have put my trust In Allah, then make your plans and gather your partners, and let not your plan of action be dubious to you. Then have it decreed against me and do not give me respite¹¹⁰.

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كِبَارُكُمْ عَلَيَّ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ﴿١٠٥﴾

95. In the text the word 'Auliya' (Friends) is used, which is the plural of the word 'wali' (Friend). Who are really meant by the friends of Allah, Qur'an itself has explained it. Accordingly, in the immediately following verse it is stated that they are: 'Those who believe and fear Allah' that is, those people who, after embracing the true faith, adopt a God-fearing and righteous life. Such people are in reality the friends of Allah. In other words every true and righteous Muslim is Allah's friend.

After this explanation and clarification by Qur'an, nobody has any right to interpret it in any other way, but it is a pity that a section of Muslims have totally changed the sense and meaning of this verse. According to them a 'wali' or 'Allah's friend' is that person who has led a life like a 'sufi' or in an ascetic way, and their concept about 'wali' is that he has power to effect changes in the affairs of the world. Accordingly, in relation to their power to change the working of this world they have graded the 'aulia' into various ranks like 'Ghaus', 'Qutub', and 'Abdal' etc., and they have ascribed such super-natural powers to them that have no basis in reality. The thing which has further strengthened this wrong concept is their Pukka and strongly constructed graves or mausoleums. This has resulted in the personality cult gaining ground among a section of the Muslims in the garb of devotion to the saintly and pious men and polytheism creeping in the garb of nazr-o-niyaz' or offerings to them.

96. Such a thing will occur in the Paradise, where there will be no danger of the future nor any grief of the past.

97. That is: All the promises of Allah are inevitable to be fulfilled. Nobody and nothing can change them.

98. Do not pay heed to the hurtful talk of the opponents.

99. The Arabic word used here is 'Izzat' which means power and glory. Besides, it also means honour. Honour belongs wholly to Allah means that power, victory and honour are within Allah's power and none can prevent Him from bestowing these blessings on anybody He may like, therefore the opponents may strive as much as they wish they will not succeed.

100. it is: All the creatures in the heavens and

on the earth, whether jinn or angels, are on the basis of their birth, slaves and created beings of Allah, and when nobody is in a position to be the master or creator, then how can anybody be a partner to Allah?

101. There is no argument in favour of polytheism, and the people following different religions have ascribed partners to Allah on the basis of mere conjecture and guessing.

102. The pundits of the polytheistic religions have given a philosophical colour to their religions in order to prove them to be true faiths, so that the points and facts that cannot be accepted. Healthy minds may be passed on in the form of philosophy to impress and over-awe the intellect. The Hindu philosophy of Vedanta is an example of this, in which it is said that the Creator of the universe in the beginning was alone, then He decided to turn into many, therefore, He created many from his own self:

"The Vedanta says that the Supreme Being was alone, one without a second. He desired to become the many. But as there was nothing beside Himself. He had to create Many out of Himself alone."

(Outline of Vedanta by R. Krishna Swamy Aiyar, page 71).

What a shameful lie that has been invented concerning God! Similar claims have been made concerning gods and goddesses (devis and devtas) that there are as many gods as there are qualities:

There are as many Devas or Spiritual Entities as there are qualities in the world." (Ibid p. 131).

At the same time a claim is also made that the existence of the gods is not born out of superstition or merely a theoretical concept, but it is a reality:

"We must mention that these are not mythical entities or mere theoretical conceptions, but are actual facts." (Ibid p. 139).

The foundation of polytheism and polytheistic religions is based on such imaginary and guess work stories which have been given a philosophical form. These philosophies contradict each other, which is the proof of the fact that their foundation is not based on rightful and true knowledge but on mere imagination and conjecture.

103. That is: For gaining ability to recognising God, it is not necessary to get entangled into the

intricacies of the philosophy. The signs of universe which Qur'an is presenting in support of monotheism is a simple reality and it is a sufficient argument for a person who is ready to listen and understand. It has been possible for man to exist on this earth because the night is dark, quiet and therefore fit for rest. and the day is bright for humans to see things. This is a clear sign of the over lordship of Allah.

104. In the text the word used is 'walad' (child). which is used in Arabic both for singular and plural, and for masculine and feminine. The discourse is carried on, refuting the ideas of the polytheists of Makkah, and here also the idea is to contradict their belief that the angels are the daughters of God.

105. Here five things have been stated concerning Allah's begetting a child. The first is that there is purity and immaculateness for Allah, i.e. to ascribe children to Allah is to consider the Creator and the created equal, and it is obvious that it cannot be in accordance with the status of the Creator. He is above all such lowly relationships. The second point is that He is without any needs. Why would He need to have a son?! A man likes to have a son because he wants to have a helper or he wants an heir after him. But none of this thing can be true in respect of God. The third point is that whatever animate object is there in the skies and on the earth, it all belongs to Allah, that is, all the creatures in the universe are His slaves and His property. Then how can anybody be so elevated as to be His partner in godhood?! The fourth point is that those who believe in God's having a son, can offer no proof and have no argument in

support of their claim. Nothing can be found in the words of Allah that would suggest that Allah has any child or any son, or that He has adopted a son. And fifthly to put forth such a claim is mere manifestation of absolute ignorance. Because to say a thing concerning Allah without first ascertaining its truth by acquiring true knowledge is an act of great folly and shameless audacity.

106. A man must be very cautious in saying anything about God. Ascribing something false to God totally mars a man's success in the Hereafter.

107. That is: They have to present themselves before Allah on the Day of Judgment.

108. The full chronicle of Prophet Nooh (Noah) has been related in detail in Surah Nooh and Surah Hood. Here only that aspect of the chronicle is mentioned which throws light on the extraordinary courage of Prophet Nooh and his extreme determination and trust in God in the matter of presenting the message of Truth. It also shows the adverse consequences which await the rejecters of the message of Truth.

For information about the time of Prophet Nooh and other details please refer to Surah A'raf, Note No.95.

109. Refers to those signs which prove the veracity of the Prophet's message, or which prove what the Prophet says is true.

110. This was the challenge which Prophet Nooh gave to his people when he found them busy in hostile activities. It gives an idea as to how certain and definite a prophet is about the truth of his dawah, and how strong is a prophet's determination.

"Then if you turn away (it is your loss). I have demanded no recompense of you. My reward is with Allah only, and I have been commanded to be of those who submit (to Allah)". (Al-Quran)

72. "Then if you turn away (it is your loss). I have demanded no recompense of you. My reward is with Allah only, and I have been commanded to be of those who submit (to Allah)"¹¹¹.
73. But they belied him. So we saved him and those with him in the Ark (boat)¹¹², and made them rulers (on the earth), and we drowned those who belied our revelations¹¹³. See then what was the end of those who were warned.
74. Then after him we sent many messengers to their peoples,¹¹⁴ and they brought for them clear signs, but they were not to believe¹¹⁵ what they had belied before. Thus do We seal the hearts of the transgressors¹¹⁶.
75. Then after them, We sent Moosa and Haroon (Moses and Aron) to Fir'aun (Pharaoh) and his nobles with Our revelations, but they were arrogant and were a guilty people.
76. And when truth came to them from Us, they said: "Verily this is clear magic"¹¹⁷."
77. Moosa said: "Do you say about the truth when it came to you: 'Is it magic?' But the magicians do not succeed"¹¹⁸."
78. They said: "Have you come to us to turn us away from that (faith) which we found our fathers following, so that you two may gain greatness in the land?"¹¹⁹ We will not believe you too."
79. And Firaun said: "Bring every skilled magician to my presence."
80. And when the magicians came, Moosa said to them: "Cast down what you want to cast"
81. So when they had thrown down (their staff and ropes), Moosa said: "What you have brought is magic. Assuredly Allah will soon make it vain. Verily Allah will not let the work of mischief-makers succeed."¹²⁰

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجِرِيَ إِلَّا عَلَى اللَّهِ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٤٦﴾

كَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ وَجَعَلْنَاهُمْ خُلَفَاءَ
وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُتَذَكِّرِينَ ﴿٤٧﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ
فَمَا كَانُوا لِلْيَوْمِ مُؤْمِنِينَ كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى
قُلُوبِ الْمُعْتَدِينَ ﴿٤٨﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ
بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٤٩﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا سِحْرٌ مُبِينٌ ﴿٥٠﴾

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ سِحْرُهُمْ أَوْ لَافِقُهُمُ
السَّحَرُونَ ﴿٥١﴾

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ وَأَجِدْنَا آبَاءَنَا وَتَكُونُ لَكُمَا
الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٥٢﴾

وَقَالَ فِرْعَوْنُ أَتُونَنِي بِكُلِّ سِجَرٍ عَلِيمٍ ﴿٥٣﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى الْقَوْمَ إِنَّمَا أَنْتُمْ مُتَقُونَ ﴿٥٤﴾

فَلَمَّا أَتَوْا قَالُوا لِمُوسَى مَا جِئْتُم بِهِ السَّحَرَةُ إِنَّ اللَّهَ سَيَبْطِلُهُ
إِنَّ اللَّهَ لَا يَهْدِي عَمَلِ الْمُفْسِدِينَ ﴿٥٥﴾

111. This ayah clearly shows that Prophet Nooh, who was the first Divine messenger to be sent to a human settlement, was a Muslim (surrenderer to Allah), i.e. his religion was Islam and he was an obedient slave of a Single God.

112. In the Ark or boat only those people had taken shelter who had accepted the faith preached by Prophet Nooh.

113. Prophet Nooh's community or people had been the ruler of the land they were inhabiting, When on account of their disbelief they were drowned by Allah, the group of the people of faith, who were saved by Allah from drowning, took over the rule of the land. This was the first conflict between truth and falsehood on the earth, in which truth came victorious, and the people of faith triumphed against the disbelievers.

114. That is: After Prophet Nooh, Divine messengers were sent to different nations. The mention of these messengers was made in Surah A'raf and their mention was again made in the Surah Hood which followed.

115. This is a psychological weakness of man that when he rejects a thing once, he is not ordinarily prepared to accept it thereafter. To retrace his steps after proceeding in the wrong direction becomes difficult for him.

116. The detail regarding sealing of the hearts has been explained in Note No. 15, Surah Baqarah.

117. The specific purpose of referring to this event is to point out that as the courtiers of Firaun had dubbed Prophet Moosa's message of truth as magic, similarly the idolaters of Makkah had called the message of truth preached by Prophet Muhammad (peace be

upon him) as magic.

118. Whenever there is a competition between a prophet's miracles any sorcery and magical tricks of the magicians, the 'magicians have to face ignominious defeat. This is their unsavoury fate in this world. As for the success in the Hereafter, the magicians will be absolutely deprived of that, because they have been responsible for misleading the people by their trickery.

119. That is: The reins of kingdom of Egypt may pass into your hands. This allegation against Prophets Moosa and Haroon by Firaun was similar to his other allegation against them about their causing disturbances in the country (Surah A'raf, ayah 127); because they had not yet touched the problem of political power, as it was the stage of presenting the message and not the stage of actively establishing the Islamic system of government. In the dawah of the prophets, the problem of political power is also included among its latent factors, and in practice it is openly expressed when their communities or peoples accept their faith. Prophets Moosa and Haroon were inviting Firaun and his people to embrace their faith. They had not prepared any political plan to remove Firaun from power. Therefore, the allegation regarding their trying to grab power was totally baseless.

120. To hope for good results after an evil act is like hoping for coolness after kindling fire. It is the Divine law that no constructive result can accrue after indulging in destructive work. Then how can profitable results be obtained from magic which is nothing but deceit? What guidance can the magicians provide compared to the guidance given by the prophets.

82. "And Allah vindicates the truth by His words,¹²¹ however much the criminals may dislike it."

وَيُخَيِّطُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

83. But none believed in Moosa except a few youths of his people,¹²² for fear of Firaun and their nobles¹²³ that they would persecute them,¹²⁴ and surely Firaun was rebellious in the land, and verily he was a transgressor.¹²⁵

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُفْسِدِينَ ﴿٨٣﴾

84. And Moosa said: "O my people, if you have believed in Allah, then put your trust in Him, if you are Muslims."¹²⁶

وَقَالَ مُوسَى يُقَوْمُ إِن كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا وَإِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾

85. They said: "In Allah we put trust. Our Lord! Do not make us a target of the tyranny of the wrong-doing people."¹²⁷

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾

86. "And deliver us by your mercy, from the disbelieving people."

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

87. And We revealed to Moosa and his brother¹²⁸ (saying): Provide a few houses¹²⁹ in Egypt for your people, and make your houses Qiblah¹³⁰, and establish prayers¹³¹ and give glad tidings to the believers.¹³²

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّا لِقَوْمِكُمَا بِمِصْرَ يَبُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾

88. And Moosa prayed: "Our Lord! You have given Firaun and his nobles splendour and riches in the life of the world, Our Lord! so that they may lead people astray from your way.¹³³ Our Lord! Destroy their riches and harden their hearts so that they may not believe till they see the painful punishment."¹³⁴

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

89. (Allah) said: The prayer of you two is answered;¹³⁵ you two remain steadfast, and do not follow the path of those who do not know.¹³⁶

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعِنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

90. And We led Bani Israil to cross the sea,¹³⁷ Then Firaun and his army pursued¹³⁸ them with transgression and enmity till, when he was overtaken by drowning, he exclaimed: I believe that there is no God except Him in whom the Bani Israil believe, and I am of the Muslims.¹³⁹

وَجُوزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُودُكَا بَغْيًا وَعَدُّوْا حَتَّىٰ إِذَا دَرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

121. Accordingly by His command Prophet Moosa's staff turned into a real python, which devoured the false snakes of the magicians. Thus Prophet Moosa came out victorious in the competition against the magicians, and in this way the fact of his being a prophet was confirmed convincingly. (for further explanation please refer to Notes Nos.167.168 and 169. Surah A'raf).

122. His people means Firaun's community, because the description about Firaun, his nobles and his magicians is continued.

123. That is: The truth that Prophet Moosa presented was accepted by a few courageous youths only. These youths belonged to the Copt nationality of Egypt, for so far as the Bani Israil were concerned, they were already Muslims and they had believed in the prophethood of Prophet Moosa and had accepted him as their leader. If it were not so, then how could Prophets Moosa and Haroon demand for the deliverance or freedom of Bani Israil. "Therefore the opinion of some commentators who have taken it to mean the youths of the Bani Israil community cannot be accepted.

124. It gives an idea as to what an oppressive and tyrannical policy was adopted by Firaun and his nobles against those who had embraced Islam. Firaun was not prepared to give freedom of belief and conscience to his people. Because of this his people were reluctant to accept the truth even after it was clearly manifested to them, except for a group of few youths. Who embraced Islam despite all the dangers.

125. Firaun was rebellious and a tyrant. Because of his rebellion against God, he had become so arrogant that he had crossed all the ethical limits and indulged in barbarous and brutal behaviour.

126. That is: The demand" of your being a Momin and surrendering yourself to Allah is that you must have complete trust in Him. Without caring for Firaun's tyrannical activities you should be firm on truth and you must have faith that ultimately people of faith are bound to be blessed with success. When a man's mind really decides to put trust in God without reservations, he feels reassured and his heart takes courage, which is a great weapon for true faithful in his defence.

127. Prophet Moosa's community expressed

their feeling of trust in God and they prayed to Him that He may not make these tyrants so powerful as to subject the Muslims to their tyrannies.

128. That is: Prophet Haroon (Aron).

129. That is: Reserve some houses to be used as mosques. Probably at that time there were no mosques in Egypt. which must have been due to Firaun's not allowing them in his country. And since Bani Israil were to migrate from Egypt after the attaining of prophethood by Moosa, it was not necessary to construct mosques in Egypt on a permanent basis. Therefore, the command was given to reserve some houses as mosques to enable Muslims to offer prayers in congregation.

It provides the guiding point that at a place where a mosque may not be available, a house or a school can be used as a mosque temporarily for offering prayer.

130. The address is to the community of Moosa and by Qiblah is meant the center of worship. This is the sense-and Allah knows best the meaning of His own words-that make these houses as center of worship and use them as temporary mosques.

131. It is clear that establishment of prayer was all important item of Prophet Moosa's Shariah, and despite the fact that Bani Israil were the slaves of Firaun, they were commanded to say the prayer regularly. But in the existing Torah it is not clearly stated, however there is a mention of Bani Israil prostrating themselves before God:

" And the people bowed their heads and worshipped" (Exodus: 12:27)

132. The addressee is Prophet Moosa, who has been directed to give glad tidings to the people of faith. Who have put their trust in Allah and have stood up to Firaun and who are establishing prayer, so that they may be reassured.

133. This statement is similar to the one in which it is said that a teacher has been teaching his pupils with a view to letting them fail in the examination. It is obvious that such a statement is made looking to the result of an act and not to indicate its purpose. The meaning of Prophet Moosa's statement is also the same, that is, O God! You had not granted these material resources to the Pharaoh and his nobles in order that they might use them to lead the people astray, but they are making such wrong and undue use of these favours and blessings from You as if these things

were granted them for this very purpose.

134. This prayer was uttered by Prophet Moosa after the message of truth was convincingly conveyed to Firaun and his nobles, and they did not accept the truth because of their obduracy. When a nation reaches the last stage of transgression, its condition becomes that of a decomposed dead body, to smother whose stink it is necessary to bury the dead body deep into the ground as quickly as possible. And it is the tradition of Allah that He sends down His punishment on such a nation and purifies the earth by removing the existence of that nation. The prayer of Prophet Moosa was for the manifestation of such a Divine tradition.

135. Since this prayer was for the manifestation of the Divine tradition and it was said at an appropriate time, it was immediately heard and answered. This prayer was uttered by Prophet Moosa and Prophet Haroon had also joined him in this prayer.

136. That is: They do not know that the path which they have taken is going to lead them to the Hell.

137. The event of Bani Israil crossing the sea has been recorded in the Bible also. Its summary is: One night the people of Firaun had to undergo great suffering as their first-born children died and there was great mourning in Egypt. In fright, Firaun called for Prophets Moosa and Haroon, and permitted them to go out of Egypt with the Bani Israil. Prophet Moosa set out from Rameses where the Jews had their colonies, with Bani Israil and travelled on foot up to Sukkat. From Suk'at they reached Eetam, and from Eetam turned to Fi-Haiharoot which is opposite Ba'al Safwan, and after staying in Majdal Marched in front of Fihaiharoot, and crossing the sea entered the Sinai Desert. There is also a clarification in the Bible that God did not take them from Egypt to Palestine by means of the nearest route, but took them in a round about way through the route of the desert of the Red sea. This round about route was purposely taken.

This event has been described in detail in Exo-

dus, chapters 12, 13, 14, 15 and Numbers, chapter 33.

In the English translation of the Bible the name of the sea crossed by Prophet Moosa and his followers is given as the Red Sea and in the Arabic version it is mentioned as 'Bahre-Soof'. This is a translation of the original Hebrew name 'Yam soof. In Hebrew Yam means Sea. In those days there was a small sea in the north of Suez Gulf known as Bitter Lakes. It was linked with the Suez Gulf. Probably Bani Israil entered the Sinai desert by crossing this very sea. The various names that have Occurred in the Bible are not now familiar, that is why the commentators of the Bible also have not been able to clearly pinpoint this place, from where the Bani Israil had crossed the sea. The editor of the Dictionary of the Bible writes:

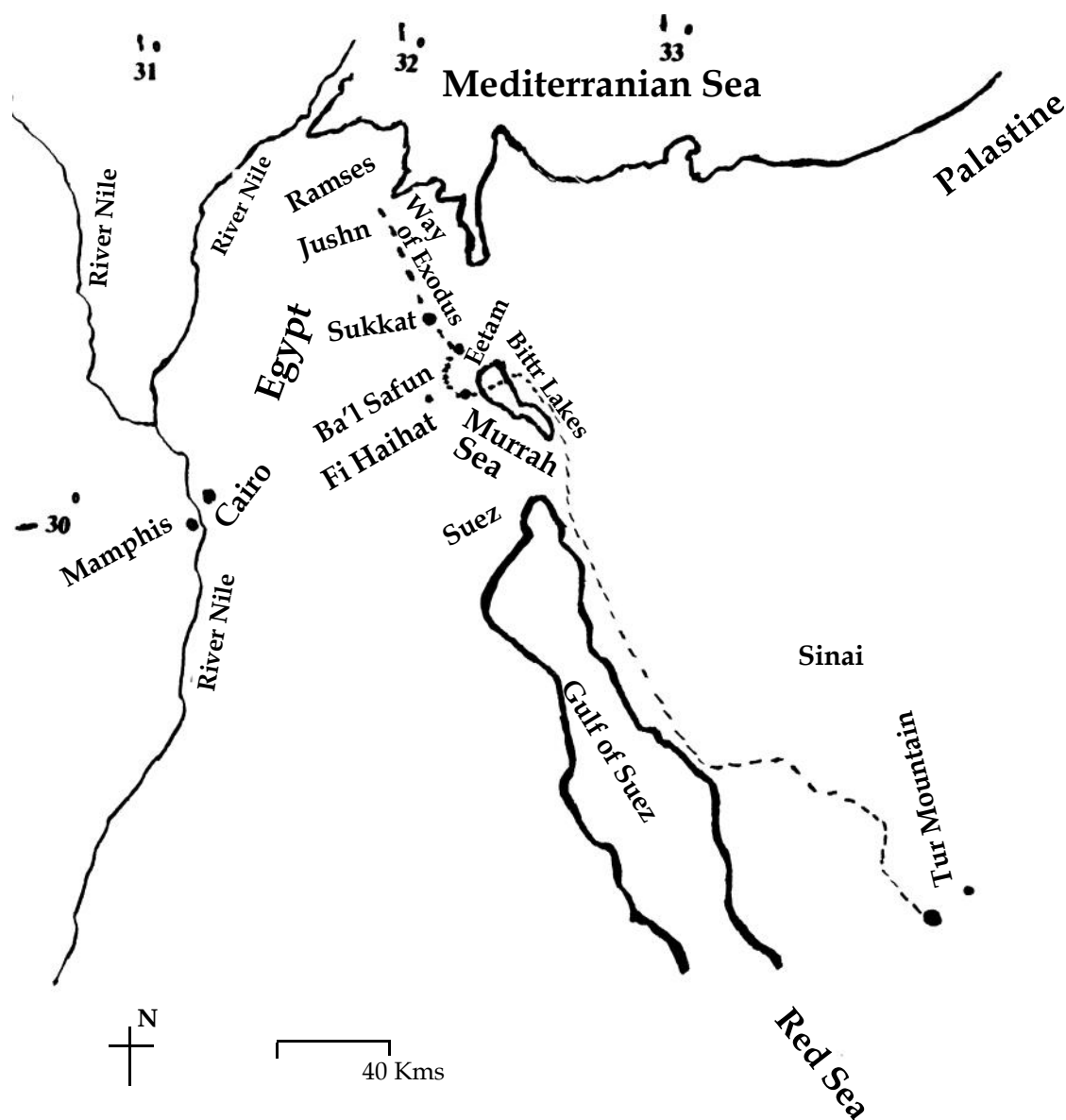
"The general opinion, however based on Constant Scripture representation, is that the sea crossed by the Israelites was the Gulf of Suez, probably at a point immediately north or just south of the Bitter Lakes. "

(A Dictionary of the Bible, by John D. Davis, London Edition, IV. p. 647-648)

Anyway the crossing of the sea by Bani Israil was a clear and open miracle caused by Allah. Further details occur in Surah Sho'ra (Poets).

138. First Firaun permitted Bani Israil to leave his country, but later on when he realized that in this way he has released them from his servitude, he pursued them with his army. This was a hostile and tyrannical step of Firaun.

139. This declaration of his belief is not mentioned in the Bible, but Qur'an has presented this important aspect of this event in such a way that the image of the helplessness of Firaun comes out very clearly before our eyes. This admission of Firaun was that voice of his nature which he had kept suppressed and thus had wronged his own self. But when he saw death staring him in the face, his nature could not keep quiet and blurted out the truth, which cannot be suppressed indefinitely. In the final run a tyrant and rebellious king like Firaun also had to admit the truth and veracity of monotheism and Islam.



The Route of Exodus of Bani Israil:

The Gulf of Suez and the Bitter Lakes were linked in those days. In a later period the dry part between them came up and in the modern times the Gulf of Suez was joined with the Sea of Rome by means of the Suez Canal. This whole gulf was also called Bhar-e-Qulzum and also the Red Sea.

The place from where Bani Israel crossed the sea is shown in the Bible as named Fihaiharoot (opposite Ba'l Safwan and Majdal) but this name is not familiar now, therefore it is difficult to pinpoint its exact situation. However it is presumed that they might have crossed the Bitter Lakes (part of Red Sea) to enter the Sinai desert and Firaun might have drowned in the Bitter Lakes. (God knows best).

91. Now (you believe) ¹⁴⁰! Whereas before this you have been disobeying and were of evil-doers.

الْثَّنْ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

92. So today We will save your (dead) body so that you may be a sign (Lesson) for those who come after you. ¹⁴¹ And most of mankind are heedless of Our signs.

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنْ كَثِيرًا
مِّنَ النَّاسِ عَنِ آيَاتِنَا غَافِلُونَ ﴿٩٢﴾

93. We settled the Bani Israil in good settlement ¹⁴² and provided for them clean sustenance. ¹⁴³ Then despite knowledge having come to them they disagreed themselves. ¹⁴⁴ Verily, your Lord will judge between them on the Day of Judgment in what they have been differing.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبَازِئِدَ وَوَرَزْنَاهُمْ مِّنَ
الطَّيِّبَاتِ قَبَاً اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

94. And if you are in doubt concerning what We have sent down to you, then ask those who have been reading the Book from before you. ¹⁴⁵ Indeed the Truth has come to you from your Lord. So do not be of the waverers.

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَفْرُءُونَ
الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ
مِنَ الْمُتَرَدِّينَ ﴿٩٤﴾

95. And nor be of those who belied the revelations of Allah, otherwise you will be of those who are the losers.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ
الْخَاسِرِينَ ﴿٩٥﴾

96. Verily, those concerning whom the word of your Lord has been vindicated, will not believe. ¹⁴⁶

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

97. And even if all the signs come to them, unless they see the painful punishment.

وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾

98. Then why was there not a single township, which believed, and its faith profited it, except the people of Yunus? When they believed We removed from them the punishment of disgrace ¹⁴⁷ in the life of the world, and let them enjoy (life) for a period.

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ
لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا
وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

99. And had your Lord willed all the people or the earth would have believed in Him. Would you then compel mankind until they become Believers? ¹⁴⁸

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمُ جَمِيعًا أَفَأَنْتَ تُكْرِهُ
النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

100. And no person can believe except by the will of Allah. He casts uncleanness on those who do not understand. ¹⁴⁹

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ
عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

140. That is: When Firaun was drowning he was told that at that time it was no use his accepting the faith, for the time for the examination was over and it was the time to face the consequences. Allah has stated this to be the Divine tradition that to accept faith on seeing the punishment does not help anyone:

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَاسًا. (سوره مؤمنون- ٨٥)

"But their faith could not avail them when they saw Our punishment." (Al-Mumin- 85.)

141. The dead body of Firaun did not dissolve or dismember in the sea, but it floated up to the bank so that people should see it and take a lesson from it, as to how Allah punishes His rebel slaves and tyrants, and what end awaits those who walk arrogantly on His earth. This event is recorded in the Bible thus:

"Then the LORD said to Moses Stretch out your hand over the sea that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen. So Moses stretched forth his hand over the sea, and the sea returned to its wonted flow when the morning appeared: and the Egyptians fled into it, and the LORD routed the Egyptians in the midst of the sea. The waters returned and covered the chariots and the horsemen and all the host of Pharaoh that had followed them into the sea: not so much as one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

Thus the LORD saved Israel that day from the hand of the Egyptians: and Israel saw the Egyptians dead upon the seashore. And Israel saw the great work which the LORD did against the Egyptians, and the people feared the LORD: and they believed in the LORD and in his servant Moses." (Exodus 14:26 to 31)

The commentators of the Bible opine that the exodus took place before the thirteenth century Before Christ, and they have stated that this particular Pharaoh was Rameses II.

(Peake's Commentary on the Bible. New York. P. 115).

And the mummy of Rameses II is even today kept for exhibition in the Cairo Museum, inviting the people of the world to see it and take a lesson

from it, if they have the will.

"His mummy is now in the museum at Bulak."

-(A Dictionary of the Bible. Word Pharaoh page 600).

142. By good settlement here is meant the lands of Syria and Palestine, and also the position of honour. For further explanation, please see Note Nos. 196 and 197, Surah A'raf.

143. Refers to those blessings and good things which they got in the land of Palestine. In the Bible at many places Palestine has been alluded to be the land of milk and honey. e.g. see Exodus — 3:8.

144. Knowledge means knowledge of religion and the Shariah. The purpose is to clarify that there were disagreements and disputes among the Bani Israil, not because they were not imparted the correct knowledge of religious principles and practices. They were properly guided by the Torah and a number of prophets as to what was real religion, what were the Divine commandments, and on what thing their salvation depended. But in spite of this knowledge and the right teachings that they received they took the path of disputes and disagreements among themselves.

(For further explanation please refer to Note No. 137- A, Surah Al-i-Imran and Note No.7 Surah Bayyinah).

145. When this Surah was revealed, very few people were believing in Qur'an, and quite a large number of people were in a state of hesitancy. Since they belonged to a nation, which was not blessed with a revealed Book, they had their doubts as to whether Allah did really reveal a holy Book to the humans and that this Book. Qur'an is the word of Allah. To remove this doubt of theirs it is stated here that Qur'an is not the first Divine Book that has been revealed, before it other Books had also been revealed to people, and amidst them there were people of the Book who had been reading the Torah. The fact can be confirmed from them that Allah had been sending down His revealed Book to His slaves to guide them, and among the people of the Book, who may be truthful, would also testify to the Qur'an being a Divine Book, for those who are acquainted with the words of Allah can immediately recognise Qur'an to be that, on hearing it.

146. Means that command of Allah which appears in Ayah No.33 of this Surah, and which

has been explained in Note No.60.

147. That is: In whatever settlement or township a divine messenger preached his divine message that township as a whole did not embrace his faith until it did not see the appearance of the divine punishment. But embracing the faith on the appearance of the punishment was useless, because at that time the respite given to do good acts had expired. However, in the whole history there is only one example, and that is of the community of Prophet Yunus that it embraced the divine faith before the appearance of the divine punishment, and therefore, it was spared the disgraceful punishment by Allah.

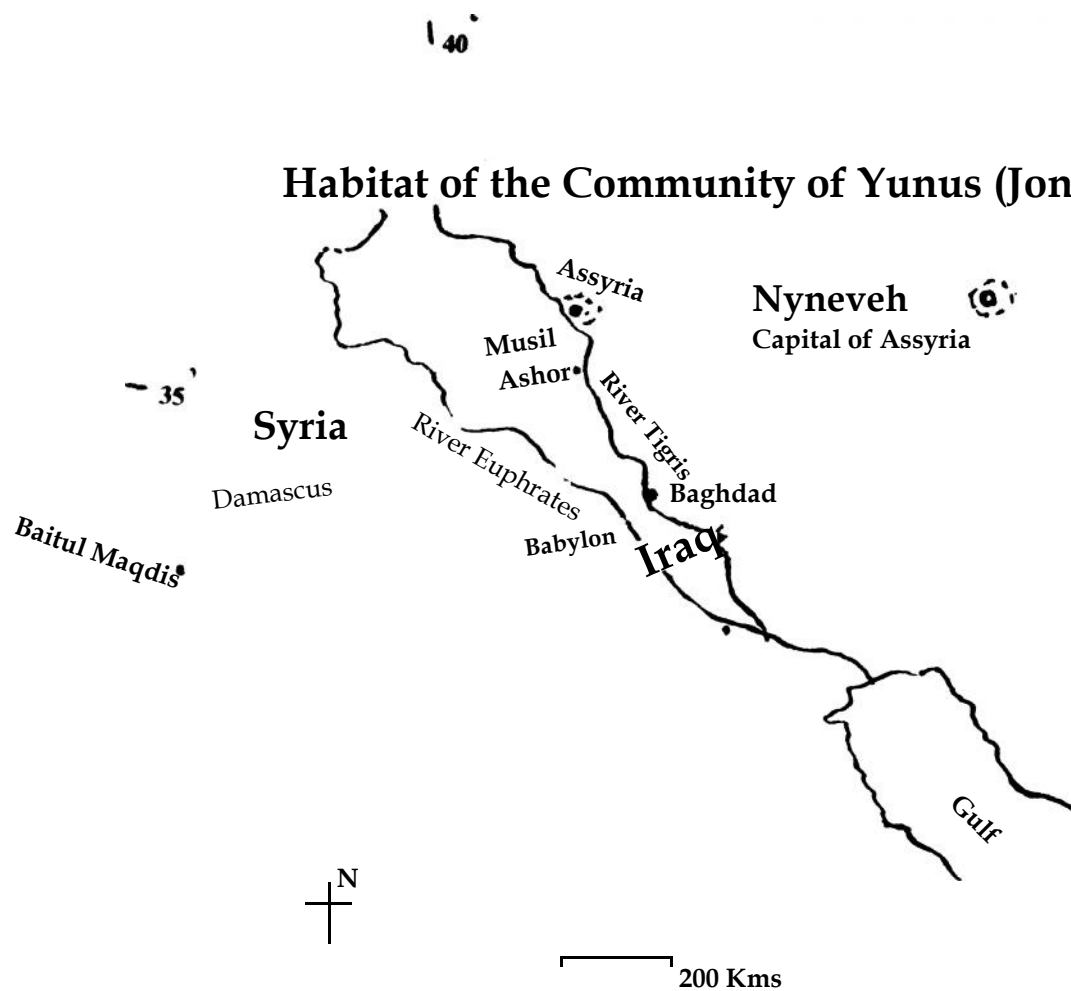
The name of prophet Yunus appears in the Bible as Prophet Jonah. He was an Israili Prophet and he was sent to Nineveh, which is situated near Mosul in Iraq on the side of the river Dajlah, and which was the capital of the Assyrians. This nation had gone astray, and to present before them the message of Truth, Prophet Yunus was sent

among them. All this probably happened in the eighth century B.C.

148. For explanation, please see Note No.200, and No.201, Surah An'am, and Note No.159, Surah Maidah, and Note No.417, Surah Baqarah.

149. That is: Faith is dependent on the guidance provided by God, and this guidance is made available to only those who use their common sense and try to understand. But those who do not use their intelligence, Allah throws filth (misguidance) on their heart and mind, and therefore, they give birth to filthy and wrong ideas. For this reason they do not feel any qualms in ascribing mean things to God or suggesting filthy ideas to their fellow human beings. The mythological concepts of the polytheistic religions, the immoral culture of the standard-bearers of modern civilization, the theory of the materialists about man being an economical animal, and the theory of sex of the promiscuous people are some clear examples of filthy and wrong mentality.





101. Say (to them): "Behold what is in the heavens and the earth.¹⁵⁰ But signs and warnings do not profit those who do not believe.

قُلْ أَنْظَرُوا مَاذَا فِي السَّمٰوٰتِ وَٱلْأَرْضِ وَمَا تُعٰنِي ٱلْآيٰتِ
وَٱلنَّذٰرُ عَنْ قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾

102. What are they waiting for except the like of the days of those who passed away before them?¹⁵¹ Say: "Wait then! I am too waiting with you."

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا مِن قَبْلِهِمْ قُلْ
فَأَنْتَظِرُوا إِلَى ٱلَّذِي مَعَكُمْ مِنَ ٱلنَّبِيِّينَ ﴿١٠٢﴾

103. Then do We save our messengers and those who believe. (We have been doing) like this. It is incumbent on Us to save the believers.¹⁵²

ثُمَّ نُنَجِّي رُسُلَنَا وَٱلَّذِينَ آمَنُوا كَذٰلِكَ هَٰكِفًا لِّنَاسٍ
ٱلْمُؤْمِنِينَ ﴿١٠٣﴾

104. 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,¹⁵³ but I worship Allah who causes you to die,¹⁵⁴ and I have been commanded to be of the believers.¹⁵⁵

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ
ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَكِن أَعْبُدُ ٱللَّهَ ٱلَّذِي
يَتَوَكَّلُكُمْ وَأَمُرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾

105. And set your attention to the religion upright¹⁵⁶ and do not be of the polytheists.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ
ٱلْمُشْرِكِينَ ﴿١٠٥﴾

106. And do not invoke,¹⁵⁷ beside Allah, anyone who can neither profit you nor harm you. If you do that, then surely you are of the wrong-doers.¹⁵⁸

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِن
فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾

107. If Allah inflicts you with a misfortune, none can remove it but He, and if He bestows on you a favour, none can withhold His bounty. He bestows His favours on anybody among His slaves He will. He is the oft Forgiver, the Most Merciful.¹⁵⁹

وَإِن يَسْسِسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ
بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَآءُ مِّنْ عِبَادِهِ وَهُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

108. Say: "O mankind! The Truth has come to you from your Lord. Then whoever follows this guidance follows it to his own advantage, and whoever goes astray does so at his own cost. And I am not over you as a (wakeel) keeper."¹⁶⁰

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِّن رَّبِّكُمْ فَمَن
ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

109. And (O Messenger!) Follow the revelation that is sent down to you, and have patience till Allah delivers His judgment.¹⁶¹ And He is the best of Judges.

وَٱتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ وَهُوَ خَيْرُ
ٱلْحَكَمِينَ ﴿١٠٩﴾

150. Qur'an invites everybody to observe the star-filled skies and the earth full of blessings and sunshine. This observation should not be with a view to acquiring mere knowledge but to acquiring the knowledge of truth, that is, basically its purpose should be to achieve a recognition of the Creator of the universe, and also to finding out whether the object of the creation of the world as stated by Qur'an and the message to which it invites mankind are confirmed by the manifestations in the universe or not. In this scientific time the scientists and the astronomers have discovered most astonishing things and placed heaps of information before the world, but they are totally ignorant of the Truth, because their approach to the study of the universe is not right.

151. That is: When in the past the previous nations refused to embrace the faith even after the message of Truth was duly conveyed to them by the Divine messengers, they were subjected to total destruction. Similarly to these people also the Truth has been duly conveyed. If now they do not accept the true faith, then the natural result will be their destruction only.

152. Means to save them from the decisive punishment, that is: when a nation is duly conveyed the Divine message fully and clearly and the said nation is not prepared to give up its disbelief and transgression, then the punishment of Allah envelopes it in this very world. On such occasions Allah saves His messengers and those who believe in them from such a punishment. In the case of the previous nations Allah had commanded His messengers to go out of their townships and settlements. Thus He has been saving His messengers and their companions who were believers on every occasion of decisive punishment, because Allah has made it incumbent upon Himself to save them. Therefore if the punishment were to visit the people of Makkah, then the messenger and the people of faith would essentially be spared.

It should be noted that the polytheists of Arabia kept on embracing Islam gradually, therefore, they had not been confronted with the Divine punishment like the nations of A'd and Thamud, but those of them that had persisted in their disbelief were made to face destruction by

means of the swords of the people of faith in the Battles of Badr and Hunain.

153. Here the Prophet has been commanded to present his dawah and express his stand relating to religion in clear terms and openly. This command is as much for the Prophet's followers as it is for the Prophet himself. Therefore, a Muslim must express his religious stand and policy unambiguously and unhesitatingly. To present one's faith in false colours to please the people of other religions, to hesitate to present pure monotheism for fear of dislike of polytheists, and to be unduly tolerant with the polytheistic customs are practices that are against the direction given in this ayah.

154. That is: I worship only that God who takes away your life. In this statement is hidden the argument in support of Allah's being the one and only worship-worthy Being. When it is an undeniable fact that death is not within the power of anybody except Allah, then how anybody can be god, worthy of worship.

155. The point in making the Prophet say these words is to show that the Prophet's being a faithful and his being among the believers is in obedience of the Divine command. Therefore the idea that the Prophet himself of his own accord, started the dispute of belief and disbelief and divided mankind into two groups and two sects of believers and non-believers is wrong.

156. That is: Keep your attention riveted to Islam, concentrate on following it, leaving aside other faiths, there should be not even the slightest leaning towards any other faith or faithlessness, and let there be not even the minutest impurity of polytheism in your belief and acts.

157. Invoking means calling for fulfilling the needs as in prayer or to call for help or to appeal for aid (as a matter of belief). To invoke or call someone, whether it may be an idol or a grave, or a jinn, or a prophet, or a Saint, for fulfilling one's needs, thinking him to be having some say or control in the functioning of this universe and provision of sustenance, etc, and that he can hear the call in absence and comes to the help, is a polytheistic practice of the first degree, whether it may be committed by a non-Muslim or a Muslim.

158. These harsh words have been spoken,

addressing the Prophet, to make it clear that the firm stand taken by the Prophet against polytheism is quite in accordance with the directives given by God, and in The Law of Allah one who commits polytheism is a wrong-doer however big a personage he may be The purpose of addressing the Prophet to state this fact is to make clear this point of principle.

159. He is the Forgiver, so seek forgiveness from Him alone. And He is Merciful, so pray for mercy from Him alone.

160. That is: I have not been made respon-

sible to force you to follow the right path.

161. And a little after this the judgment of Allah was delivered. Accordingly the roots of polytheism were cut down by the Prophet, and the standard of monotheism was raised high falsehood was defeated and truth came out glorious. If even by this historic judgment which is the clear¹ proof of the truth of the Prophet's message the nations of the world do not want to learn their lesson, then they should wait for that Divine judgment which will be delivered on the Day of Resurrection.

11 -SURAH HOOD.

NAME: In Verses Nos. 50 to 60 the chronicle of Prophet Hood and his nation has been narrated, and therefore, it is named as Surah Hood.

TIME OF REVELATION: It is Maccan and from the text it seems that it might have been revealed before Surah Yunus.

CENTRAL THEME: To warn the people against the adverse consequences of rejecting the message of worshipping the one and only God, which the messenger of Allah is conveying to them. The subject-matter of this Surah is fully harmonious with the subject-matter of Surah Yunus, however in this Surah the aspect of warning is so prominently projected that it seems that the Divine punishment is about to crack down on the (Arabian) Prophet's opponents.

ORDER OF THE VERSES: Verses Nos. 1 to 4 are in the form of a preamble, in which the gist of Quranic message is presented.

In Verses Nos. 5 to 24 the objections of the critics are answered and the teachings are explained. Verses Nos. 25 to 99 present a few pages of the history of the prophets, so that the addresses of the Arabian Prophet might read the writing on the wall to know about their own condition.

In Verses Nos. 100 to 108 people are asked to take a lesson from these event and are warned about the consequences in the Hereafter, and

the glad tidings of an everlasting Paradise is given to those fortunate persons who have accepted the Prophet's call and, accordingly engaged themselves in performing good deeds.

Verses Nos. 109 to 123 mark the end of the Surah, in which the Prophet and his companions have been given comfort and necessary directions.

THE MOST IMPORTANT CHARACTERISTIC OF THE SURAH.

A hadith has it: "Abu Bakr (R.) said:

O Messenger of Allah You are getting old.

قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ قَدْ شَبَّتَ قَالَ شَيْبَتْنِي
هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَةُ وَ عَمَّ يَتَسَاءَلُونَ وَإِذَا
الشَّمْسُ كُوِّرَتْ. (الترمذى ابواب فضائل القرآن)

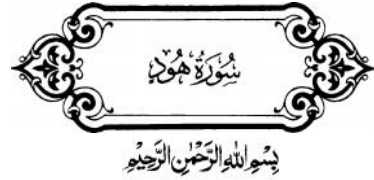
"The Prophet replied. 'Surah Hood. Waqi'ah, Mursalat, Amma Yatasaloon and Izash-shamsu kuvvirat have turned me old."

It points to the fact that in the Surah Hood and other Surahs like it the image of the punishment from God has been drawn in such a way that man is shaken, and the impact these Surahs had on the Prophet was so great that his limbs were also affected by the fear created by this punishment.

11- SURAH HOOD

Verses (aayat) 123

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



1. Alif. Laam. Raa.¹ (This is) a Book whose ayat (Verses) have been made perfect², and then explained in detail,³ by (Him, who is) all Wise, Aware.⁴
2. That you should worship none but Allah.⁵ Verily, I am to you from Him a warner⁶ and bringer of glad tidings⁷.
3. And seek forgiveness of your Lord then turn to Him in repentance⁸. He will make a goodly provision for you till an appointed term⁹ and will bestow His grace upon every one who deserves His grace¹⁰. But if you turn away, then verily I fear for you the punishment of a great day¹¹.
4. To Allah you all shall return. And He has power over all things.
5. Lo! They fold their breasts so that they may hide from Him.¹² Lo! When they cover themselves with their clothings, He knows what they hide and what they reveal. Verily He knows the secrets of the breasts.
6. There is no creature on the earth the responsibility of whose sustenance is not on Allah.¹³ He knows its habitation and its dwelling place.¹⁴ All is in a clear book.¹⁵
7. And it is He who created the heavens and the earth in six days¹⁶ and His Arsh (throne) was on the water¹⁷ that He might try you (to find out) which of you is best in conduct.¹⁸ And if you say: "You shall indeed be raised again after death," sure! the disbelievers would say: "This is nothing but obvious magic."¹⁹

الرَّكِيبُ أَحْكَمْتُ آيَاتِهِ ثُمَّ فَصَّلْتُ مِنْ لَدُنِّكَ حَكِيمٌ خَيْرٌ ①

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي كُنتُ لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ②

وَأَن اسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُغْفِرْ لَهُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ③

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ④

أَلَّا تَهْمِيضُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ الْأَحْيِينَ يَنْتَعِنُونَ شَيْئًا لَّهُمْ يَعْلَمُونَ مَا يُبْسِرُونَ وَمَا يَعْلَمُونَ أَنَّهُ عَلَيْهِمْ لَيَالٍ وَنَدَاتٍ الصُّدُورِ ⑤

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُّبِينٍ ⑥

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِسْحَارٌ مُّبِينٌ ⑦

(COMMENTARY)

1. Comments on these letters have been given in Note No.1 Surah Yunus.

2. As the systems of the earth and the heavens are established on firm foundations, similarly the ayaat of this Book that have been revealed are based on extremely firm arguments, solid realities, high moral teachings, universal truths, and just laws of life, and as its subjects are balanced. Similarly its words are thoroughly appropriate, and their syntax is most meaningful, as if every word is set in priceless jewelry in such a way that even the slightest change in the arrangement cannot be imagined. It can be appreciated only by those who have the right taste of the Arabic language: for example in the Surah 'Qul huwallahu ahad' the word 'ahad' (unique) is the most appropriate word. If in its place the word wahid (one) is substituted, there will be a change in the meaning as well as in the flow of the language. Similarly the word 'hamd' is appropriate to convey the meaning of both praise and gratitude. If anybody substitutes the words 'Ash shukru lillah' for the words 'Al hamdu lillah, then the comprehensiveness of the word 'hamd' is lost. In sum this composition is so coordinated and invulnerable that no sane man can find any fault with any of its words or can point out a single defect in its teachings.

This is a distinctive characteristic of the Qur'an and no other book in the world, including the 'holy' books of the other religions of the world, enjoys this distinction.

3. In the preliminary Surahs of the Qur'an divine teachings are presented in outlines in small sentences (verses), but in the subsequent surahs their explanation, details and their demands (requirements) are narrated. For example in the Surah Ikhlas the subject of tawheed (monotheism) has been dealt with in a very brief manner, but in the Surah Yunus and Surah An'am it has been presented with explanation and details. In Surah Fajr the chronicles of A'd and Thamud are just referred to, but in Surah Hood and Surah A'raf they have been narrated in detail. A brief introduction of the Paradise and the Hell is given in the Surah Ghashiyah, but it has been given in detail in Surah Waqi'ah and Surah Rahman. The commands for

salat is given in brief in the Surah 'Ala, but its detailed commands are given in Surah Bani Israil (Isra), Surah Baqarah, and Surah Nisa. In this way Qur'an gives its own comments on its teachings.

4. The fact of Quranic ayat's being assertively definite and detailed is the proof that it is not the word of man but that of God, whose every teaching is wise and well-informed about all the situations and circumstances.

5. This is the first demand of Qur'an from mankind. To accept Allah as the only worship worthy Being, and worshipping Him alone is that exalted purpose for which mankind is created. The reality of worship is that man should bow before his Lord in all humility and sincerity. Iman Razi writes:

"Worship means extreme devotion and an expression of total humility and meekness, and such an expression for anybody other than the Being who is the Creator, Ruler, Most Gracious, and Bestower of Favours, is not proper."

-(At-Tafseerul Kabear. Vol. 17. page 180).

If man presents himself as a humble and meek slave before Allah and expresses his lowliness before Him, then it is impossible for him to be a transgressor or a rebel against God. Worship and transgression are two opposing and contradictory states. A person who really and sincerely worships Allah, will essentially be His obedient slave. (For further explanation, please see Note No.7. Surah Fatiha).

6. That is: I am a Warner about the adverse consequences of disbelief, transgression, evil acts and sinning.

7. That is: I am a bringer of glad tidings about good results of faith, belief, obedience to Allah and virtuous acts.

8. That is: Seek Allah's forgiveness for your polytheism, and for the life of sinning that you have been living and correct your attitude for the future, by turning towards Allah in every condition and adopting the way of living like His slave.

9. On doing so Allah will favour you by bestowing His bounties on you. The events that followed confirmed this promise of the Qur'an. Accordingly those who embraced Islam and repented and adopted virtuous living, their world was not marred but 'made beautiful, and they received

such divine favour as they had not imagined earlier.

10. That is: The high rank of virtue to which a Momin would make himself worthy of belonging by virtue of his deeds of piety, Allah will honour him in accordance with his rank and status.

11. That is: The Day of Resurrection.

12. Folding the breasts is an idiom of the Arabic language, which means to turn away or to avoid. It means that they think that Allah does not know their act of ignoring the Qur'an, though there is nothing hidden from Him. Had they known this, they would not have avoided listening to the Qur'an.

13. This is a reality which is observed and experienced by every person. Every living being on this earth, whether it may be an animal or a bird, a fish or an ant, a man or a beast, all get their share of sustenance. Although this sustenance is received by them through various means, but the arranger of these means through which every creature gets its sustenance till the appointed time it lives, is none else than the one and only Allah. Is this all embracing arrangement of providing sustenance not sufficient proof of the fact that the Being who gave life is also providing the means for the upkeep of life? And is there any necessity, after this clear and unambiguous argument, of any other proof or argument to refute the case for polytheism and disbelief?

14. That is: Allah has knowledge of all the minute details. He knows the dwelling place of every creature and also the place where after its death the creature will be deposited.

15. For explanation please see Note No.94,

Surah Yunus.

16. Its explanation has been given in Note No. 82, Surah A'raf.

17. That is: Water was created by God before the creation of the heavens and the earth. This fact has been narrated in the Torah in these words:

"and the Spirit of God was moving over the face of the waters" (Genesis 1:2) Possibly in the original Torah the same thing which has been stated in the Qur'an might have been narrated, but the translators might have confused it.

Arsh means the throne of the kingdom, the nature of which we do not know. However, it gives an idea of Allah's being in power and the ruler. It means-and Allah knows best the secrets of His words-that before the creation of the universe, when there was only "water". Allah ruled over it. By His command the water underwent certain developments. Accordingly dry land appeared and subsequently varying species and things came into existence. At another place in the Qur'an it is stated:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ (سوره الانبياء : ٣٠)

"And We have created from water every living thing." (Al-Anbiya-30)

18. This is the purpose which activated the creation of the universe, i.e. man has been placed in the testing ground, so that Allah may select those individuals who conduct themselves in the most virtuous manner, and then He may bless them with everlasting favour and bounties.

19. That is: When the Prophet presents the fact that mankind will be raised again after death, the disbelievers dub it as the magic of words.

whosever desire the life of this world with its glitter, We repay them fully in the world, and in that nothing will be diminished for them. (Al-Quran)

8. And if We delay their punishment for an appointed time, they would surely say: "What withholds it?" Lo! On the day it comes, nothing will keep it away from them, and they will be encircled by what they used to mock at.²⁰

وَلَيْنَ آخَرًا عَنْهُمْ الْعَذَابَ إِلَى آتَةٍ مَّعْدُودَةٍ لَّيْقُولَنَّ
مَا يُحْبِسُهَا إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾

9. And if We cause man to taste some mercy from Us and afterwards withdraw it from him, verily he is despairing, ungrateful.

وَلَيْنَ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ
لَيَكُونُ مِنَّا كَافِرٌ ﴿٩﴾

10. And if We cause him to taste comforts after some adversity that had touched him, he would surely say: "The ills have gone from me." Verily he is exultant, boastful.²¹

وَلَيْنَ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَّسَّتْهُ لَيَكُونَنَّ ذَهَبَ
السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

11. Except those who are patient and perform righteous acts, for them theirs will be forgiveness and a great reward.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

12. Perhaps you may give up a part of what has been revealed to you,²² and that your breast may feel straitened because they say: "Why has not a treasure been sent down for him, or an angel come with him?" Surely, you are but a warner, and Allah is in charge of all things.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ
صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ
مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

13. Or do they say that he (the Prophet) has invented it. Say: "Then bring ten surahs like this, invented, and call (to your aid) whomsoever you can beside Allah, if you are truthful."

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ
ادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

14. Then if they do not answer your call, know then that it is revealed with the knowledge of Allah; and that there is no god, except Him. Will you then accept Islam?²³

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّكَ أَنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ
إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾

15. whosever desire the life of this world with its glitter, We repay them fully in the world, and in that nothing will be diminished for them.²⁴

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ
فِيهَا وَهُمْ فِيهَا لَا يَبْخَسُونَ ﴿١٥﴾

16. They are those for whom there is nothing in the Hereafter but the fire; all they contrived in the world has gone waste and whatever they used to do was in vain.

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا
صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

20. That is: Allah is delaying the punishment, so that the disbelievers may get further opportunity to reform themselves. But these people instead of taking advantage of this respite, mock at the promised punishment. Let them know that the day when this punishment would befall them, it would not be possible for them to ward it off and they will not be able to escape.

21. When life is meant for trial, then it is neither proper to despair in time of adversity nor is it right to exult and cross the limits in exultation, but that man should know that in the first condition he should be patient and in the second he should be grateful to God. Because man does not keep the real purpose of his creation in view, his angle of view goes wrong, as also his conduct becomes similarly improper.

22. This statement is made in view of the Prophet's being a man, otherwise it is far from the high and noble character of a prophet that he should omit or forsake a part of the revelation. The real purpose of this statement is to show the intensity of the opposition which the Prophet was facing. To stand up to these oppositions it required tremendous courage. On such an occasion the statement that you may omit a part of the revelation is an emphatic command to inform the Prophet about the apparent dangers, so that he may set to work for fulfilling his responsibility as a prophet with full determination and courage.

23. Those who did not admit Qur'an to be a divine scripture considered it to be a product of Prophet Muhammad's (Peace be upon him) authorship. Qur'an challenged them to produce a composition like itself. Such a challenge appears at various places in the Qur'an. In this ayah the challenge requires them to bring in ten Surahs like those found in Qur'an, and when they were unable to meet this challenge, then in Surah Yunus, ayah No.38 and Surah Baqarah ayah No. 23, they were asked to bring one Surah like it. They were also allowed the facility of calling their gods to assist them in this challenging task, for when Qur'an declares all gods beside Allah false, it becomes the duty of these invented gods

to come to the rescue of their worshippers, if they really are gods, so that the claim of the Qur'an to be the word of God and its message of monotheism may be proved to be false. But when the entire nation in concert could not produce its equal or its like and when their gods also could not come to their help, it is convincingly proved that Qur'an is not the product of man but that it is the word of God; or else how could it be possible that the entire nation was unable to produce even a small part like Qur'an ? However big or successful litterateur a man may be, he cannot challenge the entire literary clan of the nation to produce even a small part like the literature produced by Him. It is only Qur'an that has thrown such a challenge that no man can produce a composition like itself, and the Arab nation could not prove this claim to be wrong. This challenge has also proved that Quran's message of Tawheed (monotheism) is also based on truth, for if there were many gods, as claimed by the polytheists, then to prove themselves to be true gods, they would have surely helped their worshippers. When both the statements of Qur'an have been proved to be right and true, then Islam's being the true religion has been proved. After this, what hinders men from embracing Islam? (For further explanation, please see Note No.30. Surah Baqarah).

24. Those who do not have the Hereafter as their goal or who do not keep it in view, but are concerned with the achievements in this world only they are allowed to get the fruits of their efforts in the world only. They do not suffer in their material progress on account of their disbelief. Whatever work they would undertake under the worldly causes, their results would appear according to the natural laws. But all their material progress, their properties and wealth, their expertise and prowess in the academic and technical fields, their royal pomp and their international fame will benefit them in this world only, and in the next world, where they are to live an ever lasting life, the result of all these achievements will be a big zero, and they will get nothing except despair and disgrace.

17. Can he, who had a clear proof from his Lord, then came a witness from Him recite it and before it was the Book of Moosa as a guide and mercy, (refuse to accept the truth?) that they believe in it,²⁵ and those of the groups²⁶ that disbelieve it, the Fire is their promised place. So do not be in doubt concerning it.²⁷ Verily it is the truth from your Lord, but most of the mankind do not believe.

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٤﴾

18. And who does more wrong than he who invents a lie concerning Allah?²⁸ Such will be brought before their Lord, and the witnesses will say: "These are the ones who lied concerning their Lord. Lo! The curse of Allah is on the wrong-doers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٥﴾

19. "Those who debar (others) from the path of Allah, and seek to make it crooked,²⁹ and who totally deny the Hereafter."

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٦﴾

20. These will not escape (from Allah) in the earth, and nor had they any protector beside Allah.³⁰ And their punishment will be doubled.³¹ They were unable to hear, and nor did they see.³²

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضْعِفُ لَهُمْ الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿١٧﴾

21. These are the ones who have lost their souls and what they had invented vanished from them.³³

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١٨﴾

22. Certainly in the Hereafter they will be the greatest losers.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٩﴾

23. Verily those who believe and perform righteous acts, and humbled themselves before their Lord³⁴ they are the people of the Paradise they will dwell there for ever.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبْتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾

24. The likeness of the two parties is as the blind and the deaf³⁵ and the seer and the hearer.³⁶ Are they equal in comparison ? Then will you not give thought³⁷?

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْصَّابِرِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِينَ مَثَلًا فَلَا تَن لَّكَ زُورٌ ﴿٢١﴾

25. And We sent Nooh to his people³⁸ (who said): "Verily, I am a plain warner to you;

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٢﴾

25. By clear proof in this verse is meant that proof which is round in every person's inner self concerning the recognition of his Lord, the concept of accountability before Him, and the distinction between that good and the evil. Witness here means Qur'an, which has not only supported this natural argument (proof) but has also stated it clearly and in detail. In this way when the truth came out in the open, it was further supported by the fact that previous divine Book 'Torah' also guides to the same realities which are presented by the Qur'an" This verse therefore means that whoever follows the proof (argument) found in his inner self or in his nature would not find any newness or strangeness in the call of the Qur'an, but that he would find it harmonious with his own nature and would accept it, and only that person would deny it who has suppressed the voice of his nature,

From this ayah it automatically becomes clear that before he was blessed with the prophethood, the Prophet (Sallal Lahu Alaihi Wa Sallam) was following his righteous nature, for who can be better followers of their nature than the prophets of God?

26. Whether it may be religious groups or irreligious groups.

27. For explanation, please see Note No.145, Surah Yunus.

28. It has been explained in Note No.169, Surah An'am.

29. It has been explained in Note' No.125 Surah Aal-e-Imran.

30. That is: In the world they were under the wrong impression that their invented gods and

protectors would save them from the punishment from Allah. That is why they did not take any heed of the warnings given by the messengers of Allah.

31. One punishment for going astray and second punishment for misleading others.

32. That is: The message which the Messenger of Allah was conveying to them was being blocked by them, as they refused to listen to him and they were unable to see the signs pointing to monotheism and the Hereafter, because they had blindfolded themselves by refusing to look at them.

33. " The gods that they had invented and on whose help and intercession they had relied, had disappeared, and today there is none who would save them from the Divine punishment.

34. The quality of humbleness which has been associated with the righteous acts expresses the main spirit of these righteous acts. It means that the righteous acts need not be performed merely as a formality or a ritual, but that all acts of righteousness and worshipping should be done with a sense of humility before God.

35. This is the likeness of an infidel, who is deprived of real insight and grasp of truth.

36. This is the likeness of a faithful (Momin), who is blessed with insight and facility to grasp truth.

37. When there is a difference of insight between the two, then how can they be treated on the same level and how can their destiny be the same? How such a clear and obvious thing cannot be understood by you?

38. For explanation. please see Note No.95. Surah A'raf.

26. "That you worship none but Allah;³⁹ verily I fear for you the punishment of a grievous day."⁴⁰

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
الْيَوْمِ ﴿٣٩﴾

27. So the nobles among his people, who were disbelievers, said: "We see you but a man like us, we do not see that anyone follow you, except the lowliest among us, with immature opinion,⁴¹ nor do we see in you any superiority compared to us nay, we think you are liars."

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَى إِلَّا بَشَرًا مِثْلَنَا
وَمَا تَرَى إِلَّا تَبْعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ يُبَادُوا الرَّأْيِ
وَمَا تَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٤٠﴾

28. He said: "O my people! Do you think that if I am with a clear proof from my Lord and there has come to me a mercy from His own self, and it has been made obscure to you, can we compel you to accept it when you are averse to it?"⁴²

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَّبِعْنِي رَحْمَةً
مِّنْ عِنْدِي فَغَيَّبْتُ عَلَيْكُمْ أَنْزِلًا مِّمَّنْ هُمْ وَأَنْتُمْ لَهَا
كِرْهُونَ ﴿٤١﴾

29. " And O my people! I ask of you no wealth therefore. My recompense is the concern only of Allah,⁴³ and I am not going to drive away contemptuously those who believe, verily they will be meeting their Lord, but I see you a people that are ignorant."⁴⁴

وَلَيَقَوْمٍ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَآ أَنُجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا
بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُّلتَقُوا رَبَّهُمْ وَلَكِنِّي أَرَكُم قَوْمًا
يَجهَلُونَ ﴿٤٢﴾

30. " And O my people! Who will help me against Allah, if I drove them away?⁴⁵ Will you not then understand?

وَلَيَقَوْمٍ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتَهُمْ أَفَلَا تَتَذَكَّرُونَ ﴿٤٣﴾

31. " And I do not say to you: 'I have the treasures of Allah', nor 'I have the knowledge of the Unseen', nor do I say: 'Verily I am an angel'. Nor do I say to those who are lowly in your eyes that Allah will not give them good (reward). Allah knows best what is in their hearts. (If I did) then verily I will be of the wrong-doers."⁴⁶

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا
أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ
اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَّمِنَ
الظَّالِمِينَ ﴿٤٤﴾

32. They said: "O Nooh! You have argued with us, and argued with us too much. Now bring upon us that with which you threaten us,⁴⁷ if you are truthful.

قَالُوا يُونُسُ قَدْ جَادَلْتَنَا فَاكْثُرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ
كُنْتَ مِنَ الصّٰدِقِينَ ﴿٤٥﴾

33. He replied: "Only Allah will bring it upon you if He will, and you will not be able to stop it.

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٤٦﴾

39. This has been explained in Note No.97 . Surah A'raf.

40. Punishment of a grievous day means the punishment of the Day of Judgment. It means that the Day of Judgment will be a day of utmost grief and suffering for the disbelievers.

41. Those who had responded to the call of Prophet Nooh were lowly and insignificant in the eyes of the nobles because they had no material resources, nor were they influential like them in the society, although being virtuous they were the best persons in the society, and since they had not hesitated to accept the truth when it clearly came out before them, they are being dubbed as people with superficial judgment by their detractors, although this was the unhesitant love for truth of the faithful people. But in the eyes of these proud and arrogant people their good quality had become objectionable.

42. This is a reply to the first objection of the objectors. The statement of Prophet Nooh means that the call of monotheism which he was giving had its deep roots in the nature of man; that he was following the same natural reasoning and the insight and thereafter God favoured him and blessed him with prophethood, which everybody, who has the insight can see. And if the objectors have blind-folded themselves or have themselves become blind and refuse to see, how can they see the truth. In such a condition, should the truth be forced on them?

43. The prophets sent down by Allah do not seek any compensation or reward from the people to whom they convey Allah's message, nor do they have any personal profit in view for the service they render to the people of directing them to the right path. Their service is selfless. This sincerity of theirs distinguishes them from the sooth-Sayers, poets and self-seekers.

44. This is the reply to their second objection. Prophet Nooh bluntly told them that for their sake he was not going to give up the companionship

of those who believed in Allah, and if these people are lowly in their (nobles') eyes, it is the result of their ignorance as the light of right and true knowledge leads people to appreciate those who are followers of truth. And the judgment with regard to who deserves how much appreciation is to be decided by Allah. The appropriate appreciation of these faithful people will be done by God alone, when they would meet Him.

45. From the statement of Prophet Nooh we get the guidance that a missionary of truth cannot show his unconcern for Muslims in order to appease or please Non-Muslims.

46. This is the reply to their third objection, that they do not see any superiority in them compared to themselves. The summary of what Prophet Nooh replied to them is that he had never claimed to be superior to mankind; he had only claimed that he was appointed by Allah to convey His message to the people, and this definitely is a distinguishing factor; and as for his companions who believe, Allah knows best what is in their hearts, if they are really believers then Allah will bless them with good rewards; how could he say that they would not be honoured by Allah: and what can be better than their being considered deserving of honour by God; the disbelievers consider material wealth as a criterion for superiority while actually it is the wealth of faith that makes a man deserving of honour and superiority while actually it is the wealth of faith that makes a man deserving of honour and superiority.

Prophet Nooh's statement that Allah only knows best what is in the hearts of the people, clearly shows that even a prophet does not know the secret of men's hearts. What to speak of the saints and other pious men, and when a Prophet does not know the secrets of men's heart when he is alive, then how can he know it after his death ? These facts cut at the roots of saint worship and grave worship.

47. That is: Allah's punishment.

34. "And my advice will not be of profit to you even if I desire to give you counsel, if Allah wills to keep you astray.⁴⁸ He is your Lord and to Him will you return."

وَلَا يَنْفَعُكُمْ نُصِيحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

35. Or do they say that he has invented it?⁴⁹ Say: "If I have invented it, upon me be my crime, and I am innocent of the crime that you commit".⁵⁰

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَائِي وَإِنَّا بِرَبِّي لَمُتَّبِعُونَ ﴿٣٥﴾

36. And it was revealed to Nooh: None of your people will believe except those who have believed already. So do not grieve for what they are doing.

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

37. And Build the Ark under Our supervision and Our revelation,⁵¹ and do not address Me (further) on behalf of those who do wrong, verily they will be drowned.⁵²

وَأَصْنَعُ الْفُلَ بِأَمْرِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

38. And he began making the Ark, and every time the nobles of his people passed by him, they made fun of him⁵³. He said: "If you ridicule us (now), we will ridicule you like wise."⁵⁴

وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنِّي فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

39. "And you will know on whom the punishment that disgrace will come and on whom the lasting punishment will fall?"⁵⁵

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

40. Till, when Our command came, and the oven gushed forth (water)⁵⁶, We said: "Load therein a pair (male and female) of every kinds⁵⁷, and your family except those against whom the command has already been given⁵⁸, and those who believe⁵⁹. And those who believed with him were but few.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾

41. And he said: "Embark in it. In the name of Allah be its movement and its rest⁶⁰. Verily, my Lord is Oft-Forgiving, Most Merciful".

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ فَرْجُهَا وَمُرْسُهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾

42. And it sailed with them amid waves like mountains⁶¹, and Nooh called out to his son who had separated himself-"O my son! Embark with us and be not with the disbelievers."⁶²

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

48. That is: According to Allah's law of misguidance, if the gates of guidance are closed on you, then my good wishes and my counsel will be of no use to you.

49. This is a parenthetical sentence. That is the main narrative is stopped, and timely reply is given to the accusation of the Quraish that the Qur'an was invented or composed by the Prophet himself, and the tales narrated in that were merely the ancient tales.

50. That is: If I have not invented this Qur'an and the fact is that I have not invented it then the consequence of this crime that you have dubbed the Book revealed by God as invented by me, will be on you.

51. That is: We will supervise to make sure that these infidels will not prevent you from building the Ark. As for the type of the Ark to be built, it should be in accordance with the commands of Allah so that it may prove to be strong enough to withstand the onslaught of the storm that would surely come.

In the Bible under the Chapter Genesis VI, the details of the size of this Ark are given, which shows it was an extraordinary Ark, resembling a ship.

52. That is: Do not recommend the case of these disbelievers, nothing will save them from this punishment and Allah has already taken a decision to drown them.

53. When Prophet Nooh started building the Ark, the opponents, seeing the building up of a boat on the dry land, ridiculed him. They were not prepared to imagine that a gigantic flood could at all come and in that only the Ark of Prophet Nooh could save them. They might have considered it a manifestation of fanaticism and might have taunted the Muslims that they are trying to sail in the dry land.

54. That is: Today you are laughing at us thinking us to be mad, but tomorrow (in the Hereafter) we will laugh at you. Gentlemen take a breath of satisfaction on the arrest of a criminal, and it is natural to laugh at his criminal acts which landed him to his plight. Similarly laughing at the disbelievers and mischief-makers in the Hereafter by the believers is a natural phenomenon.

55. One Punishment in the world and the sec-

ond punishment in the Hereafter.

56. In our opinion the correct sense is the same which Ibn Jarir Tabari has stated. He says that by 'Tannur' (oven) is meant the same thing in which loaves of bread are baked, because in the speech of Arabs that is what is understood by it, and the correct interpretation of Allah's words can be made only by taking it to mean what the Arabs understand and consider it common." -(Jamiul Bayan, Vol. 12. page 25).

In other words oven is taken as a symbol to signify that when water would gush forth from it, it should be considered the promised storm has started, and it is time for embarking in the Ark.

57. By every kind of living beings are meant those animals which are useful to humans in some way or the other. Snakes and rats are not included in that meaning.

The command to load every kind of animal was given in order that after the storm their race may survive. In the event of the absence of some animals, those humans who would be saved from the storm, would find it difficult to carry on their day to day activities. Loading of pairs of animals in the Ark is also mentioned in the Torah.

(Genesis Chapter VI).

58. That is: Not those members of your family who are disbelievers.

59. It means that in the Ark not only those who belonged to the household of Prophet Nooh were taken, but that there were also others who had accepted his faith. However, their number was small.

60. This is an expression of implicit faith in Allah's favours and His power to do every thing, that is this boat will sail only if Allah commands it to sail, and in a storm which is a message of destruction for human settlements and which is the most devastating challenge to mankind, the sailing of this boat will be nothing except Allah's favour and His graciousness. Similarly when the boat will rest at anchor and the Muslims etc. will disembark, it will be also due to the favour and graciousness of Allah alone.

From this ayah it also becomes clear that 'Bismillah' (In Name of Allah) is the oldest phrase that had passed through the lips of

Prophet Nooh and it proved to be most auspicious. This kalimah (Bismillah) has been considered as the source of good by the Qur'an, and accordingly the beginning of the words of Allah is made with this very auspicious phrase: Bismillah.

61. Waves like mountains can rise in the oceans only. It shows what a gigantic storm should have struck the place where the people of Nooh lived. The people of Prophet Nooh lived on the banks of river Dajlah (map on page 525), This area is situated between the river Dajlah and the river Euphrates. These two rivers flow from the mountain Ararat and meet one another

in the south, and they further on meet the sea. In other words this area was like an island, and there is no wonder that when the storm came, the whole area became a vast ocean and on account of the blowing of the stormy winds, the waves in the storm might have assumed mountainous proportions.

62. One son of Prophet Nooh was with the disbelievers, and therefore, he had not sailed in the Ark. Prophet Nooh advised him in the midst of the storm to come with the believers, when he was surrounded on all sides by 'water and the distance between him and death was only of a few minutes.

He said: "I will seek refuge in a mountain, that will protect me from water". Nooh said: "This day none can save from the command of Allah-except on whom He has shown mercy." And a wave came in between the two, and he was among the drowned. (Al-Quran)

43. He said: "I will seek refuge in a mountain, that will protect me from water". Nooh said: "This day none can save from the command of Allah-except on whom He has shown mercy." And a wave came in between the two, and he was among the drowned⁶³.

قَالَ سَالُوْنِيْ اِلَى جَبَلٍ يَّغْصُمُنِيْ مِنَ الْمَآءِ ۖ قَالَ لَّا حَاصِمَ
الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ
مِنْ الْمَغْرُوْقِيْنَ ﴿٣٣﴾

44. And it was commanded: O earth! Swallow your water, and O sky! Hold back. So the water receded (thus) the judgement was given⁶⁴, and (the Ark) came to rest upon (the mount) Al-Judi⁶⁵. And it was said: A far removal for the wrong-doing people⁶⁶.

وَقِيْلَ يَا اَرْضُ ابْلَعِيْ مَآءَكَ وَيسْمَاۗءُ اقْلَعِيْ وَغِيضَ الْمَآءُ
وَوُضِيَ الْاَمْرُ وَاَسْتَوَتْ عَلَى الْجُودِيِّ وَقِيْلَ بَعْدَ اللُّغُوْمِ
الظُّلُمِيْنَ ﴿٣٤﴾

45. And Nooh cried out to his Lord and said: "My Lord! Surely my son is of my family, and surely Your promise is true and You are the Most Just of Judges.

وَنَادٰى نُوحٌ رَبَّهُ فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ ۚ وَاِنَّ
وَعْدَكَ الْحَقُّ ۚ وَاَنْتَ اَحْكَمُ الْحٰكِمِيْنَ ﴿٣٥﴾

46. He said: "O Nooh ! Verily he is not of your family. Verily he is of unrighteous⁶⁷ conduct, so do not ask of me that of which you have no knowledge. I admonish you lest you be among the ignorant"⁶⁸.

قَالَ اِنَّوَحٍ اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ اِنَّهٗ عَمَلٌ غَيْرُصَالِحٍ فَلَا
تَسْـَٔلُنِيْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ اِنِّىْۤ اَعْطٰكَ اَنْ تَكُوْنَ مِنَ
الْجٰهِلِيْنَ ﴿٣٦﴾

47. (Nooh) prayed: "My Lord! I seek refuge with you from asking of that of which I have no knowledge, and unless You forgive me and have mercy on me, I shall be among the losers "⁶⁹.

قَالَ رَبِّ اِنِّىْۤ اَعُوْذُبِكَ اَنْۢ اَسْـَٔلَكَ مَا لَيْسَ لِيْ بِهِ عِلْمٌ ۚ وَاِلَّا
تَغْفِرْ لِيْ وَتَرْحَمْنِيْۤ اَكُنْ مِنَ الْخٰسِرِيْنَ ﴿٣٧﴾

48. He was told: "O Nooh ! Climb down with peace from Us and blessings⁷⁰ upon you and upon communities that are with you. And there will be other communities to whom We will provide pleasure(for a while), then painful punishment from us will reach them"⁷¹.

قِيْلَ يُوْحٰۗءُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَبَرَكَاتٍ عَلَيْنَا ۖ وَعَلَىٰ اُمَمٍ
مِّمَّنْ مَّعَكَ ۚ وَاُمَمٌ سَبَّحَتْهُمْ ثُمَّ بَدَّلْنٰهُمْ مِّنَّا عَدَاۗءَ الْيَوْمِ ﴿٣٨﴾

49. This is of the news of the Unseen which We reveal to you; this neither you knew it before nor your community⁷². So have patience. Verily the (good) end is for the God-fearing⁷³.

لَيْلِكَ مِنْۢ اَنْبَاۗءِ الْغَيْبِ نُوْحِيْمَاۗ اِلَيْكَ مَا كُنْتَ تَعْلَمُهَا ۚ اَنْتَ
وَلَا قَوْمُكَ مِنْۢ قَبْلِ هٰذَا اَفَاَصْبِرُوْنَ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ ﴿٣٩﴾

63. When Allah's rule of law was brought into play, even the son of a prophet was not spared, because he was an infidel and for the infidels punishment is destined, Prophet Nooh saw the fate of his son with his own eyes. Had he embraced Islam, he would not have met such an end.

64. That is: The judgement concerning Truth and Falsehood was given on the earth itself. The people of Truth were saved and the earth was made clean by the removal of the people of Falsehood.

This deluge was not an ordinary disaster, but an extraordinary event and an unprecedented storm, which swallowed the entire human population except those who had accepted the faith and had embarked in the Ark with Prophet Nooh. It was a flood which drowned the mountains in which waves like mountains rose. This is a great historical event. Since Prophet Nooh had earlier prophesied about its occurrence and it struck in the same way in which it was prophesied, drowning all the infidels, therefore, it is proved that it was the Divine Wrath which fell on the infidels, and that Prophet Nooh was a true messenger of God, and that the message of monotheism that he gave to his people was the message of Truth.

65. Al-Judi is the name of a mountain which is situated in Kurdistan (see map on page 525). It is part of the mountain Ararat, which is spread from Armenia to Kurdistan. The spot where the Ark of Nooh (Noah) came to rest is given in the Bible as Ararat (Genesis 8:4), but Qur'an says that the spot was Al-Judi, and after the deluge the region near Judi would have been quite suitable for settlement.

It may be noted that about this deluge Qur'an has at no place stated that it covered the whole of the earth, but what the Qur'an explains is that the human race survived from those who were saved by riding in the Ark. It means that at that time human population on the earth had not spread to other parts and was confined to a limited region. Thus the deluge which struck this particular region drowned the entire human population except those who were in the Ark.

66. That is: Removed away from the mercy of God and became liable to receive His curse.

67. It does not mean that by birth he is not your son, but it means that by conduct he is a corrupt person and therefore he does not deserve to be called your son. It is like an enraged father saying to his son that he is not his son. Obviously he does not mean it literally.

68. From this verse it is seen that Prophet Nooh did not know that his son was of unrighteous conduct and that his sympathies lay with the disbelievers. In ignorance he prayed to Allah to save his son from the onslaught of the deluge.

It seems that the son was not an 'open disbeliever'. He had been concealing his disbelief. That is why Prophet Nooh invited him to sail in the Ark, and while addressing him did not say: "Be not of the disbelievers", but said: "Be not with the disbelievers". And since Allah had promised that he would save his family, he appealed to Allah about his son's safety. But Allah admonished him and informed him that he was ignorant of the true situation, and in such a case it is not proper to complain under pressure of emotions, when in the beginning only it was said "except those against whom the command has already been given," that is: even your family members who have not accepted the faith would not be saved.

This was the miscalculation of Prophet Nooh, otherwise how could he have prayed to God or complained to Him about the safety of his son, knowing that he was an infidel. On this occasion when Allah's law came into action with total impartiality, Prophet Nooh's plea to Allah about his son was unbecoming of a prophet, and that is why Allah admonished him.

69. On the admonition from God, when prophet Nooh realised that his plea to God was improper, he immediately prayed for God's forgiveness and mercy, and the manner in which he did it shows his sincerity and honesty.

70. With peace means in conditions of safety and tranquility and with 'Barkat' (blessings) means that good which will continue.

71. Although the people who accompanied Prophet Nooh in the Ark were few in numbers, they were the cream of the entire human society, and the coming generations and the future nations were to be brought into being through them. In other words the sailors in the Ark were carrying the strength of the nations of the world with

them. Reference to this fact has been made in the ayah, saying may peace and blessings be upon the communities that are with the Prophet, but there will be some communities that would not deserve to receive peace and blessings to them the pleasure of the world would be given for a while, but finally they would receive painful punishment for their evil acts.

72. The chronicle of Prophet Noah that has been narrated in the Qur'an was not known before to Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam). That is why he did not narrate this chronicle to anybody before the revelation of Qur'an. His community was also ignorant of this chronicle. As for the people of the Book, some parts of this chronicle have been recorded in Bible, Book of Genesis (Chapters 8,9 and 10). But these parts are missing, e.g. there is no mention of what was the mission of Prophet Nooh ? What were the objections of his opponents ? What reply did Prophet Nooh give ? Before the deluge, how did he inform his people? The event of drowning of Nooh's son. Allah's admonition on Prophet Nooh's appeal, Prophet Nooh's repentance, information about the treatment that would be meted out to some nations in future-all these as-

pects are conspicuous in the Bible by their absence, However, it contains details about the length and breadth of the Ark. Moreover, in the Bible where Prophet Nooh is called a godly and honest man (Genesis, Chapters 6,8,9), there are also narrated certain things which tarnish his character (Genesis 9:20 to 25). But Qur'an without giving details, narrated those facts which were the very life of the chronicle. These facts have been presented with such a confidence that it inspires belief. Does not the narration of this historical event, with its hidden facts, by an unlettered person provide a clear proof of his being a prophet and this Book being the word of God ?

73. That is: Even if after this clear proof, your community belies you, then have patience, for the ultimate success will be gained only by those who fear God, And this statement of Qur'an proved to be true in every word in this world also. The Prophet (Sallal Lahu Alaihi Wa Sallam) and his companions gained true honour and real eminence, and those who belied him died a death of dishonour and they have left behind no signs of their existence. This scene of the Prophet's and his companions' success has been witnessed by the world and now the Hereafter is yet to come.

"O my people! I ask of you no reward for it. My recompense is the responsibility only of Him who has created me. Will you not then understand ? (Al-Quran)

50. And to the (community) A'd (We sent) their brother, Hood⁷⁴. He said: "O my people! Worship Allah. You have no other gods save Him. You have done nothing but invented (gods)⁷⁵.

وَالِى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

51. "O my people! I ask of you no reward for it. My recompense is the responsibility only of Him who has created me. Will you not then understand?⁷⁶

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

52. "And, O my people! Beg forgiveness of your Lord, then turn to Him repentant⁷⁷. He will send for you rain-bearing clouds and add strength to your strength⁷⁸. And do not turn away as criminals."

وَلْيَقُومُوا اسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

53. They said: "O Hood! You have brought us no clear signs⁷⁹, and we are not going to forsake our gods at your behest nor are we going to believe in you.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ بِكَ بِمُؤْمِنِينَ ﴿٥٣﴾

54. "We say nothing but that some of our gods may have possessed you in an evil way⁸⁰." He said: "I call Allah to witness, and you (too) bear witness that I am innocent of your ascribing partners to Him,

إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوٍّ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنَا وَمَا أَنَا بِمُشْرِكٍ

55. "Beside Him. So scheme against me all of you, and give me no respite.

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظَرُونَ ﴿٥٤﴾

56. "Verily I have put my trust in Allah, my Lord and your Lord. There is not a living being but He holds it by its forelock⁸¹. Verily my Lord is on a straight path⁸².

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٥﴾

57. "If you turn away, I have (at least) conveyed to you that with which I was sent to you; and my Lord will set in your place a people other than you. And you will not harm him in the least. Verily my Lord is Guardian over all things.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا إِنْ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٦﴾

58. "And when our command came, We saved Hood and those who believed with him by a mercy from Us; We saved them from a severe punishment⁸³.

وَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ رَحْمَةً مِنَّا وَبَجَيْنَا لَهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٧﴾

74. The chronicle of the nation of A'd was narrated in Surah A'raf, ayat 68 to 72. on this occasion these verses and their explanatory notes. Nos. 105 to 114. and Surah Fajr ayat Nos. 6 to 8 and their explanatory notes Nos. 8 to 11 should be kept in view.

75. That is: Besides Allah, other gods whom you worship are your inventions. they have no reality.

76. There is a lot of difference between acting intelligently and acting in response to one's wishes. The former is having insight and the latter is Ignorance.

77. This has been explained in Note No.8

78. On accepting tawheed (monotheism) and turning to God, He will bless you with additional bounty, you will get sustenance in abundance and your strength will be increased. You will get result in pleasant consequences on individual as well as social level.

It should be noted that while presenting the message of monotheism, the material benefits have been mentioned merely incidentally, and not as the main achievement, because the real achievement, which all the prophets had been teaching to make as our ideal in life, is the

achievement of success in the Hereafter.

79. In the person of Prophet Hood there were clear signs of his prophethood, by seeing which one could believe that he was the real messenger from Allah. But his nation was bereft of intelligent thinking, that is why they could not see these signs.

80. It shows to what extent they were superstitious. Their superstition received a big jolt when the Divine wrath overtook them and their invented gods and goddesses did not come to their rescue, nor could they harm Prophet Hood in any way.

81. That is: Along with humans all the other living beings are under the subjugation and control of Allah. Nobody is free from His hold.

82. Straight path means the path of justice and fairplay, and Allah's being on the straight path means that all that He does and ordains is based on justice and fairplay. Although He holds every living being by its forelock but He does not subject it to tyranny and oppression.

83. Allah's punishment on the A'd people fell in the form of stormy winds, tornadoes, hurricanes, etc. (See Surah Ahqaf ayat 24 and 25, Surah Zariyat ayat 41 and 42).

59. And these are the A'd (people): they denied the revelations of their Lord and disobeyed His messengers⁸⁴, and followed the command of every tyrant enemy of the truth⁸⁵.

وَتِلْكَ عَادٌ جَدُّوْا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And a curse was made to pursue them in the world and on the Day of Resurrection. Lo! A'd disbelieved in their Lord. Lo! A far removal for A'd, people of Hood!

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا الْعَنَةَ وَيَوْمَ الْقِيَمَةِ إِلَّا إِنْ عَادُوا كَفَرُوا رَبَّهُمْ إِلَّا بَعْدَ الْعَادِ قَوْمُ هُودٍ ﴿٦٠﴾

61. And to Thamud (We sent) their brother, Salih⁸⁶. He said: "O my people! Worship Allah, you have no other God but Him. He has brought you forth from the earth⁸⁷ and settled you therein. So beg forgiveness of Him and turn to Him in repentance. Verily my Lord is near and Hearer of the prayers⁸⁸.

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقُومُوا لِعِبَادَةِ اللَّهِ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ تُوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾

62. They said: "O Salih! You have been among us before this a repository of hopes⁸⁹. Do you forbid us to worship what our fathers worshipped⁹⁰? And we are in doubt concerning that to which you invite us, confounding us.

قَالُوا يَصْلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

63. " He said: "O my people! Did you think: If I have a clear proof from my Lord and there has come to me a mercy from Him, who will save me from Allah, if I disobey Him? So what would you add to my lot except perdition⁹¹?

قَالَ يَقُومِرَ أَرَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

64. " And O my people! This she-camel from Allah is a sign for you, leave her to feed on Allah's earth, and do not inflict any harm to her lest a near punishment seize you."

وَيَقُومِرُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

65. But they hamstrung her,⁹³ and then he said: "Enjoy yourselves in your houses for three days. This is a promise that will not be belied."

فَعَقَرُوهَا فَقَالَ تَنَجَّوْا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾

66. And when Our command came, We saved Salih and those who believed with him, by mercy from us, and We saved them from disgrace of that day. Verily, your Lord-He is the Strong, the Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

84. All the messengers from Allah presented one and the same message. Therefore, disobedience shown to any one messenger is in reality disobedience to all the messengers. For this reason the disobedience in respect of Prophet Hood is termed as disobedience in respect of all the prophets.

85. Prophets have authority from Allah that they should be obeyed by their followers, but those who do not remain loyal to Allah, do not like to obey his messengers. Not only that but they obey those leaders, guides, persons in power who are rebels against God and who are enemies of truth. This attitude of theirs invites the Divine Wrath.

86. The chronicle of the Thamud people has been given in Surah A'raf, verses Nos. 73 to 79. On this occasion those verses and notes thereon Nos. 116 to 126, and also Surah Fajr, verse No.9 and notes thereon Nos. 12 to 14 should be kept in mind.

87. The advent of human race on the planet earth began in this way: First Allah created Prophet Adam from dust, therefore, it is a fact that man was created from earth, and it is also a fact that man's sustenance-foods on which his life depends are also raised from the earth. Not

only this, but the animals whose flesh man eats also get their sustaining food from the earth.

88. For explanation, please see Surah Baqarah, Notes Nos. 247 and 248.

89. It shows that the life of Prophet Salih before he attained prophethood was very clean and righteous, and seeing his extraordinary ability and impressive personality people had great expectation from him that he would bring credit to his nation. But when he raised his voice against polytheism and presented his message of monotheism, their expectations came to naught.

90. The Thamud people had no argument for idolatry. They followed that system because it was their ancestral tradition.

91. That is: If I follow what you suggest and disobey Allah, when I have been clearly guided against it, then it would not be possible for you to protect me from the punishment which Allah would mete out to me, and because of you I would go on committing sin after sin, and this would prove to be my doom.

92. For explanation, please see Surah A'raf Note No.119.

93. For explanation, please see Surah Shams. Note No.15.

67. Those who did wrong were overtaken by a terrifying cry, so that the morning found them (dead) prostrate in their dwellings.⁹⁴

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثِينَ ۝٩٤

68. As if they had not dwelt therein.⁹⁵ Lo! Thamud disbelieved in their Lord. A far removal for Thamud!

كَأَن لَّمْ يَغْنَوْا فِيهَا إِلَّا إِنَّ تَبُودُ أَكْفَرُوا وَارْتَبَهُمُ إِلَّا بُعْدًا
لِشَبُودٍ ۝٩٥

69. And our messengers came to Ibrahim with good news.⁹⁶ They said: Peace be on you. He answered: Peace!⁹⁷ Then he hastened to bring them a roasted calf.⁹⁸

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامٌ قَالَ سَلَامٌ
فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ۝٩٦

70. But when he saw their hands did not reach towards it, he considered them strangers and felt a fear of them.⁹⁹ They said: Fear not, we have been sent to the people of Loot (Lot).¹⁰⁰

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ۝٩٧

71. And his (Ibrahim's) wife was standing there, and she laughed. Then We gave her glad tidings of Is'haq, and after Is'haq of Yaqub.¹⁰¹

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ
إِسْحَاقَ يَعْقُوبَ ۝٩٨

72. She said: "Alas !¹⁰² Shall I bear a child when I am an old woman, and this my husband is an old man? Indeed this is a strange thing!"¹⁰³

قَالَتْ يَوَيْلَ لِيَ الْإِدُّ وَأَنَا عَجُوزٌ وَهَذَا بَعْلٌ شَيْخٌ إِنَّ هَذَا
لَشَيْءٌ عَجِيبٌ ۝٩٩

73. They said: "Do you wonder at the command of Allah? The mercy of Allah and His blessings be upon you. O people of the house! Verily He is Worthy of Praise, Glorious."¹⁰⁴

قَالُوا اتَّعَجِبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ
الْبَيْتِ إِنَّهُ حَمِيدٌ مُجِيدٌ ۝١٠٠

74. When the anxiety departed from Ibrahim and the glad tidings reached him, he argued with Us on behalf of the people of Loot (lot).¹⁰⁵

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا
فِي قَوْمِ لُوطٍ ۝١٠١

75. Verily Ibrahim was forbearing, compassionate, Turner towards Allah.¹⁰⁶

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ۝١٠٢

76. O Ibrahim! Leave this alone. Verily your Lord's command has already gone forth, and surely there will come to them a punishment which cannot be repelled.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ
إِلَيْهِمْ عَادَ ابْنَ عَائِمٍ مَرْدُودٍ ۝١٠٣

94. For explanation, please see Surah A'raf Notes Nos.123 and 124.

95. This is a great historical event, in which truth triumphed. Accordingly, Prophet Salih and his faithful companions were saved by Allah and all idolaters and infidels were overtaken by the divine punishment. All this happened in the same way which Prophet Salih had prophesied that would happen, therefore, it cannot be explained away by saying that these things do happen in the world. If it were so, then Prophet Salih would not have known it beforehand and the people of faith would not have been saved as they were saved.

96. These were angels that had gone to Prophet Ibrahim. This event took place at the time when he had migrated from his native place and had settled in Palestine.

97. Salam (Peace) means may Allah keep you safe and secure. This praying phrase is part of angelic etiquette and prophetic culture, and therefore Islam has given it currency as an item of etiquette to be observed by Muslims, whenever two Muslims may meet each other. This is not a formal salute but an actual prayer to God, as also an expression of good will for one's brother.

98. Since the angels were in human form Prophet Ibrahim thought them to be strangers and his guests who had come to him from their travels. Therefore, he immediately turned to arrange to feed them and hastened to get a calf roasted for them.

This event proves that Prophet Ibrahim was a generous and a willing host and also teaches us to see that we also make arrangements to feed our guest without any delay, because during travels people do not get regular food.

It also shows that cow has been a lawful (halal) food in the Shariah of Allah from the ancient times. The Shariah of Prophet Ibrahim is the most ancient shariah in which cow's flesh was lawful for men to eat. That is why he offered roasted calf to his guests.

99. When Prophet Ibrahim saw that they are not partaking of the food offered by him, he "suspected that they were not humans and probably they were angels who might have come to subject him to some test, which could prove to be trying time for him.

100. That is: We have been sent to subject the people of Loot (Prophet Lot) to a test, so that they might be caught red-handed and exposed to the punishment for which Allah has already, taken a decision.

101. The wife of Prophet Ibrahim was standing nearby to serve the guests. When she heard that they were angels and were giving glad tidings to her husband about the birth of sons to him, she could not help suppressing her laughter, because the promise of a child-birth in the old age was something strange. It may be noted that this event of giving the good news has been narrated in brief in this verse. In Surah Zariyat it is stated that the angels gave the glad tidings of a son's birth to Prophet Ibrahim. On which his wife expressed astonishment and said that she was old and barren. The laughing referred to in this ayah pertains to this glad tidings which was given to Prophet Ibrahim and when she laughed she was further promised that not only a son but a grand-son would also be born to them.

The name of Prophet Ibrahim's wife was Sarah, and till this event she had no child. This event has been narrated in Bible, Book of Genesis. Chapter 18, but with some flourishes.

102. This is a lady's mode of expression of astonishment. It is not to be taken too literally.

103. It is mentioned in the Bible that at that time the age of Prophet Ibrahim was one hundred years and that of Sarah ninety years (Genesis 17:17). Sarah had uttered these words as an expression of astonishment so that the angels might give more clarification and the matter may become more clear. This was not uttered by her as a mark of doubt.

104. The first thing the angels said to remove the wonder of Sarah was that no command of Allah should cause astonishment. Secondly they said that she was of the household of a prophet on whom there were special blessings of Allah. If, therefore, He by His special mercy decides to bless her with a son, she should consider it as a special grace from the Lord, The third thing that they said was that Allah is Full of Glory and Most Gracious, and every act of His shows His Glory and Greatness.

Inferentially it is also learnt that wife is also included in the 'people of the house' (Ahl-e-bait).

Inspite of this very clear sense of the words 'Ahl-e-bait', there is a sect among Muslims who does not include the holy wives of the Prophet (Sallal Lahu Alaihi Wa Sallam) among his people of the house. It is obvious that it is an open deviation from the accepted meaning and sense of the word 'Ahl-i-bait'.

105. This argument was with a view to making Allah accept his point of view, but it was a compassionate appeal. After hearing of the impending punishment for the people of Loot, Prophet Ibrahim felt anxious because Prophet Loot was amidst his people and might be affected by this. In Surah Ankabut, this statement of Prophet Ibrahim has been recorded (ayah 32): "Verily Loot is present therein." Secondly he was thinking that some might have accepted the divine faith and after further efforts more people

were likely to embrace it, if more time is given by God. Since Prophet Ibrahim did not know the actual position, he went on arguing with the angels. It reflects on Prophet Ibrahim's compassionate proclivities and humane considerations. As stated in ayah No.76, the angels informed him that it was useless to argue on this point, as Allah had already decided to punish the people of Loot. It is obvious that Allah decides to punish a people only when there are no chances of any more from among them accepting the divine faith.

This argument between Prophet Ibrahim and the angels has been narrated in detail in the Bible.(Genesis, Chapter 18).

106. Since Prophet Ibrahim had these qualities, he gave proof of his compassion for the people of Loot and appealed very earnestly to Allah to repel this punishment.

And his people came to him-running towards him-and before that they were practising evil acts he said: "O my people! Here are my daughters. They are purer for you. So fear Allah, and do not degrade me concerning my guests. Is there not a single healthy-minded man among you?" (Al-Quran)

77. And When Our messengers came to Loot,¹⁰⁷ he felt anxious and straitened on their account, and said: This is a woeful day.¹⁰⁸

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَىٰ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالَ
هَذَا يَوْمٌ عَصِيبٌ ﴿٤٤﴾

78. And his people came to him-running towards him - and before that they were practising evil acts¹⁰⁹ he said: "O my people! Here are my daughters. They are purer for you. So fear Allah, and do not degrade me concerning my guests.¹¹⁰ Is there not a single healthy-minded man among you?"

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ
السَّيِّئَاتِ قَالَ يَقُومُ هَؤُلَاءِ بِنَاتِي فَمَنْ أَطَهَرُ لَكُمْ فَاتَّقُوا اللَّهَ
وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٤٥﴾

79. They said: "Surely you know that we have no concern with your daughters,¹¹¹ and surely you know what we want."¹¹²

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ
لَتَعْلَمُ مَا نُرِيدُ ﴿٤٦﴾

80. He said: "Would that I had strength to resist you, or could get some strong support !"¹¹³

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَىٰ ذُكُنٍ شَدِيدٍ ﴿٤٧﴾

81. They (the messengers) said; "O Loot! We are messengers from your Lord;¹¹⁴ they will by no means reach you.¹¹⁵ So travel with your family in a part of the night, and let not one of you look behind,¹¹⁶ But your wife. Verily, she will suffer what they will suffer¹¹⁷. Their appointed time is morning. Is not the morning near?¹¹⁸

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ
بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا
أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ
أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٤٨﴾

82. So when our command came We turned the township upside down, and rained down on them brimstones of baked clay, one after another,¹¹⁹

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا
حِجَارَةً مِنْ سِجِّيلٍ مَّنْضُودٍ ﴿٤٩﴾

83. Marked (as tokens) from your Lord.¹²⁰ And they are not far from the evil doers.¹²¹

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٥٠﴾

84. And to Madyan (People We sent) their brother, Shuaib.¹²² He said: "O my people! Worship Allah. You have no god, but Him. And do not give short measure and weight.¹²³ Verily, I see you prosperous but verily I fear for you the punishment of an inescapable day.

وَرَأَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنَ الْإِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْوِزْنَ
وَالْبُيُزَانَ إِنِّي أَرَاكُمْ خَيْرَ قَوْمٍ وَأَنَا خَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٥١﴾

107. The chronicle of Loot occurs in Surah A'raf. ayat Nos. 80 to 84. On this occasion their explanatory notes Nos. 127 to 133 should be kept in view.

108. That is When the angels arrived, from Prophet Ibrahim to the place of Prophet Loot, the latter became very anxious and felt distressed. The fact is that the angels went there in the form of two beautiful young lads, so that the people of Loot might be tested for their horrendous weakness, homo-sexuality, the bane of that community. For this reason they did not disclose their identity even, to Prophet Loot, who thought them to be travelers. He felt great concern for his guests, as he was afraid that his wicked people might abduct them for fulfilling their wicked desires. Being a Prophet he would have become glad to serve his guests, but knowing the wicked and heinous People he was very anxious for his guests.

109. That is: They were addicted to the evil practice of homo-sexuality. On hearing the news of the arrival of the two young good-looking lads at Prophet Loot's house, they rushed there to abduct them with evil intention.

110. The situation in which Prophet Loot uttered these words was such that it means that he referred to the daughters of the community as his own daughters, in the same way in which an elderly person fondly refers to daughters of others as his own daughters. It is obvious that on such occasions the literal meaning is not taken. Therefore, it is not correct to think that Prophet Loot had offered his own daughters to the mob. First of all, as has been stated in the Bible, he had only two daughters, and Quran uses the word in plural 'Banat' (more than two) instead of the word 'Bintain' (two daughters). Secondly, when a mob of many people rushed to his house, then how could his two or three daughters suffice to be given in marriage to the people. Marriages to these daughters therefore was not possible. Thirdly, were all these men unmarried that Prophet Loot offered them his daughters in marriage? The fact is that these men had forsaken their wives and were addicted to the heinous practice of homo sexuality. Accordingly, in Surah Shu'ra it is stated:

آتَاؤُنَ الذُّكْرَانَ مِنَ الْعَالَمِينَ . وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ . (سوره الشعراء: ۱۶۵-۱۶۶)

"What! Of all creatures do you come to the males, and leave the wives your Lord created for you?" (Ash Shu'ara-165-166)

Therefore, Prophet Loot referred to the wives of these people in kindness and fondness as his daughters, and admonished them that when there is a natural and pure way of satisfying their desires, why should they go the wrong way.

This explanation of 'Here are my daughters' is quoted from Saeed bin Jubair, who writes:

"That is: On account of his position as a prophet, the women of the community were Loot's daughters." -(Tafseer Tabri. Vol. II. Page 51).

And Mujahid, etc. also have opined likewise. Besides, 'Ibn Jarir Tabri and Imam Razi. well-known commentators, have also taken it to mean women of the community, And the statement of Prophet Loot: "They are purer for you. so fear Allah" does not allow any chance of being taken to mean that he offered the women for satisfying the carnal desires of the men illegally.

111. That is: We have no concern with the women whom you call your daughters. This reply gives an idea of what kind of men they were and how shameless they were. Their saying "Surely you know" is a further proof that the meaning of what Prophet Loot had said was concerning the common women, and not pertaining to his daughters, otherwise the people of his community would not have said that surely you know. These words show that this fact was known to Prophet Loot that men of his community were not interested in women.

112. That is: The point that they wanted to have illegal sex with men.

113. These pathetic words show how restive and anxious was he to save the honour of his guests and in what great difficulty the evil-doers of his community had placed him. The words that came out from his lips on the occasion meant that had he sufficient strength he would have stopped their aggression and evil

intention, or else if he had a powerful support he would have sought that refuge to save the honour of his guests.

In a hadith the Prophet is reported to have said these words concerning this pathetic concern of Prophet Loot:

يَغْفِرُ اللَّهُ لِلُّوطِ إِنْ كَانَ لَيَاوِي إِلَى رُكْنٍ شَدِيدٍ -

(بخاری کتاب احادیث الانبیاء)

"May Allah forgive Loot. He was in the refuge of a strong supporter." -(Bukhari, Kitabul Anbiya).

That is: There was no material support for Loot, but his biggest support was God, and God provided such a support to him that his enemies could not harm him or his guests a bit.

114. When the matters came to a head, and the people of the community admitted unashamedly to their criminal intention, these messengers disclosed their real identity and informed Prophet Loot that they were angels and were sent by God to accomplish a special mission.

115. That is: They will not overpower you.

116. That is: Get away in the darkness of the night in such a way that the people might not see you, and in this migration you should directly head towards your destination. Nobody should try to come back to collect whatever property he might leave behind, nor should anyone stay for a while to see what happens to the citizens. None should try to turn round or look back. In the Bible it is stated:

"do not look back or stop anywhere in the valley: flee to the hills, lest you be consumed." (Gen 19:17)

117. That is: Your wife will be smitten with punishment. The wife of Prophet Loot was with him for the sake of appearances, but in reality her sympathies were with the infidels. That is why she also became liable for punishment. The example of Prophet Nooh's son has gone before. The second example is given of Prophet Loot's wife, which shows that Allah's justice is impartial: whoever will disbelieve will receive punishment, the person may either be a prophet's son or a prophet's wife.

118. The purpose was to comfort Prophet Loot that the morning's sun will bring a message of destruction for his-scoundrel community, and also to direct him to leave the township before morning with his people, as it was destined to be uprooted.

119. It shows that the punishment came in the form of an earthquake, which razed the buildings and turned the earth upside down. Moreover with the activation of a volcano a rain of brimstones, like hard baked clay, fell on the township, possibly with the flowing burning lava. The Bible states:

Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven: and he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. But Lot's wife behind him looked back, and she became a pillar of salt. And Abraham went early in the morning to the place where he had stood before the LORD: and he looked down toward Sodom and Gomorrah and toward all the land of the valley, and beheld and lo, the smoke of the land went up like the smoke of a furnace. (Gen 19:24 + 28)

Prophet Loot's community was guilty of shamelessness, in addition to their disbelief, and accordingly it was punished in an appropriate manner, that is the community was stoned to death.

120. That is: They were special kinds of stones and they were specially selected for the purpose of destroying the evil-doers.

121. That is: The region where this punishment was unleashed is not far from Makkah's polytheists. The townships of Siddom and Amurah were on the banks of Dead Sea and it is on the way to Syria. Therefore, it is hinted that this place which provides a lesson is near to these wrong-doers. It also gives a hint that this kind of punishment can also visit them.

Although after the conveying of the divine message by the prophets the punishment that visits their communities for their persistence in disbelief is of the nature of decisive punishment, and through such a punishment the falsehood is destroyed and Truth is made to triumph. But so far as the question of punishing the rebel-

lious and evil-acting nations is concerned, the law of punishing them is enforced in different ways. Its recent example is the catastrophe of 1985 in Mexico where by the activation of a volcano about twenty thousand people were suddenly destroyed and all the glitter and sophistication of the modern civilization stood gaping. The scenes of this destruction were shown on T.V. but where are the eyes to read a lesson from them !

122. The chronicle of the people of Madyan, has been narrated in Surah A'raf, ayat No.85 to ayat No.93. On this occasion the said ayat and their explanatory notes Nos. 134 to 149 should be kept in view.

123. To measure less and weigh less while selling a thing is a great sin, and this practice is indulged in by those who do not believe in or do not remember their accountability before God. Please see Surah Mutaffifeen, Note No. 1.

85. " And O my people! Give just measure and weight, and do not give people less than their (due) things, and do not corrupt on the earth with mischief.

وَيَقُومُوا أَوْفُوا الْكَيْلَ وَالْهَيْزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

86. "What Allah leaves for you is better for you, if you are believers,¹²⁴ and I am not a guardian over you."¹²⁵

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ؕ وَمَا أَنَا عَلَيْكُمْ
بِحَفِيظٍ ﴿٨٦﴾

87. They said: "O Shuaib! Does your salat (prayer) command you that we should forsake worshipping which our fathers worshipped, or that we (should give up) doing what we will with our own property?¹²⁶ Indeed you are the only forbearing and healthy-minded man!"¹²⁷

قَالُوا يُشْعِبُ صَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا
أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَكِيمُ
الرَّشِيدُ ﴿٨٧﴾

88. He said: "O my people! Did you think that if I am on to a clear proof from my Lord and He sustains me with a good sustenance¹²⁸ from Him (should I not follow the path of truth)? I do not wish to do in your opposition what I forbid you to do.¹²⁹ I only desire your reform as far as I am able (to effect). And there is no help for me except from Allah.¹³⁰ In Him I trust and to Him I turn.

قَالَ يَقُومُ آدَمُ إِنَّ كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي
مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَخَالِفَكُمُ إِلَىٰ مَا
أَنْهَيْكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ
وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ
أُنِيبُ ﴿٨٨﴾

89. " And O my people! Let not the antagonism against me cause you to sin so that there may befall you (the punishment) that befell the people of Nooh, and the people of Hood, and the people of Salih; and the people of Loot are not far off from you."¹³¹

وَيَقُومُوا لَا يَجْعَلْ مَنَّاكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ
قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنكُمْ
بَعِيدٍ ﴿٨٩﴾

90. " And beg for forgiveness of your Lord and then turn to Him repentant.¹³² Verily, my Lord is Most Merciful, Loving."¹³³

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. They said: "O Shuaib! We do not understand much of what you say,¹³⁴ and in fact we see you among us a weak person;¹³⁵ were it not for your tribe, we had surely stoned you,¹³⁶ for you are not strong against us.

قَالُوا يُشْعِبُ مَا نَفَقَهُ كَثِيرًا مَّا نَقُولُ وَإِنَّا لَنَرُكَ
فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا نَتَّعِلْنَا بِعَزَائِرِ
﴿٩١﴾

124. That is: If you believe in Allah and are content to earn only by lawful means, then it will be auspicious for you in the world and will assure your success in the Hereafter.

By deceiving people in business and trade, apparently property and wealth are increased, but such an income is devoid of goodness and is the cause of doom in the Hereafter.

125. That is: My task is merely to convey Allah's message to the people. It is not my job to be a detective and watch over their every act nor am I required to give an account before God of whatever you do in this world.

126. Their question reveals their mentality which questions the right of a person who is allowed to offer salat to criticise or declare false other religions which are idolatrous. Similarly it is questioned what right that person has to restrict others economic freedom by introducing the discussion about lawful and unlawful methods, justice and securing rights of others in business and trade matters.

The present day secularists are demonstrating this very mentality. According to them the jurisdiction of religion is confined to personal beliefs and worship only, social life, community living and politics, and economic activities, etc. have nothing to do with it. For this reason they advise Muslims to practise Islam to the extent of offering prayers and observing fasts, but not to let Islam interfere in the social affairs. This mentality has become so much aggressive these days that they even object to the Muslims following their Divine Laws in their family matters, like Nikah, Divorce, Inheritance, etc.

127. This was a taunt against Prophet Shuaib.

128. 'Rizq-e-hasan' (good sustenance) means spiritual sustenance (divine revelation) as well as material sustenance. It means that Allah has blessed me with prophethood as also lawful livelihood. After this, should I be ungrateful to Him, and should I not follow the path that He has guided me to?

129. That is: I have kept myself innocent of polytheism and also of earning by unlawful

means, and these points are proof of my truthfulness.

130. There is a guidance for those who set out to reform the people in the statement of Prophet Shuaib that his task is to reform the people so far as it is in his power, but the trust for the results should not be on personal efforts but on the guidance and help provided by Allah.

131. The disaster that struck the people of Loot was not an old event for the people of Madyan but it had taken place recently. Besides the region of the people of Loot was close to Madyan.

132. It has been explained in Note No.8.

133. That is: He does not hate or dislike His slaves but loves them and likes them, therefore, He does not intend to throw them into Fire willy-nilly. He desires to open up vistas of goodness and blessings for His slaves. However if the slaves themselves show indifference to Him or rebel against Him, then they would naturally be liable to be dealt with severely.

134. The statements of Shuaib were neither philosophical nor were they complicated; they were simple and straightforward statements directly appealing to the head and the heart. But since they were not prepared to listen to him with an open mind and a sincere heart, they were not in a position to understand them. When a man casts his mind in a particular mould, then any statement which does not conform to that mould is not understood by him, however obvious that reality may be.

135. That is: According to the number of supporters and strength.

136. In tribal system great consideration had to be shown to the kinship and family connections, otherwise on somebody's being murdered the chain of revenge killings would never end. This consideration was the main hindrance in stoning Prophet Shuaib. The threat of stoning Shuaib shows the tyrannical tendency of the community. It also shows that in that society to invite people to accept monotheism and to forbid them from committing evil was considered a crime.

92. "He said:" O my people! Is my tribe stronger than Allah for you? And you put Him behind your backs¹³⁷ neglected? Verily my Lord encompasses all that you do.
93. "And O my people! Do in accordance with your ways, and verily I am doing accordingly. You will soon know on whom comes the disgraceful punishment, and who is a liar. And watch, surely I am too watching with you."
94. And when Our command came We saved Shuaib and those who believed with him by a mercy from Us; and the dreadful sound seized the wrong-doers, so they lay in their dwellings prostrate.¹³⁸
95. As if they had not dwelt there. A far removal¹³⁹ for Madyan like the far removal for Thamud!¹⁴⁰
96. And verily We sent Moosa with Our ayat (signs) and a clear incontrovertible proof,¹⁴¹
97. To Firaun and his nobles, but they followed the command of Firaun, and the command of Firaun was no right guide.¹⁴²
98. He will be at the head of his people on the Day of Resurrection and will lead them to the fire (Hell).¹⁴³ And what a woeful abode is that where they reached.
99. A curse is made to follow them in this (world) and on the Day of Resurrection. What a woeful gift is that which will be given them!¹⁴⁴
100. These are some of the chronicles of the townships that We relate to you. Some of them are standing and some have been mowed down.¹⁴⁵

قَالَ يَقَوْمِ ارْهُطِيْ اَعَزُّ عَلَيْكُمْ مِنَ اللّٰهِ وَاتَّخَذْتُمُوْهُ
وَرَاءَكُمْ ظَهْرًا اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٩٢﴾

وَيَقَوْمِ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ سَوْفَ تَعْلَمُوْنَ
مَنْ يَّاتِيْهِ عَذَابٌ يُخْزِيْهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا اِنِّىْ
مَعَكُمْ رَقِيْبٌ ﴿٩٣﴾

وَلَمَّا جَاءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ
مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوْا الصَّيْئَةَ فَاصْبَحُوْا فِيْ
دِيَارِهِمْ جَثِيْمِيْنَ ﴿٩٤﴾

كَانَ لَمْ يَخْنُوْا فِيْهَا اِلَّا بُعْدَ الْمَدْيَنِ كَمَا بَعَدَتْ ثَمُوْدُ ﴿٩٥﴾

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿٩٦﴾

اِلٰى فِرْعَوْنَ وَمَلَٲِيْهِ فَاتَّبَعُوْا اَمْرَ فِرْعَوْنَ وَمَا
اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿٩٧﴾

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ
الْمَوْرُوْدُ ﴿٩٨﴾

وَاتَّبَعُوْا فِيْ هٰذِهِ لَعْنَةً وَيَوْمَ الْقِيٰمَةِ بُئْسَ الرِّقْدُ
الْمَرْقُوْدُ ﴿٩٩﴾

ذٰلِكَ مِنْ اَنْبَاِ الْقُرْاٰى نَقُصُّهٗ عَلَيْكَ مِنْهَا قٰلِمٌ وَحَصِيْدٌ ﴿١٠٠﴾

137. That is: You stopped taking action against me from the fear of my relatives and you were not afraid of the wrath of God. Are my relatives, then, stronger and more devastating than Allah?

138. For explanation, please see Surah A'raf Note No.147.

139. That is: Being removed from the mercy of Allah.

140. It seems that the punishment which seized Thamud was similar to the one that had seized the people of Madyan.

141. Some of the signs which proved the prophethood of Moosa were most convincing and unambiguous. The conversion of his staff into a python and his vanquishing the magicians are the obvious examples of these signs. After this incontrovertible argument there should be no doubt about accepting Prophet Moosa as the truthful Messenger of Allah.

142. The commands and claims of Firaun (Pharaoh) were not sensible, nor was his leadership truthful and just. Yet the people followed him and were not ready to follow the guidance provided by the messenger of Allah.

143. In this world, his nation has made Firaun its leader. In the next world also he will lead his people. It is a different matter, however, that this procession under his leadership will go directly to the Hell and will fall into such a pit of destruction that it would never come out of it.

144. This picture of the consequence of the rebels against Allah, which Qur'an has presented, is such that provides an effective observation of the goings on of the Day of Judgment, so that the reader may take a lesson from it. But those who have sworn not to learn any lesson, would learn their lesson only after it is too late, i.e. when they reach their destination, Hell.

145. The relics of these townships existed even then (at the time of the revelation of Qur'an), like the relics of the township of Thamud, and the relics of some other townships have totally disappeared, like those of the people of Nooh and the people of Loot, etc. But by the disappearance of the relics their histories have not disappeared. They are preserved in the Qur'an, so that people may take their lessons from them till the end of the world.

101. We did not wrong them, but they wronged themselves; and when Allah's command came, their gods whom they invoked beside Allah, availed them nothing; and they added to them nothing except ruin.¹⁴⁶

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ
الِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ
رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾

102. Such is the seizure by your Lord, when He seizes the townships on account of their wrong-doing. Verily the seizure by Him is very painful, very severe.¹⁴⁷

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ
أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

103. Verily in this (there) is a big sign for those who dreads the punishment of the Hereafter.¹⁴⁸ On that day all People will be assembled and that will be a day of witnessing.¹⁴⁹

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ
تَجْمَعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٣﴾

104. And we are not delaying it but for a term fixed.

وَمَا نُوَخِّرُهُ إِلَّا لِأَجَلٍ مُعَدَّدٍ ﴿١٠٤﴾

105. On the day when it comes no soul will speak except with His permission;¹⁵⁰ some among them will be damned, and some blessed.¹⁵¹

يَوْمَ يَأْتِ لَا تَكَلُمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ سُعِيدٌ ﴿١٠٥﴾

106. So those who are wretched will be in the Fire, groaning and wailing.¹⁵²

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

107. Abiding there so long as the heavens and the earth endure,¹⁵³ except what your Lord wills. Verily your Lord is the Accomplisher of what He intends.¹⁵⁴

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
إِنَّ رَبَّكَ فَاعِلٌ لِمَا يُرِيدُ ﴿١٠٧﴾

108. And those that will be blessed will be in the Paradise, abiding there so long as the heavens and the earth endure,¹⁵⁵ except for what your Lord wills, a gift everlasting.

وَأَمَّا الَّذِينَ سُعدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرُ مَجْدُودٍ ﴿١٠٨﴾

109. So do not be in doubt concerning what these people worship. They are worshipping in the same way as their fathers were worshipping before. And Verily We will pay them their portion unreduced.¹⁵⁶

فَلَا تَكُ فِي مَرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا
يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُونَ بِمَا نَعْبُدُهُمْ غَيْرَ
مَنْقُوصٍ ﴿١٠٩﴾

146. These nations and communities worshipped their gods and idols so that they might provide them profit. But when Allah's punishment descended on them, they did not help their worshippers, on the contrary their worship became the cause of greater punishment for them. It goes to prove that their gods and idols were mere frauds.

147. This is a warning for the human settlements that they should not regard these chronicles as the stories of the past, and that such punishments would not visit them. They should know that they also can be subjected to such punishments as the past townships and communities. And it is a fact that the series of different kinds of punishment for the wrong-doing nations is continuing.

148. That is: There do exist proofs of recompense in the Hereafter in these most important events of history. When Allah has been giving punishment to nations for their rebellion and transgression and for disobeying His messengers, it is a proof of the fact that He is not unconcerned with His slaves, but that He deals with them according to their acts. Therefore, conducting a court on the Day of Resurrection for giving reward or punishment to all the peoples and nations of the world according to their good or bad acts is reasonable. Besides there is a moral lesson in these events that when He gives such a severe punishment to the transgressing nations in this world, then His punishment for them in the other world will be much more severe and painful.

149 That is: That day will be the day of presenting oneself before God. Every person individually will have to present himself or herself in His presence and account for and give a witness to whatever he or she has been saying and doing in this world. No person will be left out, nor any nation, neither a king nor a beggar.

150. That is: The freedom which man enjoys in this world will be taken away from him. On that day man will have to pass through various hurdles, and he will be able to speak only on the occasion when he will be allowed to do so; he dare not open his mouth on any other occasion.

151. People will be divided into two groups

according to rank. One will be of the people who had adopted the path of good and righteousness, and were blessed with the mercy of God. And the other that adopted the path of evil and wickedness and met with adverse consequences. It should be noted that this division and consequence of the people is according to their faith and disbelief, according to the context. As for the fate of the people who have committed sins after accepting faith, other ayat of the Qur'an will have to be referred to.

152. Their punishment in the Hell will be so painful and their suffering so severe that they will groan and cry loudly.

153. Means the heavens and the earth of the Hereafter, because it is stated in the Qur'an that on the Day of Resurrection the heavens and the earth will be changed, and as explained in the Qur'an the world of the Hereafter is everlasting. Therefore, its skies and earth will also be everlasting.

154. It is like the other statement in the Qur'an "He leaves in error whom He will and gives guidance to whom He desires." (An-Nahl-93). The idea is to express His authority and power. Here also the purpose is to show that there is none who can interfere with the wishes of God. He is in full authority. If He wants to take another decision concerning those condemned to the Hell, He can do so. For implementation of His wish, merely His wishing is sufficient.

155. The blessed ones will always remain in the Paradise, as long as the heavens and the earth of the Hereafter exist. Their staying in the Paradise everlastingly is possible because Allah has wished it so, and nobody had compelled Him to take this decision. If He wishes He can also take another decision, but His wish is that they should be granted such a bliss that it should be everlasting, and the showers of His mercy may continue to bless them forever. The springs of divine mercy for them will never dry up.

156. That is: They will get the full share of their material profits in this world as also the adverse consequences of their evil acts in the next world. Allah will not make any reduction in their material benefits, nor will He lessen their punishment in the Hereafter, which they rightly deserve.

110. And indeed we gave the Book to Moosa but there arose differences therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them. And they are in doubt concerning it (Qur'an), confounded.¹⁵⁷

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاحْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ
مُزِيَّبٍ ۝١١٠

111. And verily to each your Lord will repay for his acts in full. Verily He has knowledge of all their actions.

وَإِنَّ كُلًّا لَنَا لَیُوقِیَهُمْ رَبُّكَ أَعْمَالُهُمْ إِنَّهُ بِمَا یَعْمَلُونَ
خَبِيرٌ ۝١١١

112. So stand firm (in the straight path) as you are commanded, and those who have repented and joined with you, and do not transgress.¹⁵⁸ Verily He sees all that you do.

فَاسْتَقِمُّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ۝١١٢

113. And do not incline towards the wrong-doers, lest the Fire touch you,¹⁵⁹ and you have no protectors other than Allah, nor will you be helped.¹⁶⁰

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَسْكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ
اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ۝١١٣

114. And Establish salat at the two ends of the day and in some hours of the night.¹⁶¹ Verily good deeds remove the evil deeds.¹⁶² This is a reminder to those who care to be reminded.

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ
یُذْهِبُنَ السَّیِّئَاتِ ذَلِكِ ذِکْرٌ لِلَّذِیْ یُذْکَرُونَ ۝١١٤

115. And have patience,¹⁶³ for verily Allah wastes not the reward of the righteous.

وَاصْبِرْ فَإِنَّ اللَّهَ لَا یُضِیْعُ أَجْرَ الْمُحْسِنِينَ ۝١١٥

116. Why is it then from among the generations that have gone before you upright men did not come out to forbid commitment of corruption in the land except a few whom We saved from them!¹⁶⁴ And the wrong-doers pursued their (worldly) pleasures, and they were criminals.¹⁶⁵

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِیَّةً یَنْهَوْنَ
عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ
وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ۝١١٦

117. And your Lord would not destroy the townships unjustly while their people were amenable to reform.

وَمَا كَانَ رَبُّكَ لِیُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلِهَا
مُصْلِحُونَ ۝١١٧

118. And if your Lord had willed, He surely would have made mankind one nation, yet they cease not differing.¹⁶⁶

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا یَزَالُونَ
مُخْتَلِفِينَ ۝١١٨

157. Here the purpose is to remove the doubt of the idolaters of Makkah about the Quran's being a divine scripture. They are being explained that Qur'an is not the first divine Book that has been sent down for the guidance of the people. Before this other divine books had also been sent down. Accordingly Prophet Moosa was also blessed with a Divine Book, though his followers disagreed with its teachings and distorted it. Such a situation demanded that Allah reveal one more Book for the guidance of the people. To fulfill this demand, Allah sent His messenger with this Book. Therefore, its revelation should be a source and means of blessing for the Arabs and not a thing to be worried about.

If in spite of this reality people want to remain in doubt, let them be so. The judgment on the fate of such people would have been declared then and there, were it not for the fact that Allah had already decided that every nation and community should have a respite for their acts, and under this plan of Allah these people are being let off for the present Only.

158. That is: Remain within the circle of obedience and worship of Allah and do not cross it or transgress.

159. Here wrong-doers refers, according to the context, to polytheists, infidels, idolaters and transgressors, and inclining towards them means to endorse them in their acts of polytheism, idolatry and transgression, whether this endorsement may be either by word or by action. In view of this injunction, Muslims should have no soft corner in their hearts concerning polytheists, infidels and godless people, nor should they attend their meetings or their polytheistic rituals that encourage people to be anti-religious, just to please them, otherwise such a friendship is likely to cost them their faith.

160. This is a warning to take care that if you incline towards these wrong-doers, then on the Day of Judgment they would not be of any help to you. On that day whoever is seized by the final judgment of Allah will be totally helpless.

161. At the two ends of the day means at pre-dawn and after sunset, i.e. the salat of Fajr and the salat of Maghrib. The end of a thing is its limit. The limit of the day starts from where the night ends. That is the time of the Fajr. And where

the limit of the day ends is the time of Maghrib.

And establishing prayer in the watches of the night means establishing Salat-i'Isha. Zulaf (watches) used in plural points to the length of the time for Isha. These are the prayers of three times, emphasis about which was given at the time when this surah was revealed. There after the command for the prayers of five times was given.

162. This is a hint to the fact that salat is that worship which, if performed and established in a good way, would cause the spring of goodness and righteousness to burst forth in the performer's heart and it would wash away and wipe out all his sins. This gives an idea of the tremendous benefits and extraordinary importance of this worship. In a hadith, the Messenger of Allah (Sallallahu Alaihi Wa Sallam) has stated:

أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا. (مشکوٰۃ بحوالہ بخاری و مسلم)

"If anyone of you has a canal near his doorway, in which he bathes five times a day, will there remain any particle of dirt? His companions answered: 'No particle of dirt would remain.' He said: so is the position of the five times' prayers that through them Allah exterminates sins."

(Mishkat — with reference to Bukhari and Muslim)

163. That is: Have patience when troubled by the opponents.

164. That is: The reason for the destruction and ruin of these communities which were totally destroyed was that no upright and pious men could emerge from amongst them. The result was that moral degradation was common and complete, and the roots of evil became firm. If some upright men emerged, they were so few in numbers that the people did not take any notice of them. However, Allah saved them when their communities were destroyed.

From these words of Allah it can be concluded that when there is corruption either of belief or of action in a society, then men of sound belief and

uprightness should come out for reforming the society. In a hadith the Prophet (Sallal Lahu Alaihi Wa Sallam) has emphatically warned the Muslims to fulfil their responsibilities concerning the reform of the society:

وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أُولَئِكَ سَكَنَ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَاباً مِنْهُ فَتَدْعُوهُ فَلَا يَسْتَجِيبُ لَكُمْ - (الترمذى أبواب الفتن)

“By Him in whose hand is my life you will have to enjoin what is good and forbid what is evil lest Allah send His punishment for you, then

you may pray to Him for relief and He may not answer your prayer.” -(Tirmizi Abwabul Fitan).

165. Generally people adopted the wrong path. The worldly pleasures which were provided for them as a measure of test were made a means of leading a corrupt life, and people regarded well being in this world as their goal, forgetting about the Hereafter. This mentality prompted them to live for the sake of pleasure only, they did not distinguish between good and evil acts and had no concern what soever with mending themselves or reforming the society.

166. For explanation please see Notes Nos. 308 and 309, Surah Baqarah.



Except him on whom your Lord has
(bestowed) His mercy; and for that
did He create them. And the Word
of your Lord has been fulfilled:
Verily I shall fill Hell with jinns
and men all together. (Al-Quran)

119. Except him on whom your Lord has (bestowed) His mercy;¹⁶⁷ and for that did He create them.¹⁶⁸ And the Word of your Lord has been fulfilled: Verily I shall fill Hell with jinns and men all together.¹⁶⁹

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

120. And all that We relate to you of the chronicles of the messengers is in order that thereby We may make firm your heart. And herein has come to you the Truth and an exhortation and a reminder for the believers.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢٠﴾

121. And say to those who do not believe: Act according to your way. Verily we too are acting (in our ways).

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ ﴿١٢١﴾

122. And wait! Verily we (too) are waiting.

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾

123. And to Allah belong the Unseen of the heavens and the earth, and to Him the whole matter will be returned. So worship Him and put your trust in Him. And your Lord is not unaware of what you do.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَالْيَهُ يُرْجِعُ الْأُمُورَ كُلَّهَا فَاَعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

167. A person who did not entangle himself in the differences of religions but followed the straight path which Qur'an shows and which in reality is the voice of nature and of whose veracity the whole universe is a witness, such a person is blessed with great favours from Allah.

A man gets perplexed seeing the differences among the religions of the world. It is not possible to come out of this perplexed positions without the guidance of Allah, and whoever is the seeker of truth, Allah helps him and shows him the right path.

168. That is: They have been created for this test only to find out who makes himself deserving of receiving mercy and who for getting His wrath. If this test were not the objective, then He would have created only one group of people and every person would have been compelled to follow the right path. Since the purpose is to take their test, mankind is allowed to form a right or wrong opinion, to select truth or falsehood and has been granted the freedom to

follow either path. Therefore, the deviation of a very large number of people from the right path to the wrong path and their creating new religions in opposition to the right religion (Islam), are practices which take undue advantage of the freedom given by Allah, but such a situation is not outside the circle of the scheme which Allah had formulated before creating man. Accordingly the differences of religions in the world will go on, and people will have to face the consequences of these wrong practices. But any person who wants that he should meet with a happy end, for him it is necessary that leaving aside all the other religions and the waywardness of ideology and action, he should adopt that line of action and that path which Quran has shown and which in fact is the path of all the prophets (Peace be upon them), and the name of that path is Islam.

169. Means all jinns and men and women who have gone astray and have invited on themselves Allah's wrath.



12-SURAH YUSUF (JOSEPH)

NAME: This Surah relates the chronicle of Allah's Prophet, Yusuf (Joseph), and therefore, it is named Surah Yusuf.

TIME OF REVELATION: It is Maccan and from the context it seems that it was revealed after Surah Hood.

CENTRAL THEME: Bringing into focus the unblemished life and character of Prophet Yusuf, his dawah is presented, and it is brought home to the opponents of truth as to how the silent plans of Allah effectively counter their antagonistic activities and scheming.

ORDER OF THE VERSES: Ayat Nos. 1 and 2 are in the nature of a preamble.

Ayat Nos. 3 to 101 relate the chronicle of Prophet Yusuf.

Ayat Nos. 102 to 111 mark the end of the Surah, in which the aspect of remembrance and recitation of Allah's words is presented in the light of the narrated events.

SIMILARITY WITH THE PREVIOUS SURAH: Surah Yusuf is appreciably similar to Surah Hood. First, in Surah Hood chronicles of various prophets have been related, and in this Surah the chronicle of Prophet Yusuf has been related in detail. Secondly, this Surah is completely harmonious with what has been stated in the last ayat of Surah Hood, for example, in that Surah the Prophet has been addressed and informed that these chronicles of the prophets would strengthen his heart and that they were based on truth, and for the Momins they are a

reminder and counsel; these points are found in the Surah Yusuf also to the full extent. There the opponents were told to wait for the final decision and the Prophet and his companions would also wait. Thereafter Surah Yusuf virtually indicated the shape of things to come, and after passing through difficult stages how the Prophet would ultimately attain power and supremacy, and how those of his community who are following the footsteps of Prophet Yusuf's brethren would be put to shame. In the last verse of Surah Hood the Prophet was directed to put his trust in Allah. This surah has put forth the best example of trust in God shown by Prophet Yusuf. It has also presented the consequences of this trust in God, which proves that a man who follows the right path and adopts the right line of action, leaving the consequences to Allah, is definitely helped by Allah, who blesses him with success.

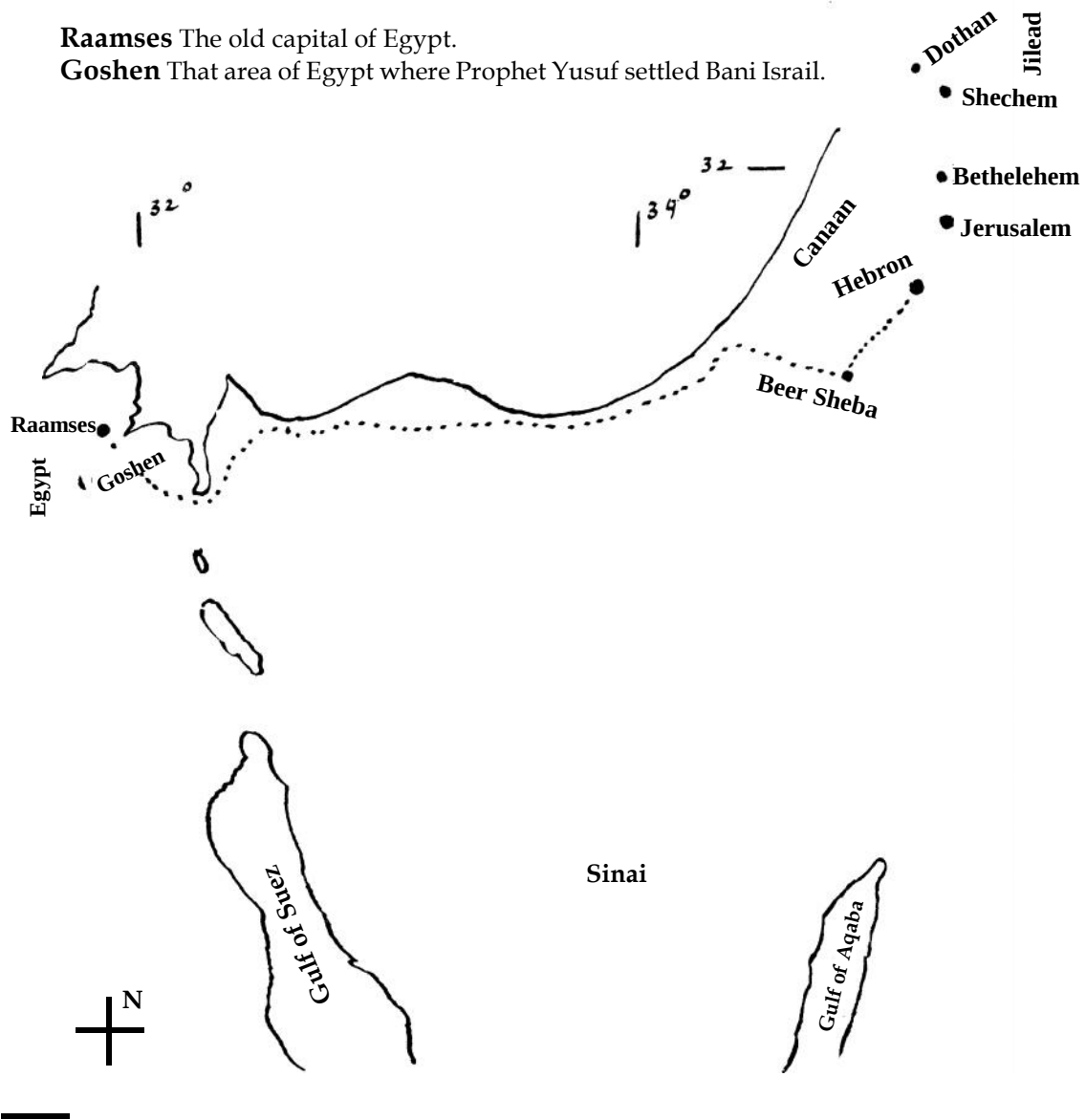
FAMILY AND PLACE OF SETTLEMENT: Prophet Ibrahim had settled one of his sons, Ishaq in Canaan (Palestine). Ishaq was a prophet of God. Allah had blessed his son, Yaqub also with prophethood. Yaqub's other name was Israil. As narrated in the Bible, he had twelve sons, from whom the line of Bani Israil started. Yusuf and Bin Yamin (Benjamin) were younger and were born of the same mother, and the other children were from other wives. This family lived in the region Hebrun of Palestine, before circa 1800 Before Christ.

CANAAN AND EGYPT -- (During Yusuf's time)

Hebron: Prophet Ibrahim and Prophet Yaqub lived here.
Its other name is AL-Khalil.

Raamses The old capital of Egypt.

Goshen That area of Egypt where Prophet Yusuf settled Bani Israil.

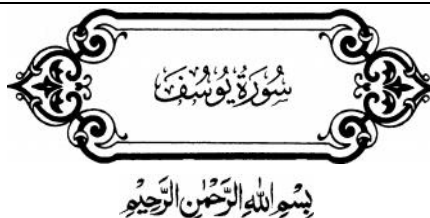


12-SURAH YUSUF

(JOSEPH)

Verses (aayat) 111

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



1. Alif, Laam. Raa¹, These are the ayat (verses) of the clear Book².
2. Verily, We have sent it down in the form of the Arabic Qur'an, so that you may understand³.
3. We narrate to you the best of the stories⁴ through this Qur'an which We have revealed to you, and before this you were of the unaware ones⁵.
4. When Yusuf ⁶ said to his father: "O my father! Verily I saw (in a dream) that there are eleven stars and the sun and the moon, I saw them prostrating themselves before me⁷.
5. He said: "O my son! Tell not your brethren of your dream, lest they hatch a plot against you⁸. Verily Satan for man is an open enemy.
6. "Thus your Lord will choose you⁹ and will teach you the interpretation of the events¹⁰, and will perfect His favours upon you and upon the family of Yaqub as He perfected it upon your forefathers Ibrahim and Is'haq¹¹. Verily your Lord is All-Knowing, All Wise"¹².
7. Verily in (the story of) Yusuf and his brethren there are great signs for those who ask.¹³
8. When they (Yusuf's step brethren) said: "Verily Yusuf and his full brother¹⁴ (Benjamin) are dearer to our father than we, although we are a group,¹⁵ truly our father is plainly mistaken,"

الرَّحْمَتِكَ اَيْتُ الْكِتَابِ الْمُبِينِ ①

اِنَّا اَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ②

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَا اَوْحَيْنَا لَكَ هَذَا الْقُرْآنَ ۚ وَ اِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ③

اِذْ قَالَ يُوسُفُ لِاَبِيهِ يَا اَبَتِ اِنِّي رَأَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَ الشَّمْسَ وَ الْقَمَرَ رَاَيْتُهُمْ لِي سَاجِدِينَ ④

قَالَ يَبْنِي لَا تَقْصُصْ رُؤْيَاكَ عَلَى اِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا ۚ اِنَّ الشَّيْطَانَ لِلْاِنْسَانِ عَدُوٌّ مُبِينٌ ⑤

وَ كَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَاْوِيلِ الْاَحَادِيثِ وَيُمِثُّ نِعْمَتَهُ عَلَيْكَ وَ عَلَى اٰلِ يَعْقُوبَ كَمَا اَتَمَّتْهَا عَلَى اَبَوَيْكَ مِنْ قَبْلُ ۚ اِبْرٰهِيْمَ وَ اِسْحٰقَ ۚ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ⑥

لَقَدْ كَانَ فِي يُوسُفَ وَ اِخْوَتِهِ اٰيَاتٍ لِّلْمُتَلَذِّثِينَ ⑦

اِذْ قَالَ الْيُوسُفُ وَاخُوهُ اَحَبُّ اِلَى اٰبِنَا مَنَا وَ نَحْنُ عُصْبَةٌ ۚ اِنَّ اٰبَانَا لَفِي ضَلٰلٍ مُّبِينٍ ⑧

(COMMENTARY)

1. The explanation of these letters has been given in Surah Yunus Note.1. In this Surah Alif points to Allah (topics of monotheism), Lam points to "Do not worship others beside Him" (Ayat 40) and Ra points to the lordship of Allah, which has been mentioned in different verses. Moreover it also points to the true dreams which have been specifically mentioned in this Surah, and which is one of the signs of the Lord.

2. Quran is a clear Book, because its teachings are quite explicit. Its message, the beliefs and commands presented by it, its guidance, its purpose and objective, in short everything connected with it is clear and unambiguous. On the one side this is the characteristic of Qur'an on account of which its teachings directly appeal to the heart and mind, and on the other side are the 'holy books' of other religions which are full of complications, and whose study requires grim determination.

3. The address is direct to the Arab nation, because the Prophet was sent directly to the Arabs. For this reason the Qur'an was also revealed in the Arabic language, which was their mother tongue. For the non-Arab nations his message comes indirectly. Similarly Qur'an is also an indirect message for the non-Arab nations. The letters which Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) wrote to emperors Caesar and Cyrus were in Arabic, and in those letters verses of Qur'an, which were in Arabic, were also quoted, though the language of these emperors was not Arabic. They had to take the help of the interpreters. It shows that if the message of Qur'an or its correct translation is conveyed to an individual or a nation through a reliable agency, then it will be considered that Allah's message has been convincingly conveyed to that individual or nation.

And when Qur'an states: "so that you may understand" it means that mere recitation of Qur'an is not enough, but it is necessary to understand it properly. Besides, the message, to be read with understanding, is not reserved for Muslims only, but is also meant for every individual, who may be belonging to any religion, whether a learned man or a common man. And this idea is

absolutely wrong that only ulema can understand Qur'an or that it is meant to be read only by Muslims.

4. The reasons for Prophet Yusuf's story being the best one are various:

Firstly in this story is narrated the turns that came into the life of Prophet Yusuf from the time of his childhood to his coming of age, and how at every turn Allah provided him guidance, and how he proved himself to be a man of sterling character.

Secondly in his adulthood his chastity is put to a very severe test and he emerges successful without a single blemish which example is unparalleled in history, His behaviour in this whole episode is so strikingly above board that his opponents wonder whether he is an angel.

Thirdly in his story there are many aspects of moral lessons.

Fourthly this story presents such a picture of Prophet Yusuf's biography which is very amazing and extremely attractive, and at the same time it is not even slightly deviating from truth.

Fifthly it is a comprehensive story for which a whole surah was revealed, which contains more than one hundred verses, and moreover it is reserved for this very chronicle.

In this story various characters present themselves, but among them all the character of Prophet Yusuf is so prominently etched that it wins the admiration of the readers; what the detractors had thrown as a useless stone proved to be a very valuable diamond and ultimately it shone like a crown.

5. Although the story of Prophet Yusuf is narrated in the Bible also (Genesis. Chapters 37 to 50), however it was not known to Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) because he was unlettered and could not, therefore, read the Torah or any other book. Besides, the manner in which it is narrated in the Qur'an is absolutely different from the manner of narration in the Bible. Had the Prophet narrated this chronicle from what he heard from the people of the Book, then there would have not been such a difference between the two narratives, and those aspects would not have come to the fore which

have not at all been narrated in the Bible.

6. Prophet Yusuf's line of ancestors is most honourable. His father was Prophet Yaqub. His grandfather Ishaq was also a prophet. So was his great grandfather, Prophet Ibrahim (May Allah's peace be upon all of them). Yusuf was not only a son of this family of prophets, but later on himself was blessed with this honour. Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) has to say this about him:

الكريم ابن الكريم ابن الكريم يوسف

بن يعقوب بن اسحاق بن ابراهيم - (بخارى كتاب التفسير)

"He himself was honourable, and was the son of an honourable father. His grandfather was also honourable, and great grandfather too, Yusuf bin Yaqub, bin Ishaq, bin Ibrahim." - (Al-Bukhari, Kitabut Tafseer)

7. In the text the word 'Sajideen' is used, which is derived from the word 'sajdah' which literally means to bow down. It is also applied for touching the forehead to the ground, or merely for bowing down. In Arabic a loaded tree with palm-dates is called a 'sajdah' or bowing tree. - (Lisanul Arab, Vol. III, page 206). In the ayat prostrating of the stars and the sun and the moon cannot obviously mean to touch the forehead to the ground, but it can be taken only in its idiomatic sense that is their descending down in a bowing condition. (And the reality is known to Allah only).

8. Prophet Yusuf's father, Yaqub, was a prophet. He grasped the meaning of the dream that the eleven stars meant the eleven brethren of Yusuf and the sun and the moon signified his parents. He also understood that this dream hints that the future of Yusuf is very bright, he would attain ruling power, and his whole family would be under his power.

Since ten of them were Yusuf's step brethren and they were jealous of Yusuf, Prophet Yaqub, in view of their jealousy lest they might play some mischief with him, asked him not to relate his dream to them.

Some commentators, in view of the fact that prophet Yusuf saw his brethren in the dream in the form of stars, have come to the conclusion that they subsequently became prophets. This is

a case of jumping to conclusion and allowing free reins to imagination, because the character and conduct prophet before his attainment of prophethood are also without blemishes and he exhibits the highest standard of good moral character, while the character of the brethren of Prophet Yusuf is well known, what heinous crimes they had committed. As for their appearing in a dream in the form of stars, it does not necessarily qualify them for being prophets. Prophet Yusuf saw his mother in the form of the moon, does it mean that she also became a prophetess? Allama Ibn Taimiah has forcefully refuted this argument, which in brief is like this:

"What the Quran's literal and metaphorical meanings signify is this that Prophet Yusuf's brethren were not prophets, nor is it anywhere mentioned in the Qur'an that Allah had made them prophets, nor is it reported by the Prophet. As regards arguing from the word 'Asbat' (progeny), it does not mean Prophet Yaqub's own progeny but it signifies his race... And the fact is that the title of 'Asbat' was given during Prophet Moosa's time and from that time onwards the chain of prophets occurred in them (in Bani Israil), otherwise before that except for Prophet Yusuf no mention of any prophet is found among them... And the major sins that Allah has narrated as committed by the brethren of Yusuf are of the type which never have been mentioned to have been committed by any prophet before attaining prophethood."

-(Roohul Ma'ani lil Aloosi, Vol. IV p. 184).

9. That is: Will bless with the honour of prophethood.

10. In the text the words 'taveelul ahadeeth', have been used which mean to go to the bottom of a matter and to find the reality, that is understanding a matter, insight and reaching the right conclusions, in which the knowledge of interpreting the dreams is especially included.

11. Means the blessings of leadership, power, and good fortunes of this world and the next. Aal-i-Yaqub (family of Yaqub) means race of Yaqub which later on was called Bani Israil, who were raised to be a prominent nation by Allah among the nations of the world, and He made them a means of guidance for others.

12. He is All-Knowing, therefore, He has full

knowledge of the future. He is Wise, therefore, all His decisions are based on wisdom.

13. It shows that Surah Yusuf was revealed in reply to the inquiries of the infidels of Makkah. It is possible that the query might have been raised by Jewish prompting so that the Prophet (Sallalahu Alaihi Wa Sallam) might be tested to see how he narrates the chronicle of Prophet Yusuf (Joseph) when he had not read the Torah.

In reply to their query Allah has narrated the chronicle of Prophet Yusuf in a splendidly edifying way and invited the inquirers to contemplate over what passed between Yusuf and his brethren, in which can be found great signs of Allah's greatness and wisdom as to how His planning ultimately succeeds and His will is finally done.

Yusuf had the divine support on account of his honest and righteous character, therefore, neither his brethren could inflict any harm on him nor those ladies of Egypt who schemed against him and were instrumental in sending him to prison. In the Arabian Prophet's time what the Quraish of Makkah were doing with him was not different from what his brethren did with Yusuf. Thus they are rushing towards an end which has nothing for them except regrets and remorse.

14. Refers to Bin Yamin (Benjamin) who was Yusuf's full brother.

15. Yusuf and Bin Yamin were the youngest, and it is natural that they were dearer to Prophet Yaqub, their father. Moreover Yusuf, on account of his honesty, wisdom and capabilities, was the apple of the father's eye, but he had not done any injustice to his other children, else they would have surely complained about their father on this occasion.

In the Bible it is narrated:

"But when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him."

(Genesis 37:4)

By " Although we are a group "they meant that from the view-point of protection of the family the real importance was of the whole group and not of anyone individual, for in those days in Canaan people used to live in a free tribal system and there was no organized government. They felt' that they as ten brethren as a group were more beneficial for their father and were therefore more deserving of his love compared to Yusuf and Bin Yamin. But in the eyes of Prophet Yaqub real importance was that of character and conduct and therefore he loved Yusuf more.



9. (One of them said): "Kill Yusuf or throw him away in some far off land, so that your father's favour may be all for you, and you may become after that righteous people."¹⁶

لَقَتْلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ
وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ①

10. One among them said: "Do not kill Yusuf, but if you must do something, cast him into the depth of a dark well, some passing caravan will pick him out."

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَّةُ فِي غَيْبَتِ الْجُبِّ
يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ②

11. They said: "O our father! Why do you not trust us concerning Yusuf when truly we are his well wishers."

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ③

12. "Send him with us tomorrow that he may refresh himself and play¹⁷. And verily we will be his protectors"¹⁸.

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَفِظُونَ ④

13. He said: "Verily it saddens me that you should take him with you, and I fear lest the wolf devour him and you are heedless of him"¹⁹.

قَالَ إِنِّي لَخِزْنٌ بَنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ
أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ⑤

14. They said: "If the wolf should devour him when we are in a group, then indeed we are losers!"

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ
إِنَّا لَآذِلٌّ خَسِرُونَ ⑥

15. So, when they took him with them,²⁰ and decided to throw him to the bottom of the dark well, and We revealed to him that (there would come a time when) you would inform them of this deed of theirs when they would not have the least idea about it²¹.

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ
وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ⑦

16. And they came to their father at nightfall, weeping²².

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ⑧

17. They said: "O our father! We went racing with one another, and left Yusuf with our things, and the wolf devoured him²³. But you will not believe us, though we speak the truth²⁴."

قَالُوا يَا أَبَانَا أَتَانَا ذَهَبًا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا
فَأْكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ⑨

18. And they came with false blood on his shirt, He said: "Nay, but your minds have concocted a tale²⁵. So (For me now is) comely patience²⁶. And it is Allah, whose help is to be sought in what you describe²⁷."

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ
قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ
جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ⑩

16. Although the motive for this conspiracy was their desire that their father's love may be exclusively reserved for them, their conscience was reminding them that by this act they would be committing a sin. But Satan had taught them that if it is inevitable to commit a sin to remove a thorn in their flesh, there was nothing wrong in that, because after that when their father's love and attention would be exclusively directed towards them, they would concentrate on being righteous and it would then be easier for them to be good and virtuous.

It gives an idea how easily Satan deceives man and prompts him to commit sin.

17. By play here means games like running and archery, which were the necessary games of the time from the viewpoint of providing protection to the tribal system of living.

18. They agreed with the suggestion of throwing him into a dry well. They played this trick that they obtained the permission of their father to take Yusuf with them for play and enjoyment and reassured him that they would take full care of his safety.

It shows that when man makes falsehood his policy, he does not hesitate to give false assurances nor in hatching dangerous plots.

19. The thing that saddened the heart of Prophet Yaqub was the danger for Yusuf from his step brethren that they might harass him. Moreover he was also afraid that their carelessness might endanger his safety. It seems that in those days there were many wolves in the forests of Canaan and keeping safe from them was a difficult task. Therefore, Prophet Yaqub mentioned the existing danger of the time.

20. That is: They insisted in their demand to take Yusuf with them, and Prophet Yaqub relented.

21. That is: God sent revelation to reassure Yusuf that whatever his step brothers were doing would not hurt or harm him, but that a time will come when they would be sorry for all this, and he would survive this ordeal and would remind them of what they did with him when they would be least mindful about the fact that the person who is reminding is their own brother,

Yusuf. Further on, the manner in which this event took place is narrated in ayat Nos. 89 and 90.

It should be noted 'that this revelation came to Yusuf before his becoming prophet. At that time, according to the narrative in the Bible, his age was only 17 years.

22. That is: Throwing Yusuf in the well and leaving him there, they returned home in the night, which means that they had gone to a spot near their residence, otherwise it would not have been possible for them to return by the night-fall. They returned home shedding crocodile tears so that they might appear to be sympathetic and their father might believe in their story.

23. What Prophet Yaqub had stated was in view of the lurking danger, but Yusuf's step brothers took a cue from that and concocted a tale of Yusuf's death from that.

24. They fabricated a story but were not sure that their father would accept it.

25. Their falsehood was obvious from the fact that Yusuf's shirt was not torn-how is it possible that a wolf may attack and the shirt may not get torn. How could Prophet Yaqub accept this open lie? He at once said that this is a concocted tale.

It discloses a principle that when a news is not confirmed by the attending circumstances or signs and if the carrier of the news is unreliable, then such a news will be unacceptable.

26. 'Sabr-i-jameel (comely patience) means to bear sufferings with forbearance and to prove to be broad-minded in the face of adversity. Crying and breast-beating is the very antithesis of patience.

Quran presents the character of Prophet Yaqub in a manner which befits a prophet, but the manner of its presentation by the Bible is quite different. Accordingly it is narrated in the Bible that on hearing the news about Yusuf, Yaqub tore his clothes and was mourning his loss for many days. -(Genesis 37:34). And there are a number of places where the compilers or editors of the Bible have presented the characters of the prophets in a mutilated form.

27. This is an expression of trust in God.

19. And there came a caravan, and they sent their water drawer. He let down his bucket (into the well); he cried: Good News! Here is a youth²⁸. And they hid him as a merchandise²⁹, and Allah was aware of what they did.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً
قَالَ يَبَشِّرُوا هَذَا عِلْمًا
وَأَسْرَوْهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

20. And they sold him for a paltry price³⁰, a few dirhams, and in this affair they had least interest³¹.

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

21. The man from Egypt who bought him said to his wife: "Treat him with respect³², possibly he may prove useful for us or we may adopt him as a son³³. Thus We established Yusuf in the land³⁴ and (caused him to go through the trial) so that We might teach him the interpretation of events³⁵. Allah has full power to enforce His command, but most of the mankind do not know³⁶.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ أَكْرِمِي مَثْوَاهُ
عَسَى أَنْ يَتِفَعْنَا أَوْ تَنْجِيَنَاهُ وَكَذَلِكَ مَكَتَ يُوسُفُ
فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ
عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

22. And when he reached maturity³⁷, We gave him wisdom and knowledge. Thus do We reward the righteous³⁸.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

23. And she in whose house he was, tried to seduce him³⁹. She closed the doors and said: "Come on, O you He said: "I seek refuge in Allah! Verily, He is my Lord, He has given me a good place, verily wrong-doers will never be successful⁴⁰".

وَرَاوَدَتْهُ الْفَاحِشَةُ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْتْ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

24. And she desired him passionately, and he too would have desired her, had he not seen a clear vision from his Lord⁴¹. It was so because We wanted to keep him away from evil and lewdness⁴². Verily he was one of Our chosen slaves⁴³.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ
كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ
إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

25. And they both raced to the door, and she tore his shirt from behind, and they met her master at the door. She said: "What is the punishment for him who had an evil design against your wife, except prison or a painful torment⁴⁴?"

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ
قَبِيضَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ
مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

28. From the narration in the Bible it appears that this was the caravan of the Ismailis which was wending its way with its articles of trade towards Egypt. It shows that the well in which Yusuf was thrown was situated on the highway which ran from Egypt to Canaan. His step brothers did not take Yusuf to the jungle but took him to a well on the highway which had no surrounding wall of stones (such a well in Arabic is known as 'Jubb'), and threw him therein.

When the caravan stopped near it, a man was sent to fetch water from the well. When he threw the pail in the well, Yusuf came out with the help of the pail, and the water carrier was pleased to see a young boy being rescued. His joy was greater when he realized that they would take him as a slave and would get a price for him.

29. In those days whenever anybody found a lost child on the road, etc., he used to take it as a slave, which in their terminology was called 'laqet.' If he wanted he could sell it to others. The people of the caravan did the same thing with Yusuf. First they hid him as an article of trade so that no claimant might demand him back from them. Afterwards they took him to Egypt and sold him, as will be narrated further.

30. The sellers were the people of the caravan. They sold him in Egypt. They had no idea what a valuable personality they had acquired. Therefore they sold him in exchange for a few silver coins.

Bible's narrative is confused. It states that the people of the caravan took Yusuf out of the well, but at that time Yusuf's step brothers were present who received twenty dirhams as his price. But this narrative is neither in accordance with its account given in the Qur'an nor does it appear feasible or credible.

31. That is: The people of the caravan were least interested in getting the right price for this slave, because they had acquired him free.

32. The Caravan was going to Egypt, so it took Yusuf to Egypt, and there they sold him as a slave. In Egypt the man who bought him was a big officer in the government and his name, as given in the Bible, was Potiphar. He is said to be a high-ranking officer of the guards in the army. Qur'an, as will be seen further on, has used for him the title of 'Aziz'.

On seeing Yusuf he realized that he must be a boy belonging to a noble family, who has come to this state due to some adversity. The boy was promising, well behaved and reliable, and therefore, he told his wife to treat him with respect and not to treat him as a slave.

33. The officer was a discerning man and therefore he realized the worth of Yusuf, and probably he was childless, so he told his wife that possibly they might adopt him as their son.

34. Allah's plan was to make Yusuf the ruler of Egypt. For this purpose it was necessary that he should have the experience of the civilized life of the land. Allah provided such means for him that he took a firm foothold there and thus he was helped in getting himself established by getting the experience in the household of an officer.

35. That is: God's purpose in passing Yusuf through so many travails was to equip him with the deftness which is necessary to see the bottom of an event for knowing its reality. Blows of circumstances help man to get to the depth of the matter and going deep fills his satchel with pearls.

36. This is an undeniable fact and the objective in stating it here is to show that in spite of his jealous enemies the vistas of success in this and the next world went on opening for Yusuf, and on the other hand the intent is to hint that Allah's plan concerning Muhammad (Sallalahu Alaihi Wa Sallam), will likewise be enforced inevitably, neither the Quraish nor anybody else can prevent it from being enforced.

37. Reaching maturity means growing up to be eighteen to twenty years old, that is, an age when a person is able to understand serious things about life. In ayat No. 152, Surah An'am the word 'Ashudd' has been used in the same sense.

38. 'Hakm' (Wisdom) means ability to take a decision and knowledge (Ilm) here means the light of insight. These qualities were bestowed on Yusuf when he became mature, prior to his attaining prophethood. This was the immediate reward from his Lord for his conduct and righteous life, which he promptly received.

On this occasion Allah has also mentioned about his tradition that is: those who lead a righteous life, in other words they fulfill adequately, their responsibilities as Allah's slaves, and nurture in themselves good habits and qualities, Al-

lah blesses such persons with wisdom to take right decisions, and the knowledge in the form of insight required for this purpose is also granted to them. This reward of good conduct is received by man in this world itself according to his rank.

39. Bible says that Yusuf was beautiful and handsome. -(Genesis: 39:6).

In other words, Allah had gifted him the beauty of both face and character.

Aziz of Egypt had kept Yusuf in his house and he had made him the sole manager of his household, entrusting to him all responsibilities. -(Genesis: 39-2 to 4). Aziz's wife fell in love with Yusuf and one day finding the opportunity tried to seduce him.

It may be noted that the stories of the extraordinary beauty of Yusuf which are widely known are based on exaggeration and unbridled imagination. If he were the most beautiful man in the world, as is the general belief, then Qur'an would have definitely made a mention of it somewhere. But Qur'an makes no mention of it at all. It has given prominence to the beauty of his character, which is the main purpose of this chronicle, while the romantically inclined people want to see in it the romantic shades. In this way they have turned this chronicle of Yusuf which Qur'an has presented in a very balanced way, into a traditional love story of 'Yusuf and Zulekha'.

40. One day the wife of Aziz of Egypt found the opportunity and bolted the door of her room from inside and unashamedly tried to seduce Yusuf. But he was an epitome of righteousness. How could he get himself involved in such an act? Spontaneously he replied: I seek refuge in Allah ! How can I indulge into such an act when my Master has given me such a nice position! By this Yusuf meant that when Allah has granted him all these facilities and bestowed on him so many favours, having honoured him to be the son of a prophet, guided him at every step and helped him whenever needed. Allah gave him an honourable position in Egypt, blessed him with the light of knowledge and wisdom, established him on the high peak of morality, and gave him such a sense of modesty and chastity that he needed no training from any other source.

What Yusuf meant to say was that he could not bring himself to be ungrateful to the Being who

gave him all these bounties by acting against His commands and prove himself to be an incapable person; and that if he succumbed to her wishes then he would be considered a wrong-doer and a sinner and it is well known that the wrong-doers cannot succeed; there is disgrace for them in the world and grievous punishment in the Hereafter.

It is worth noting how brief was Yusuf's reply and how very reasonable, every word of which is replete with fear of God and anxiety for the Hereafter.

Some commentators have opined that the reference to "my Lord " in this verse is to indicate the master of the household, Aziz of Egypt, but Zajjaj (expert lexicographer) states that it refers to Allah (Fathul Qadeer, Vol. III, page 17). It means that Yusuf refers to Allah when he says that He has given me nice position, etc. We agree with the opinion of Zajjaj, because there is no reason to consider it to refer to Aziz as there is no mention of his name in this verse, while Allah's name is mentioned just preceding this statement. Secondly in the ayat No.25, the words 'sayyiduha' (her master, i.e. husband) have been used in relation to his wife, but the word 'Lord' (Rab) has not been used there, though it could be used there to mean her master (husband). Thirdly there is no instance in the Qur'an where any prophet has termed any man as Lord even metaphorically. Fourthly this sentence has three parts, all of which are related with one another. First part is: 'I seek refuge in Allah " which expresses fear of God, second part is: 'He is my Lord, He has made my stay agreeable', which is an expression of gratitude to God and the third part is: 'Verily wrong-doers do not prosper', which expresses belief in the reward and punishment in the Hereafter. But by taking 'Lord to mean the Aziz of Egypt, the parts of this statement become disconnected. Fifthly the occasion was to mention the favours of Allah and not of the Aziz of Egypt.

For these reasons the opinion of the majority of the commentators cannot be accepted.

41. That is: The woman made advances, and Yusuf would too have reciprocated, had he not seen the veritable sign from his Lord. It means that in spite of the advance made by the woman, Yusuf resisted it firmly, which is very difficult, but it was made possible by a veritable sign from God. The

veritable sign (Burhan) means that irrefutable argument which is latent in the statement of Yusuf which has been referred to above, that is a man cannot escape Allah's hold after committing a sin. To see the 'Burhan' means to have the insight to understand it and believe in it. Yusuf was granted that wisdom, that is why on this delicate occasion he could save himself from falling into the trap of sinning.

Leaving aside this simple meaning of the verse, a group of commentators has relied on senseless narratives and have written strange explanations, e.g. Yusuf had seen the image of Prophet Yaqub or an angel, which is totally far-fetched and it is nothing else but trying to create polemical points by turning the simple meaning of the Quranic statement into vague explanations. Such narratives have veiled the real sense and the subject-matter of the Qur'an, and for this reason it is necessary to refute such attempts with firmness. Similarly some commentators have, in their explanation of the ayat: 'He too would have desired her', hinted at Yusuf's passionately desiring her and other baseless insinuations, which remarks deserve to be drowned in the sea. Such remarks do not deserve to be quoted, but Imam Razi has refuted them, which is briefly like this: We do not accept that Yusuf had passionately desired the woman and the argument for this contention is Allah's statement 'he would have desired her, had he not seen a veritable sign from his Lord'. The ayat says that he would have desired her, it does not say that he desired her. The objection of Zajjaj that such a conclusion is not correct according to the Arabic grammar is not correct, because its example can be found in the Qur'an:

إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا (التقص: ١٠)

"She (Moosa's mother) would have disclosed the matter, had We not strengthened her heart." -

(Al-Qasas-10).

In this case also the words 'would have' mean that she did not express. As for the narratives, what is the guarantee that the commentators who have copied these narratives from the companions of the Prophet and their immediate followers, were authentic ?

42. Yusuf's character is free from all types of corruption and he is completely innocent of any sinful desires. Truth loving commentators and polemicists are of the same opinion and we also agree with them (vide At-Tafseerul Kabir, Vol. 18, pages 115 to 130). The fact is that Qur'an has narrated this delicate situation in such a way that there is not even the slightest hint of any faltering or misstepping by Yusuf. Had he committed such an error, then there would have been some mention of his repentance. But since there is no such mention in the Qur'an and therefore, all the statements of these commentators which do not conform to Quran's statement are automatically refuted. Yusuf has left behind such a marvelous example of his modesty and chastity that it has been mentioned in the holy Prophet's tradition in these words:

"There are seven persons on whom Allah will cast His shadow of grace. One of them will be a person who, when invited to commit the evil act, replied: 'I fear Allah.' " -(Bukhari-Kitabul Azan).

43. That is: He is one of Our favourite slaves.

44. Yusuf ran to the door so that he might run away and save himself from this evil, and the wife of Aziz ran to the door so that she might stop Yusuf from opening the door and escaping out of her evil designs. In her attempts she pulled the shirt of Yusuf from behind so violently that it tore off. However Yusuf succeeded in opening the door. By chance Aziz was present at the door at that very time. Seeing him, his wife panicked and with her presence of mind immediately accused Yusuf of trying to seduce her.

YUSUF WAS THE APPLE OF HIS FATHER, YAQUB'S EYE, AND HIS FATHER LOVED HIM IMMENSELY , BECAUSE HE KNEW THAT A PERSONALITY LIKE YUSUF IS RARELY. BORN IN THIS WORLD. IN THE WORDS OF THE URDU POET, IQBAL:
FOR THOUSANDS OF YEARS, NARCISSUS (FLOWER) WEEPS ON HER BLINDNESS, FOR RARELY IS AN OBSERVER BORN IN THE GARDEN.

26. He (Yusuf) said: "It was she who tried to seduce me⁴⁵", and a witness from her own family gave evidence; "If his shirt is torn from the front, then she spoke the truth and he is a liar.
27. " And if his shirt is torn from behind, then she told a lie and he is truthful⁴⁶"
28. So when he saw his shirt torn from behind, said: "Verily this is the guile of you women. Verily your plot is very great⁴⁷ !
29. "O Yusuf ! Ignore this, and (O woman !) beg forgiveness for your sin; truly it is you, who are guilty⁴⁸."
30. And some women in the city said: "The wife of Aziz is trying to seduce her slave, indeed, she has been smitten with his love, surely we see her in plain error⁴⁹".
31. So when she heard of their sly talk, she sent for them⁵⁰, and arranged for them cushioned seats and gave a knife to each one of them⁵¹, and asked (Yusuf) to come out (suddenly) before them. When they saw him, they were immensely impressed by him and cut their hands and exclaimed: Purity is for Allah. This is not a human being. This is a noble angel !⁵²
32. She said: "This is the man on whose account you reproached me⁵³. I tried to seduce him, but he restrained himself⁵⁴. And if he refused to do my bidding, he surely shall be imprisoned and shall be disgraced⁵⁵."
33. He said: "O my Lord! The prison is more to my liking than that to which they invite me⁵⁶, and if you do not protect me from their guiles, I shall incline towards them and be one of the ignorant.⁵⁷"
34. So his Lord heard his prayer and protected him from their guiles⁵⁸, Verily He is the Hearer all and the knower all.
- قَالَ هِيَ رَاودَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا
إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٣٦﴾
- وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ
الصَّادِقِينَ ﴿٣٧﴾
- فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ
كِبِدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٣٨﴾
- يُوسُفُ أَعْرِضْ عَنْ هَذَا
وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ﴿٣٩﴾
- وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا
عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾
- فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا
وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا
رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا
إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٤١﴾
- قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْتَهُ عَنْ نَفْسِهِ
فَاسْتَعْصَمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا أَمَرُهُ
لَيَسْجَنَ وَلَيَكُونًا مِنَ الصَّغِيرِينَ ﴿٤٢﴾
- قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ
عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٤٣﴾
- فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٤٤﴾

45. Yusuf gave a brief reply in an extremely decent way, which was sufficient to prove his innocence.

46. The statements of both, Yusuf and Aziz's wife, were at variance, and there was no eye witness of the incident. Therefore, a relative of the woman, who was a man of understanding, offered the circumstantial evidence that if Yusuf's shirt is torn from the front then it is the sign that the initiative in this case was taken by him, and the woman was trying to save herself; but if the shirt is torn from behind, then it is the sign of the fact that the woman was after Yusuf and that when Yusuf ran away from her to save himself, the woman pulled his shirt from behind, tearing it. This statement which described the likelihood of the things happening has been termed by Qur'an as evidence, which provides us a guideline that in deciding disputes circumstantial evidences are also important.

47. The shirt's being torn from behind was the proof of the fact that the initiative was not taken by Yusuf, therefore the Aziz of Egypt declared his own wife to be guilty and the accusation of Yusuf by her as a female trick and deceit. The general statement made by him that women's guile and trickery were great signifies that when a woman tries to seduce a man, she becomes most cunning and dangerous. She commits an evil act and throws the blame on others. Women are unable to see their own shortcoming and they do not have the courage to own their guilt. It does not mean that every woman behaves in this manner, but only those who have such evil mentality, for such evil acts are committed by them only.

48. Though Aziz declared his wife to be guilty but he did not have the courage to take any step against her. He had the fear of bringing his wife to disrepute, therefore, he asked Yusuf to forgive and forget the 'incident'.

49. When this incident came to be talked about in the town, some women wondered how the wife of a high-ranking officer could fall in love with a slave from Canaan. What amazed them was whether Yusuf was really so handsome that this lady of high society was trying to win him over by fair means or foul. Could she not use other means to satisfy her passions when she had ample sources at her disposal?

50. That is: When the wife of Aziz heard that the women of the town are passing uncomplimentary remarks against her, she plotted to teach them a lesson. She invited them to her house.

51. She arranged a very elaborate and comfortable party for them. She also provided knives at the party according to the custom to enable them to clean and cut their fruits with. (Even today the Arabs have the custom of placing uncut fruits and the knives before their guests in order that they may cut the fruits themselves and then eat them)

52. Yusuf was a slave, therefore, there was no alternative for him but to come out suddenly before the ladies as ordered. But on this occasion also he did not let the fear of God go from his heart. The ladies in the party belonged to the rich and noble families of the well-placed Egyptians and must have attended fully made-up and well-equipped with all the seductive charms. But Yusuf went before them in such a decent way that he did not even cast a glance at them. The beauty of his character reflected from his face and outshone his outward appearance. When the women saw him they at once realized that this was not an ordinary mortal; he was as innocent as an angel. This was the voice of their conscience and they blurted it out spontaneously, and they were so stunned seeing the most dignified and angelic face of Yusuf that they cut their hands (fingers) instead of the fruits in their hands. This was really the punishment which they got for their evil designs.

This party was not arranged in good faith, but it was a conspiracy against Yusuf. This becomes clear by reading between the lines of the ayat, and as stated in ayat No.33 Yusuf has clearly mentioned it to be a conspiracy. This conspiracy was plotted by the wife of Aziz and the other women were privy to it. The objective of Aziz's wife in arranging this party was to show to the ladies who were criticising her that she had not fallen for a nobody but for a man who is unique in his beauty, and so she had not committed any folly. Besides she also wanted to take partners in her sin, so that they might not criticise her again, and furthermore all these ladies might try to charm and fascinate Yusuf in such a way that he might fall a prey to their vile designs.

This gives us an idea about what was the moral

scene in Egypt at that time. Ladies residing in palaces employed slaves to satisfy their cardinal desires, because every big house had slaves and it was the safest and easiest way of pleasure-seeking. So the efforts to seduce Yusuf by Aziz's wife and other women was not an unusual thing. But Yusuf in reality was not the slave of any man but of God, and therefore, he disappointed everyone of them.

53. That is: Now you must have realized that this is not an ordinary slave like other slaves, but that he is not only a shining star of beauty in the firmament of external appearances but also a man of immaculate character, and therefore, I have not erred in any way in trying to seduce him.

54. Thus the wife of Aziz blurted out, in the presence of the women the secret which she had been keeping back. This was not an acknowledgement of her guilt but was an unabashed declaration of her infatuation with Yusuf's beauty. And the women in whose pres-

ence this shameless statement was made were equally immoral in their outlook.

55. When she was unable to entice him even with the help of these charming and inviting women, she tried to pressurise Yusuf with her authority and threatened him to send to prison.

56. That is: I prefer going to jail than to commit the sin of indulging in illegal sex.

57. In Arabic the word 'Jahil' used here is employed as opposite of the word 'aaqil' (wise)- (Lisanul Arab, Vol. 12 page 130), and here it is used in the same meaning, that is, one who is overcome by his desires and is unable to act wisely. Yusuf was not proud of his chastity; he considered it Allah's favour, and that is why at such a delicate moment he sought Allah's help.

58. Since this prayer had come direct from heart and was the result of pure and clean feelings, Allah heard his prayer and Yusuf was saved from the snare which women had thrown to entangle him with their charms.



"O my two companions of prison ! With regard to one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified and the birds will eat from his head. So has been decreed concerning which both you enquired." (Al-Quran)

35. Yet inspite of their having seen the signs, they (Egyptians) decided to imprison him for a time⁵⁹.

ثُمَّ بَدَّ لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جُنْدَهُ حَتَّىٰ حِينٌ ۝٥٩

36. And there entered⁶⁰ with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine⁶¹". The other said: "Verily I saw myself (in a dream) carrying bread on my head and birds were eating thereof"⁶². Tell us the interpretation, surly we see that you are a virtuous man⁶³.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنٌ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا
وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ
نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَنُورِكَ مِنَ الْمُحْسِنِينَ ۝٦٣

37. He said: "Before the food that is fed you comes to you I shall tell you its interpretation⁶⁴. This is from that which my Lord has taught me⁶⁵. Verily I have abandoned the religion of the people who do not believe in Allah and disbelieve in the Hereafter⁶⁶.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُنِيهِ إِلَّا نَبَّأْتُكُمَا
بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝٦٤

38. " And I have followed the religion of my forefathers, Ibrahim and Is'haq and Yaqub.⁶⁷ Never could we attribute partners whatsoever to Allah. This is by the grace of Allah on us and on the mankind,⁶⁸ but most the people are not grateful.⁶⁹

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ
لَنَا أَنْ نَشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا
وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝٦٨

39. "O my two companions of prison ! Are numerous lords better, or Allah, the one, the Almighty ?⁷⁰

يُصَاحِبِي السِّجْنِ أَرْبَابٌ مُتَفَرِّقُونَ
خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝٦٩

40. "Those whom you worship beside Him (Allah) are but names which you and your forefathers have named,⁷¹ Allah has sent no authority for that. The command is for none but Allah.⁷² He has commanded that you worship none other than Him.⁷³ This is the right religion,⁷⁴ but most the mankind do not know.⁷⁵

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ
وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ
أَمَرَ أَنْ تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ۝٧٥

41. "O my two companions of prison ! With regard to one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified and the birds will eat from his head. So has been decreed concerning which both you enquired."⁷⁶

يُصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا
فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ
مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ۝٧٦

59. Despite seeing all the signs of Yusuf's innocence these persons thought it fit to imprison Yusuf for the time being, so that the outside world may think that the guilt was committed by Yusuf, and the Aziz of Egypt may be spared the loss of reputation.

60. According to Bible one of them was a noble who served wine to Egyptian king and the other was a noble who was the king's baker. They were sent to prison by the king for some guilt committed by them.

61. Both of them related their dreams. The wine server said that he saw in his dream that he was pressing grapes to extract wine from them.

62. The second person who related his dream was the chief of the bakers. (In Bible, in Genesis, Chapter 40, this event has been narrated, but not with the same accuracy as in Qur'an).

63. From this statement of his, it is clear that even in prison his character remained virtuous, for which he came to be known even in the prison. The Bible states:

"But the Lord was with Joseph and showed him steadfast love, and gave him favour in the sight of the keeper of the prison And the keeper of the prison committed to Joseph's care all the prisoners who were in the prison: and whatever was done there, he was the doer of it: the keeper of the prison paid no heed to anything that was in Joseph's care, because the Lord was with him: and whatever he did, the Lord made it prosper." (Gen. 39:21 to 23)

Only a man who is virtuous can interpret dreams. Being conscious of this fact is a natural thing, and the dreamers turned to Yusuf for the interpretation of their dreams.

64. Since Yusuf wanted to present the Dawah of Monotheism before them, he said these words to assure them that what he is going to say would not be lengthy and they would have to get up for their meals before the talk is ended, and the reply to their main question will remain unsaid.

65. That is: The knowledge of interpreting the dreams has been granted by Allah. Yusuf did not declare it as his own achievement but only a favour from God.

66. Refers to the religion of the ruling nation of Egypt, who neither believed in oneness of Allah nor in the accountability in the Hereafter.

Theirs was the religion of polytheism and materialism.

Although Yusuf's position was that of a slave and the environment of Egypt was new for him, he was not influenced by that environment, but due to his virtuous insight he remained on Allah's true religion (Islam).

67. The meaning of these words of Yusuf was that the religion which he was following was not his national heritage but the heritage of the prophets. This is the religion of those history-making great men who came to be known for their truth, purity and fear of God. In this way Yusuf also introduced himself that he was also a link of this golden chain.

68. That is: It is a great favour of Allah that he provided guidance through these prophets to the followers of a religion which is the religion of nature. Allah has not bestowed this favour only on the family of prophets but also on mankind, because these prophets were the towers of light to the straying humanity.

69. What is meant by gratefulness here is quite clear, that is accepting Monotheism and the religion preached by the prophets as a favour from Allah.

70. That is: The people have divided this universe as belonging to different gods, and for every kind of energy a different god is said to be responsible. Such a situation is not only contrary to reality but also confusing for man in as much as he is at a loss to decide which god to worship and to remain loyal to whom. As against this, believing in one God removes all confusion and provides peace and tranquility to the mind and the heart, for accepting one God is to accept the reality ----- a God before whom everything in the universe is helpless, who is the Master and Overlord of all, who is the Almighty.

Believing in numerous gods divides man's loyalty, while believing in one God affords a man to concentrate his loyalty on only one Being. A slave does not like to be subservient to numerous masters; he would any day prefer serving only one master. But such a sensible and simple matter is not understood by the idolaters, who believe in numerous gods. If in Egypt a few gods or idols were worshipped, in Bharat innumerable gods and idols are worshipped. In other words

the polytheistic religion of Bharat is far advanced than that of the ancient Egypt.

71. This has been explained in Note No. 112 in Surah A'raf.

72. That is: The command may either be of physical nature or of Shariah in short in all matters the authority to give a decision rests with Allah alone. So far as the physical world is concerned. Allah's commands and His decisions are enforced in that None has any right to interfere in that in the least. As for the matters dealing with the religion and the Shariah, in that too Allah 'alone has the authority to give command. legislate and give the final decision, for He, in the real sense of the word, is the true Law Giver, and He only is worthy of being accepted as the ruler in all affairs of life.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ - (سورة الشورى: ١٠)

"In whatever matter you differ, the final decision is with Allah". -(Surah Shura-10).

73. Allah has given command-and the authority to give command rests with Allah-that you should not worship any other being than Allah, but people give command-and they have no authority to give command-that you should worship idols and others beside Allah. Allah's

command is perfect truth and people's command is complete falsehood.

74. That is: The right and true religion is the religion of monotheism alone, and all. other religions beside that are neither right nor true.

75. This statement was made by Prophet Yusuf at a time when dark clouds were cast over the world. But this situation is also true in respect of the modern world when the light of education has spread far and wide, because the greater part of the world population is unaware of the religion of monotheism.

This dawah, message of Yusuf, which he presented before his fellow-prisoners is proof of the fact that he was blessed with the grant of prophethood, and he began his preaching in the prison itself.

76. Yusuf was able to interpret their dreams with this certainty because Allah had given him this knowledge specifically; in addition he was blessed with prophethood also. The interpretation was that the wine server would be restored his employment with the King and would again serve wine to the King, while the baker would be crucified by the King's men and his head would be eaten by the birds. This interpretation proved to be true.



And the king said: "Verily, I saw (in a dream) seven fat cows whom seven lean ones were devouring, and seven green ears of corn and other (seven) dry. O Nobles! Explain to me my dream," if you can interpret dreams." (Al-Quran)

42. And he said to the one whom he knew would be freed, "Mention me to your lord."⁷⁷ But Satan caused him to forget to mention it to his Lord, so he (Yusuf) remained in prison for some years.⁷⁸

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا
ادْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ

الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ۝٣٢

43. And the king said: "Verily, I saw (in a dream) seven fat cows whom seven lean ones were devouring, and seven green ears of corn and other (seven) dry. O Nobles ! Explain to me my dream," if you can interpret dreams."

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا
الْمَلَائِكَةُ افْتُونِي فِي رَأْيَايَ إِنَّ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ۝٣٣

44. They said: "(These are) confused dreams, and we are not skilled in the interpretation of the confused dreams."⁷⁹

قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ ۝٣٤

45. And one of the two who was released and at length remembered,⁸⁰ said: "I will tell you the interpretation so send me forth (to Yusuf)".

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
فَارْسِلُونِ ۝٣٥

46. "O Yusuf ! O Truthful one⁸¹ ! Interpret to us (about the dream) seven fat cows whom the seven lean cows were devouring, and the seven green ears of corn and the other (seven) dry, so that I may return to the people and that they may know."⁸²

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ
يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ۝٣٦

47. He said: "You shall sow (harvest) seven years continually so during this period let what you reap be left in the ear, except a little which you eat."⁸³

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ
فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ۝٣٧

48. "Then after that will come seven hard (years) which will devour all that you have reaped for them, save a little which you have preserved."⁸⁴

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا
قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِنُونَ ۝٣٨

49. Then after that will come a year in which the people will have the blissful rains and in which they will press (oil and Juice)."⁸⁵

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ
وَفِيهِ يَعْصَرُونَ ۝٣٩

50. And the king said: Bring him to me⁸⁶. So when the messenger came to him, he (Yusuf) said: Return to your lord⁸⁷ and ask him what was the case of the women who cut their hands⁸⁸. Verily, my Lord knows their plot.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ
قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ

النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ۝٤٠

77. By mention is meant the introductory information which the prisoner who was released got in the prison. In this introduction, three things were included: (1) Yusuf's having virtuous character, (2) the dawah of monotheism presented by him and (3) the knowledge of interpretation of dreams which Allah had especially granted to him, and according to which the interpretation of dreams made by him came to be true. In this the objective of Yusuf was that he should be introduced to the king through a person who was close to the king and who had the opportunity to form a correct opinion about him, so that his unreasonable and prolonged imprisonment might end, and opportunities for him to propagate the divine message might be made available. This was an extremely sacred objective and cannot be objected to. He had neither told him to relate the tale of his sufferings nor had he expressed his discomfiture. Even supposing that he had desired his tale of sufferings to be narrated to the king, what was wrong in that? Has not the oppressed person a right to demand justice? Even by the Shariah there is nothing wrong in demanding justice from a non-Muslim government, and Yusuf was not sent to jail by the king but by the Aziz of Egypt, and probably the king might have been unaware of the event. Therefore, Yusuf's asking the fellow-prisoner to make a mention about him to the king was not with a view to getting recommendation from the fellow-prisoner, but it was merely for relating the exact situation. In view of all this there is no scope for the objection that what Yusuf said was below his position.

For this reason the commentators who, on the basis of certain narratives, have deemed this act of Yusuf as wrong are themselves in the wrong, and the said narratives are not reliable.

78. That is: Satan caused him to be so negligent that he forgot to mention this important event to the king, with the result that he had to remain in jail for some years more. Satan has great prowess and interest in causing people to forget by surreptitious whispers, suggesting misleading ideas. It also becomes clear from

this what Yusuf had suggested to be told to the king was a good thing, that is why Satan did not like it and caused the released wine-server to forget it. If this were an error of Yusuf, then his forgetting it was welcome, and in such a case it could not have been attributed to Satan.

79. The insight and wisdom required to interpret the dreams of the king were the qualities which the nobles of the king lacked. When they did not understand this dream, they said that it was a jumbled and confused dream, which could not be interpreted.

There are three kinds of dreams. First the dream in which the sub-conscious mind is active and the suppressed desires express themselves in some form, or due to an upset stomach man sees frightful dreams. The second are those dreams which are seen by machinations of the devil. Such dreams cannot be interpreted but they can play a lot of mischief. In such dreams the Satan tries to persuade man to have faith in false percepts to weaken the true belief, to attract towards polytheism and grave-worshipping, and to sow the seeds of mistrust and disruption between the husband and the wife. Man should be watchful and remain alert against such dreams and should not be influenced by them.

The third kind of dreams are those which are called 'Ruya-i-sadiqah' or true dreams. The signs of true dreams are that a man feels its effect in his heart. Sometimes these dreams come true in such a way that their interpretation is not necessary. Whatever a man sees in his dreams, the events occur exactly like that in actual life. But many times the true dreams are seen in the form of hints and suggestions, and they have deep meanings; they can be interpreted only by a person who has the real knowledge of this kind. The events of the true dreams which are narrated in Quran and the authentic ahadith, and their interpretation given in them are very rewarding and insight-giving.

(For further explanation, see Note No.85)

80. That is; The wine-server who had forgotten to mention Yusuf to the king, on this occasion when the king's dream was being discussed, the memory of Yusuf's ability to inter-

pret dreams was revived.

In the Bible too the king's dream has been narrated, and it has been related that the king summoned the magicians and the wise men to interpret his dream, but they could not help him. At that time that noble said to the king;

"I remember my faults today — — — A Young Hebrew was there with us, a servant of the captain of the guard; and when we told him, he interpreted our dreams to us, giving an interpretation to each man according to his dream. And as he interpreted to us, so it came to pass;" (Gen-41:9 to 13)

81. The wine-server went to the prison with the permission of the king and addressed Yusuf as truthful one, which shows how much he was influenced by Yusuf's character during his stay in the prison.

82. That is: People are keenly awaiting to know the interpretation of the dream, so let me know it so that I may inform them about it.

83. Yusuf expounded the interpretation of the dream, also stating the remedial measures to be taken. The direction to store the corn (to let it remain in the ears) was given so that it may remain safe from insects. The interpretation of the dream was that seven fat cows signified seven years of plentiful harvest, and seven green ears of corn signifies good harvests for seven years.

84. Seven hard years means seven years of scarce grains and adversity and seven dry and withered ears of corn means famine and scarcity, which would continue for seven years. The meaning of seven lean cows eating the seven fat cows was that the grains stored during the plenteous years would be eaten during the years of scarcity, and only that much corn would be saved which would be utilised as seeds for sowing.

85. This was an additional piece of information along with the interpretation of the dream, which was prophesied by Prophet Yusuf. It is obvious he would have been made aware of it by means of the divine revelation.

By pressing the corn farmers and traders could obtain wine as well as oil. It means after the passing of the dry and scarcity years there will come a year when there will be good rains

resulting in good harvests and lots of grains and fruits.

The interpretation of the dream came to be true, as would be seen further on. Although the king was not a Muslim, yet his dream was true.

A true dream is a sign which is shown by Allah, sometimes even to Non-Muslims, so that the message of truth may be convincingly conveyed to them. Such a dream indicates or predicts an event which would occur in the future; and when the event takes place as shown in the dream, it proves that the events taking place in the world are not mere accidents but are the result of some planning and that there is an overall Ruler of the universe who enforces His scheme and His plan (fate). If the events and happenings of the world were to take place without any sort of planning, then it could not be possible for anyone to know what was going to happen in future, while actually true dreams, which are being seen by humans, give advance information about the future happenings. This is a clear proof of the fact that there is God of the universe and whatever takes place here is in accordance with His pre-planned scheme. Therefore, whoever sees a true dream, whether a Muslim or a Non-Muslim, does not see a mere dream but he sees Allah's argument which needs no further proof.

86. When the wine-server informed the king about the interpretation given by Yusuf, the king was satisfied and was surprised that a man of such ability was lying in jail. He at once summoned him.

87. In the text word 'Rabb' (Lord) is used, which in Arabic means master, and at that time a slave used to call his master as his lord. Here this word is used in this literal sense only, because the wine-server who had come as a messenger from the king was a slave of the king. But since in the real sense of the word the real master is Allah alone, and by the use of this word for mortals a misunderstanding is likely to occur, as is clear from the history of the Jews and the Christians, therefore, in the perfected Shariah its use has been specifically reserved for Allah only.

88. From this statement of Yusuf, it is seen that Yusuf was not at all keen about his own

release, but he considered it necessary to get his case regarding the allegation cleared, so that the real reason behind his imprisonment might be exposed. This also refutes the view that Yusuf had committed an error by asking the wine-server to mention him before the king. (See Note No.77).

This was Yusuf's decency that he did not openly mention the name of Aziz's wife, but only mentioned those women who had joined her in the conspiracy and had cut their hands. As Aziz's wife could not be dissociated with this incident, it was not necessary to make a mention of her name.



51. He (the king) said (to the women): "What happened when you tried to seduce Yusuf!"⁸⁹ They replied: "Purity is for Allah! We did not see any evil in him," Aziz's wife said: "Now the truth is out, I tried to seduce him; and he is surely of the truthful"⁹⁰.

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ
لَهُ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّحْصُ
الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. (Then Yusuf said: I asked for) that he (my master) may know that I did not betray him in (his) absense and surely Allah does not lead to success plot of the betrayers⁹¹.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخْنُهَا بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿٥٢﴾

53. And "I do not absolve my own self (from the blame); certainly the (human) soul is incited to evil except on whom so ever my Lord may have mercy, Verily, my Lord is Oft-For-giving, Most Merciful"⁹².

وَمَا أBRِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا
مَآرَجِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And the king said: "Bring him to me that I may reserve him for (services to) my person"⁹³. So when he spoke with him said: Verily today "You are in our presence honoured, trusted"⁹⁴.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ
قَالَ إِنَّكَ الْيَوْمَ لَدِينَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

55. (Yusuf) said: "Make me In-charge of the treasures (Finance Minister) of the land, verily I am guardian with full knowledge"⁹⁵.

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ ﴿٥٥﴾

56. And thus We gave power to Yusuf in the land⁹⁶, He could stay in the land wherever he wanted⁹⁷. We bestow Our mercy on whom We please, and We do not let go waste the reward of the righteous⁹⁸.

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا أَمْرًا حَيْثُ
يَشَاءُ نُنْصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And the reward of the Hereafter is better for those who believe and fear God⁹⁹.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

58. And Yusuf's brethren came and presented themselves before him¹⁰⁰, and he knew them but they knew him not¹⁰¹.

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ
فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

59. And when he provided them with their provision, he said: "Bring to me your (step) brother from your father do you not see that I fill up the measure to the full and I am the best of hosts?"¹⁰²

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِإَخِي لَكُمْ مِنْ أَبِيكُمْ أَلَا
تَرَوْنَ أَنِّي أَوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

89. The king called those women and the wife of Aziz for finding out the real state of affairs. From the question put by him to these women it is clear that the king was satisfied that Yusuf was innocent and the women themselves had tried to seduce him.

90. Even the women who had wounded themselves gave the testimony of his innocence, and Aziz's wife also admitted that she was guilty; Yusuf was quite innocent and absolutely truthful.

When the moon came out of the eclipse, every one saw the unblemished face of Yusuf, and then the people realized that he is all light and brilliance of a quality which has no equal in the world.

91. The statement of Aziz's wife ends in the ayah No.51 that surely he is of the truthful. The statement in the ayah No.52 is that of Yusuf. When in the prison he came to know that the findings have shown him to be innocent, he stated that he considered fact-finding in this matter necessary because he wanted it to be made clear that in the absence of Aziz he did not betray his trust. Here betrayal means having illegal sexual relations with his wife.

An additional fact about a principle has also been made clear by Yusuf that the tricks which the betrayers play against other innocent people in order to veil their own acts of betrayal may succeed for the time being, but in the ultimate analysis they are bound to fail and their shafts do not hit the target. An example of it can be seen in this incident in which Aziz's wife betrayed her husband and tried to put the blame on Yusuf and left no stone unturned to defame him, but ultimately Yusuf did not lose anything, he gained in stature, and Aziz's wife was disgraced.

It may be noted that admitting her guilt is evident in the Qur'an, but her repenting before Allah and accepting faith is not proven, and the popular story that later on Yusuf married Aziz's wife (Zulekha) is a mere fiction and has no basis in reality. It is also unthinkable that a prophet would marry a woman who had shown herself to be so immoral and who had to face such a disgrace. She was the wife of Aziz and it is also not proved that at that time Aziz had died, or that he had discarded her. Then what is the big

idea in joining her with Yusuf in this way ? Besides, it is also neither proved by the Qur'an nor by the hadith that the name of Aziz's wife was Zulekha, nor is this name mentioned in the Bible. What a pity that the chronicle which Qur'an presented with a view to good counsel and guidance was converted into something quite different by the dubious art of story telling !

92. Continuing his statement Yusuf stated that at the time when his innocence has been proved, he does not give its credit to his own self but considers it Allah's favour, because man's self is prone to tempt him to commit evil, but those whom Allah guides are able to control their desires, and instead of allowing it to rule over them they overpower it. Such self-control is not possible without Allah's favour and guidance.

Since man is to be tested in this world in the matter of his choice of good or evil, carnal desires have been placed in the human self. These desires put their pressure from inside to tempt man to seek pleasure and fulfilment of desires, but the man who fears Allah is favoured by Allah and with His guidance he becomes successful in curbing these desires.

Some commentators have opined that the statement which begins with the words "so that he may know..." (Verse No.52) is made by the wife of Aziz, but this is unacceptable, because the nature of the contents prove that this is Yusuf's statement. The spirit of these words, the beauty of their meaning and the dignified style is quite appropriate for a prophet only. These words do not suit the wife of Aziz.

93. After coming to know the result of the findings, the king again called Yusuf and declared that from then onwards Yusuf would not be a slave of any other person, but that he would be reserved for the work of his kingdom.

94. It is obvious that from Yusuf's talk his intelligence, wisdom, realism and farsightedness would have become manifest. The king was, therefore, immensely impressed by him. He expressed his full trust and confidence in him. This was a hint that Yusuf was worthy of adorning the highest office in the land. Now it was for him to show what necessary remedial measures were to be taken to fight the dreaded famine which was to stalk the country, and what power and authority

was needed by him.

95. Treasures of the land means the wealth that was obtained from the land, i.e. farm produce-corns, fruits, etc., and to be appointed in charge of them means to have full power and authority to organise their storage, distribution, etc. etc. Since the problem was concerning the production of grains and their distribution, Prophet Yusuf demanded full powers to manage that, and in order to reassure the king he said that the necessary qualifications required for this job-their storage and protection and knowledge-were possessed by him.

Prophet Yusuf demanded only those powers which were necessary to meet the immediate situation, but later on more opportunities presented themselves and he was required to tackle other problems and ultimately the entire power of governance was transferred to him and he became the ruler of the country. In ayah No.100 it is stated that when his parents reached Egypt, he made them sit on the throne.

Let it not be misunderstood that Prophet Yusuf demanded to run a non-Islamic system of government. Such a thing is neither appropriate to the high office of a prophet nor is there an example in the history that a prophet participated in running a non-Islamic or an idolatrous government. What Prophet Yusuf had demanded was that the whole system of farm production should be placed under his control and the government instead of interfering in, it should co-operate with him. In other words he had proposed for himself such an area of activity which was legitimate, and this service was necessary to save the people from the sufferings and travails of the oncoming famine. Moreover it offered a good opportunity to make the society conscious of one God. Accordingly Allama Zamakhshari writes:

"Yusuf said these words so that through that he would be able to issue Allah's commands, to establish truth, justice may prevail and right may become powerful. These are the objectives among others, for which prophets are sent down to mankind. Yusuf knew that there was no other man beside him who could undertake this responsibility. Therefore, he demanded power only to please God, not for the love of office or the love of the world." -(Tafseer Kashshaf, Vol. II, page 328).

Therefore, it was not a demand for running a non-Islamic government but to make the government of the time helpful for the rightful needs of the public, and it was an attempt to transfer the power gradually to Islam and to bring the society closer to Allah's religion. It would not be right to equate the system of government of that time to the present day system of government, because in the present day transfer of power of this kind to a single man cannot be imagined and there is no government department which is free from the cumbersome restrictions of the country's laws and bye-laws. However in a non-Islamic government within the circle of legitimacy, i.e. where the commands and the laws of the Shariah are not required to be broken, and people of faith consider it the requirements of religious betterments, then there is no Shariah restriction in taking advantage of such an opportunity. To raise an objection against it that it is co-operating with falsehood or it is a compromise with it, is nothing but a mistake. In the prophetic mode of conduct there is a guidance for every kind of condition and circumstance, and Prophet Yusuf's conduct is also a model for us.

This ayah also makes a point clear incidentally that on an occasion when an office of power is available and a Momin finds himself qualified to occupy it and circumstances demand it vehemently then if he offers himself for that office, it will be quite in order. The hadith in which seeking of office "of power is forbidden refers to the office for worldly gains, and that is quite different from the one discussed here.

96. That is: Although Yusuf had to pass through several stages Allah made the path for his progress so smooth that every stage became a step for further progress. The external causes helped him to get all the power and authorities from the king, which were necessary for putting into practice his fourteen year plan, and later on they helped him to become the ruler of Egypt.

Accordingly in Verse No.78, the word 'Aziz', (executive with authority) is used for Yusuf. In the Bible it is stated:

"So Pharaoh said to Joseph, 'Since God has shown you all this, there is none so discreet and wise as you are; you shall be over my house, and all my people shall order themselves as you com-

mand; only as regards the throne will I be greater than you. And Pharaoh said to Joseph, Behold, I have set you over all the land of Egypt". (Gen. 41: 39 to 41)

97. What a change! There was a time when Yusuf was passing his days in the narrow cell of the jail and now is the authority for him to stay in Egypt wherever he liked. In the Bible, it is stated:

"And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. During the seven plenteous years the earth brought forth abundantly, and he gathered up all the food of the seven years when there was plenty in the land of Egypt, and stored up food in the cities; he stored up in every city the food from the fields around it. And Joseph stored up grain in great abundance, like the sand of the sea."

(Gen. 41 :46 to 49)

98. And it is a fact that right and virtuous conduct brings in good results. However, it takes some time, in the same way in which a seed takes time to become a fruit-bearing tree.

Here it should be understood that there is a difference between power and power. The power that tyrants enjoy is given them only for testing them and is not for anybody's good, but the power which is wielded by the virtuous people attracts respect and it is wielded in the good of all the concerned people. The power attained by Yusuf was of the latter kind, that is why Allah called it His mercy.

99. That is: The reward that is given in this world to people for accepting faith and doing good acts is much less than what Allah will bestow on them in the next world. If their reward in this world is like dew, then their reward in the next world is like the rains of blessings and mercy.

100. When Egypt was reeling under the trying times of famine, other nearby countries like Palestine, etc. were also suffering from scarcity of food grains. On account of Yusuf's foresight and efficient administration there was plenty of grain in Egypt. Therefore, his step brothers came to

Egypt from Canaan to buy food grains and since they had come from a foreign country, probably they were required to appear before the ruler (Yusuf). The Bible states:

"And the seven years of famine began to come, as Joseph had said. There was famine in all lands; but in all the land of Egypt there was bread — When Jacob learned that there was grain in Egypt, he said to his sons, — go down and buy grain for us there, that we may live, and not die. So ten of Joseph's brothers went down to buy grain in Egypt — — Now Joseph was governor over the land; he it was who sold to all the people of the land. — — Thus Joseph knew his brothers, but they did not know him."

(Gen. 41:54 & 42: 1 to 8)

101. They could not recognise Yusuf, because they could not imagine that the helpless brother whom they had thrown in the well could have become the ruler of Egypt, and since quite a long period of time had elapsed after their separation from Yusuf, the changes in his appearance would have further made it difficult for them to recognise him,

No doubt Yusuf was handsome, but if the nature of his handsomeness and beauty were something of a miracle, then his step brothers would have recognised him immediately on seeing him. But their inability to recognise shows that the stories of his very extraordinary beauty are based on exaggeration.

As there was a rationing system of sorts prevalent in Egypt, Yusuf inquired of them how many individuals were there in their house and when they mentioned that they had a step brother, he might have asked them to bring him next time with them to check their statement, This was quite in order, but actually Yusuf wanted to meet his full Brother. Since it was not advisable to disclose his identity at that time, he merely stated what was required.

102. He also referred to his hospitality, etc. so that they might be attracted to come again.

60. "So if you will not bring him to me, there shall be no measure to you from me, nor should you come to me."

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ٥٠

61. They said: "We will try to persuade his father (to send him with us), surely we shall do it".

قَالُوا سَرَّادُوعْنَهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ٥١

62. And he said to his servants: Put the merchandise (which they had bought) in their saddle-bags, so that they might find it when they return to their people, so that they might come again¹⁰³.

وَقَالَ لِفَتِيِّنِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ٥٢

63. So when they returned back to their father said: "O our father! The measure (corn) has been denied us, so send with us our brother that we may obtain the measure, surely we will guard him well".

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانَ نَكْتَلُ وَإِنَّا لَهُ لَحَفِظُونَ ٥٣

64. He said: "Am I to trust you with him as I trusted you before with his brother (Yusuf)?¹⁰⁴ Allah is the best guardian and He is the Most Merciful of those who show mercy."

قَالَ هَلْ أُمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِيمِينَ ٥٤

65. And when they opened their belongings they found that their merchandise (price) had been returned to them. They said: "O our father! What (more) can we desire? Here is our merchandise returned to us. We shall get provision for our people and guard our brother and we shall have the extra measure of a camel load¹⁰⁵. That (provision) much is easy to get."

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَبِيرُ أَهْلِنَا وَنَحْفَظُ أَخَانَا وَنَزِدُادُكَيْلٍ بَعِيرٌ ذَلِكَ كَيْلٌ يَسِيرٌ ٥٥

66. He said: "I will not send him with you till you give me an assurance in Allah's name that you will bring him back to me, unless you are surrendered (by enemies)¹⁰⁶". And when they gave him their assurance, he said: "Allah is the Warden over what we say."

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِي مَوْثِقًا مِنْ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ٥٦

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates¹⁰⁷. I cannot be of slightest help to you against Allah. Verily, the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust¹⁰⁸".

وَقَالَ لِبَنِيّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ٥٧

103, The price which they had paid for the food grains was ordered to be kept in their saddlebags by Yusuf's orders, so that they come again to him and financial difficulties might not prevent them from their return to him.

104. Before this, Prophet Yaqub had a very bitter experience of the disappearance of Yusuf. He therefore asked them whether he should trust them in the same way in which he trusted them earlier and had to lose his beloved son, and send Bin Yamin with them.

Although Bin Yamin had grown up, but being their step brother, they did not like him. In the conditions prevailing at that time, it was quite dangerous to send him outside the country, for nobody knew what this group of ten might do with him.

105. According to the rationing system introduced by Yusuf in Egypt food grains equal to one camel-load was issued to a foreigner. Because of this they said in the event of Bin Yamin accompanying them they would be able to get an extra camel load of grains.

106. That is: In the event of their being unable to guard him on account of some unforeseen circumstances.

107. It appears that there might have been a fortification wall around the city, in which there were a number of gates. Prophet Yaqub advised them to enter the city from different gates so that people seeing them enter in a group might not suspect them of some ill will towards the citizens. The suspicion could have been with regard to their being robbers or spies, depending on the conditions of the times.

108. Although Prophet Yaqub advised them about the precautionary measures to be taken, at the same time he told them that nothing would hold good against what Allah had planned for them. Allah's decision is enforced without fail and all measures of precaution come to no avail. Therefore, man should try to employ the best of measures, but should not think that is the only operative agent; he should also believe and rely on Allah's will-that whatever He wishes only that will be done.



68. And when they entered according to their father's command, it availed them not a thing against Allah's (plan), but it was just a need in Yaqub's heart which he satisfied: and verily, he was knowledgeable for We had taught him¹⁰⁹, but most of the mankind do not know¹¹⁰.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا
كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ
يَعْقُوبَ قَضَاهُ وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿١١٠﴾

69. And when they went before Yusuf, he took his brother to himself and said: "Verily I am your brother, so do not grieve for what they have been doing¹¹¹".

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿١١١﴾

70. And when he provided them with their provision, he (Yusuf) put a cup in the saddle-bag of his brother¹¹², then a crier cried: "O camel-riders! You are surely thieves!"¹¹³

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ
أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا الْغَيْرُ أَنَّكُمْ لسَّرِقُونَ ﴿١١٢﴾

71. They asked, turning back towards them: "What have you lost?"¹¹⁴

قَالُوا وَاقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿١١٣﴾

72. They replied: "We have lost the royal cup, and he who brings it shall have a camel-load (of corn), and I will be bound by it."¹¹⁵

قَالُوا نَفَقَدْ ضَوَّاعَ الْمَلِكِ وَلَيْسَ جَاءَ بِهِ
حِمْلٌ بَعِيرٌ وَأَنَا بِهِ زَعِيمٌ ﴿١١٤﴾

73. They said:¹¹⁶ "By Allah, you know well that we have not come to make mischief in the land, and we are not thieves.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنَفْسِدَ فِي الْأَرْضِ وَمَا
كُنَّا سَارِقِينَ ﴿١١٥﴾

74. " They said:¹¹⁷ " And what shall be the penalty for him, if you prove to be liars?"

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَذِبِينَ ﴿١١٦﴾

75. They said: "The penalty for him: he in whose bag it (cup) is found, he shall pay the penalty for it.¹¹⁸ Thus we do punish the wrong-doers."¹¹⁹

قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ
نَجْزِي الظَّالِمِينَ ﴿١١٧﴾

76. Then he (Yusuf) began the search of their bags before his brother's bag, then he took it out from his brother's bag.¹²⁰ Thus did We plan for Yusuf.¹²¹ He could not have taken his brother according to king's law unless Allah willed.¹²² We raise the grades of (honour) whom We will,¹²³ and over every one that has knowledge there is One the all Knowing (Allah).¹²⁴

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كَدْنَا لْيُوسُفَ مَا
كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ
دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ ﴿١٢٠﴾

109. Yaqub (Peace be upon him) was a prophet, therefore, Allah had granted him knowledge directly. On this occasion Allah has praised Prophet Yaqub that although his precautionary measures did not succeed against Allah's plan, the measures suggested by him were proper and on account of the knowledge that he had he knew the difference between the measures taken and the destiny.

110. That is: Many people do not know that the deciding factor in the measures taken by men is the will of God. Men consider the steps taken by them in a matter the decisive element, and therefore, their whole reliance is on their own action and measures, and when they fail in their schemes, they are disappointed. This is because of their being ignorant of the actual reality.

111. That is: Yusuf called his full brother Bin Yamin to him and informed him in secret that he was his brother, and advised him not to grieve over the treatment that they were meting out to them.

112. This was a royal cup and must have been very valuable, and probably Yusuf must have taken this step, having been inspired by the revelation from God, that he quietly put it in the saddlebag of his brother, Bin Yamin. Probably he might have informed Bin Yamin about this.

113. The crier was a government official, and he was not in the know of the fact that Yusuf himself had put this cup in the belongings of Bin Yamin. Accordingly when on the departure of the caravan, the cup was found missing, the government official must have thought that those who had stayed at that place might have stolen it. Therefore, he went in pursuit of that caravan and when he found them, on account of his suspicion he shouted at them and called them thieves.

114. That is: The caravan people asked the government employees (Police) who had accompanied the officer as to what was the thing that they had lost.

115. When the government employees (Police) informed that the royal measure was missing, the officer announced that whoever would restore it would be rewarded with a camel-load of corns, and the officer himself would be responsible for getting him the reward. It shows that the mea-

sure in question was very valuable.

116. That is: Yusuf's brethren said.

117. That is: The government employees said.

118. That is: In whosever's belonging the stolen thing is found, he should be arrested and his freedom should be terminated.

119. That is: In our country this is the law for punishing thieves. It is probably that this law might be of the Shariah of Prophet Ibrahim.

120. The government officer brought them to Yusuf, and when according to Yusuf's directions their belongings were searched, the cup was found in the bag of Bin Yamin. It is also possible that this search might have been personally conducted by Yusuf.

121. Actually Yusuf wanted to keep his full brother with himself. The reason might have been that he wanted his brother's help in the task with which he was entrusted, so that the cause of (bringing the Egyptian society nearer to Islam might be helped. Bin Yamin was not corrupt like his step brothers. He was of virtuous character, and he had received his training in the house of Prophet Yaqub. Therefore, his stay in Egypt could prove amply useful for the objective he had before him. On account of all this Yusuf wanted that his brother should stay with him. Yusuf did not want to disclose his identity to his brothers at that juncture for valid reasons, therefore, he allowed them to go away from Egypt, and Allah arranged the circumstances in such a way that Bin Yamin went to Yusuf, who could not keep him with himself without disclosing his secret.

122. In the text the words used are „Fi deenil malik“, that is in the religion of the king. Deen (religion) means obedience, but here it is used to mean in the law of the king; accordingly Ibn Jarir Tabari has taken it to mean:

فِي حُكْمِ مَلِكٍ مِصْرَ وَ قَضَائِهِ وَ طَاعَتِهِ مِنْهُمْ .

‘King's command, his decision and his obedience.’ (Jami'ul Bayan, Vol, 13, page 17). ‘When Bin Yamin came to be arrested king's law was operative in the country, and according to that law the penalty for theft was neither detention nor slavery, but something else. It is possible that the penalty might have been physical injury or fine. If this penalty were to be enforced, the purpose of accusing Bin Yamin of theft would not have been

gained, and moreover he would have been harmed physically or financially. It is obvious that it would be quite unjust. However the punishment of detention or slavery was a punishment merely in appearance and not in reality, and Bin Yamin himself understood that it was an intelligent way of keeping him with Yusuf. That is why he did not protest against his arrest, nor did he speak a word to clear himself of the charge. In short, according to the law which was operative in Egypt Yusuf could punish Bin Yamin, but he could not keep him with himself. However, Allah's will could provide such an arrangement under which he could detain him with himself. Accordingly Allah provided the situation and it could become possible for Yusuf to keep his brother with himself. Since Bin Yamin belonged to Canaan, it is likely that according to international protocol or practice it was necessary to deal with his case under the law of his own country, Canaan. In this way Bin Yamin was subjected to the law under the Shariah of Ibrahim, which was appropriate from all points of view.

Concerning this ayat, certain questions arise in the mind; Without going into the details for fear of lengthy discourse, we would rest content with only necessary clarification as under.

(1) The exact words in the ayat "Ma kana li". (He could not have... No.76) have been used in the Quran to mean 'it was not his business' or 'it did not behove him', and they have been used also to mean 'not to have power to do' or 'not to be able to do'. The illustration for the first meaning can be found in the ayat No.35 of Surah Maryam:

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ - (مریم-۳۵)

"It does not behove Allah to have a son", and the example of the second meaning can be found in the ayat No 145, Surah Aal-e-Imran

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ - (آل عمران-۱۴۵)

"No soul can ever die except by Allah's command." In the verse under reference the word 'illa' is used to mean 'except' and the second set of meaning appears to be more appropriate, i.e. having no power or being unable to do, that is, ac-

cording to the law of the king, Yusuf had no power to keep his brother with himself, or in other words he had no authority to detain him.

(2) The Shariah which was given to Prophet Ibrahim was in outlines and not detailed. The detailed commands were revealed to Prophet Moosa in the form of the Torah. Therefore, after Prophet Yusuf's taking over the administration of Egypt, only occasionally he would have been made to face the problem of following the Shariah law in difficult situations. It is obvious at that time the area of the lawful was very wide, and where the Shariah law was not specific, there was the opportunity for Yusuf to issue laws and commands according to the known concepts of law and justice, and to the extent the laws of the land were based on justice there would have been no difficulty in enforcing the Shariah laws. In a country whose society was not acquainted with Islam, but where Prophet Yusuf was made the head of the government, any change in its social life could be brought only gradually.

Allama Ibn Taimiyah writes:

"From this thing (i.e. accepting political office being incumbent upon a particular person) is Yusuf's becoming administrator of the treasuries of Egypt, when the king and his nation were disbelievers, as is clear from ayat No.34:

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ
فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ -

"Before this Yusuf had come to you with clear arguments, but you remained in doubts about the guidance brought by him" (Surah Momin - 34), as also in ayat No.39

ءَأَرْبَابٌ مُتَفَرِّقُونَ - - - الخ

"Are numerous lords better or Allah, the One, Almighty" (Surah Yusuf). And it is also obvious that there must have been, along with the disbelief, their particular methods of collecting revenue and spending it on the king, his nobles, his family, army and the subjects, and these methods must not have been in keeping with the methods and requirements of the teachings of prophets. But it was, not possible for Yusuf to do whatever he liked, i.e. whatever was lawful according to the divine law in his view could not be always enforced by

him, because the nation had not accepted his message. Even then to whatever extent it was possible, Yusuf enforced the rule of law and justice, and after attaining power he bestowed that honour on the Muslim members of his family which was not otherwise possible. And all this is in accordance with the divine commandment:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

"Fear Allah as much as it is in your power. " (Surah Taghabun- 16). Therefore, when a person is required to enforce two commands which are incumbent, and at the same time it may not be possible to enforce both of them at one and the same time, then the one which is stressed more should be enforced. In such a case the second incumbent command would not remain as such, nor the person not enforcing it would be considered defaulter."

-(Majmu' Fatawa Ibn Taimiyah Vol. 20, p. 56).

(3) Yusuf was the ruler of Egypt. If he wanted, he could have established contact with his father, but since he was also a prophet he could act according to the revelation from God, and the divine plan was that his identity was to be kept secret for the time being, and it was to be disclosed when his step brethren were to be put to shame after their getting into trouble, so that they might be reformed.

And it is a fact that those who are unwilling to listen to good advice are reformed when they receive hard blows of adversity, and those who sleep the slumber of negligence, only shocks of circumstances can awaken them. If Yusuf's brethren had been intelligent and wise, they could have become good citizens after receiving training under their prophet father. But when inspite of the best guidance from their father they adopted the

wrong line of action, it was necessary that they should be meted out shocks and knocks so that they might be made aware of their wrong conduct. It was this planning of God which gave a turn to their affairs, and Yusuf adopted a particular type of policy in dealing with them that it changed their angles of view, and as would be seen further their entire world was changed.

(4) The policy or the method which Yusuf adopted concerning his brothers relates to reforming the circumstances or environments. Whatever he did had no contamination of falsehood nor of excess of wrong-doing, but with the purity of intention the methods which were adopted could for the time being create wrong impressions but according to the results that were obtained they were right. Therefore, to term this policy of Prophet Yusuf as 'Shariah-excuse' and to try to make unlawful acts appear lawful under the garb of 'Shariah excuses' is nothing but misguiding. The path of the Shariah is the right and straight path in which there is room for adopting some compromising policy when need arises, but there is absolutely no room for making lawful what is unlawful under some excuses.

123. Refers to the fact that when Yusuf adopted good method and right policy, based on the knowledge granted to him by Allah, and made law and justice his basic policy in matter of his administration and statesmanship, Allah exalted his rank.

124. This is a timely warning for a man of learning that he should not be proud of his knowledge, but that he should understand that over him there is a Higher Being whose knowledge has no limits. However exceedingly learned a man be, his knowledge and learning is absolutely nothing before Allah's knowledge.



77. They said: "If he steals, his brother had stolen before."¹²⁵ But Yusuf kept the secret to himself and did not reveal it to them. He said (to himself) You are in an evil plight.¹²⁶ Allah knows best what you are saying.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا
يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٤٦﴾

78. They said: "O Aziz!¹²⁷ Verily he has an old father,¹²⁸ so take one of us in his place, truly we see you are a virtuous."

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا
كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٤٧﴾

79. He replied: " Allah forbid that we should take another person except the one with whom we found our property;¹²⁹ then truly we will be wrong-doers."

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ
إِنَّا إِذًا لَظَالِمُونَ ﴿٤٨﴾

80. So when they despaired of him, they conferred together going aside. The eldest of them said. Do you not know that your father had taken an assurance from you in Allah's name, and before this you had failed in the case of Yusuf. Therefore, I shall not move out from this land until your father gives leave or Allah gives command in my case, and He is the best of Judges.¹³⁰

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ
مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ
أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ
خَيْرُ الْحَاكِمِينَ ﴿٤٩﴾

81. Return to your father and tell him: 'O our father! Your son has committed a theft.¹³¹ We testify to what we know; we were not the guardian of the unseen.

ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا
شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٥٠﴾

82. Ask (the people of) the township where we were, and the caravan with which we travelled.¹³² Verily we speak the truth."

وَسْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا
وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٥١﴾

83. He (their father) said: Nay, your souls (minds) have embellished for you a thing¹³³, so patience is most fitting. It may be that Allah will bring them all to me.¹³⁴ Verily, He, only He is the All Knowing - the all wise.¹³⁵

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَبِيلٌ عَسَى اللَّهُ
أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٥٢﴾

84. And he turned away from them and said : Alas my grief for Yusuf !And his eyes went white with grief and he suffered silently.¹³⁶

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى يُوسُفَ وَأَبْيَصَتْ
عَيْنُهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٥٣﴾

85. They said: By Allah! You will never cease remembering Yusuf untill you become weak (with old age) or you will be of the perish.

قَالُوا تَاللَّهِ تَفْتُنَا ذِكْرُ يُونُسَ حَتَّى
تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٥٤﴾

125. When the cup was found in the belongings of Bin Yamin, and Yusuf's brothers could not immediately give a reply, they accused his full brother, Yusuf, of having committed theft earlier, and if that time Bin Yamin was found to have stolen the cup, there was nothing strange in that, as he was his brother. They did not know that the big lie which they were telling before the person was himself Yusuf the full brother of Bin Yamin, It gives an idea what kind of wrong feelings they had in their hearts.

126. Whoever accuses an innocent person of a crime which he has not committed, he demeans himself and provides a proof of his being an evil person.

127. They addressed Yusuf as Aziz. Aziz means an executive of power and authority. This title was reserved for the ruler of Egypt. It shows that when this event took place at that time Yusuf was ruling over Egypt, however at that time he had not become the king.

128. That is: Prophet Yaqub had become old and he would be grieved if Bin Yamin was detained.

129. Yusuf was very cautious in using his words. He did not say: "Who committed theft", but he said: "... with whom we found our property, that is, he did not accuse him of stealing in clear terms because he knew that in reality Bin Yamin had not stolen the cup.

130. Among the brethren of Yusuf, the eldest was Ruben. From his statement it appears that all these brothers had faith in Allah, however, their character had developed a few evil traits.

131. They did not tell their father that their brother had committed a theft, they said that his son had done so. It was said in a taunting way.

132. That is: This incident has received quite a publicity, and he could ask the people of Egypt or those who travelled with the caravan up to Canaan.

133. That is: You can believe that Bin Yamin has committed a theft, but I (his father) cannot believe it, because I know his character well. It was also a fact that Bin Yamin had not stolen anything, nor did Yusuf charge him of stealing; the circumstances so developed that people surmised that Bin Yamin stole the cup.

134. Prophet Yaqub expected that on account of the dream which Yusuf had earlier seen he would be alive and one day that dream would come true.

135. The purpose for which Prophet Yaqub mentioned the two attributes of Allah was to show that the events involving Yusuf and Bin Yamin were not mere ordinary events, but behind these events there was the great planning by the Almighty Allah, and His plan is based on knowledge and wisdom.

136. It gives some idea about the immense suffering which Prophet Yaqub had endured on account of Yusuf's separation. He was also a human, then how could he not feel the pangs of his dearest son's sudden disappearance. But the silence and patience with which he bore the brunt of this great sorrow, is a model for those persons who are unfortunate to face similar adversities.



86. He said: Verily "I complain of my grief and sadness to Allah only,¹³⁷ and I know from Allah that which you do not know".¹³⁸

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَخُزْنِي إِلَى اللَّهِ

وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٨﴾

87. "O my sons! Go and seek information about Yusuf and his brother, and do not despair of Allah's mercy; verily none despairs of the mercy of Allah except the disbelieving people."

يَبْنَیْ اذْهَبُوا فَتَحَسَّسُوا مِنْ یُوسُفَ وَآخِیْهِ وَلَا تَأْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا یُؤْسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْکَافِرُونَ ﴿٣٩﴾

88. When they presented themselves before him said: "O Aziz!¹³⁹ Misfortune has touched us and our people, and we have come with meagre merchandise, so give us full measure of corn and be charitable to us. Verily, Allah rewards the charitable.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعٍ مُرْجَبَةٍ قَاوِفْ لَنَا الْكَیْلَ وَصَدِّقْ عَلَيْنَا إِنَّ اللَّهَ یَجْزِی الْمُتَصَدِّقِينَ ﴿٤٠﴾

89. He said: "Do you know what you did with Yusuf and his brother when you were ignorant?"

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَآخِیْهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٤١﴾

90. They exclaimed: "indeed you are Yusuf?" He replied: "yes I am Yusuf¹⁴⁰ and this is my brother. Allah has shown us favour. Verily he who fears Allah and have patience, Allah does not let go waste the reward of (such) righteous people."¹⁴¹

قَالُوا إِنَّكَ لَأَنْتَ یُوسُفُ قَالَ أَنَا یُوسُفُ وَهَذَا أَخِی قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا یُضِیْعُ أَجْرَ الْمُحْسِنِينَ ﴿٤٢﴾

91. They said: "By Allah' Allah has surely exalted you above us, and verily we were guilty."¹⁴²

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ ﴿٤٣﴾

92. He said: "There is no accountability for you today.¹⁴³ May Allah forgive you, and He is the Most Merciful of those who show mercy".

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْیَوْمَ یَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِیْمِينَ ﴿٤٤﴾

93. "Go with this shirt of mine and lay it on my father's face, he will recover his sight,¹⁴⁴ and come to me with all your family."¹⁴⁵

اِذْهَبُوا بِقَمِیصِی هَذَا فَالْقُوْهُ عَلَى وَجْهِ ابْنِ یَاقَاصِیْرٍ وَأَتُونِیْ بِأَهْلِکُمْ أَجْمَعِينَ ﴿٤٥﴾

94. And when the caravan departed, their father said: "I feel the scent of Yusuf, if you think not that I am a dotard."¹⁴⁶

وَلَمَّا فَصَلَتِ الْعِیْرُ قَالَ أَبُوهُمْ إِنِّی لَجِدُ رِیْحَ یُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٤٦﴾

95. They said: "By Allah! Certainly you are in your old illusion."¹⁴⁷

قَالُوا تَاللَّهِ إِنَّكَ لَفِی ضَلَالٍ قَدِیمٍ ﴿٤٧﴾

137. There is a lot of difference between complaining about Allah and complaining to Allah. Complaint about Allah is made by men before His creatures, which is a disrespect to Allah and also an expression of their impatience, but a complaint to Allah can be made before Him only, which is an appeal of a sorrow-stricken heart and also an expression of hope and trust in Him.

138. Yaqub was a Prophet. From this statement of his it appears that Allah had informed through His revelation that Yusuf was not dead, and that he was alive and would meet him one day. This revelation had created a desire in his heart of meeting his beloved son as early as possible. And it is also a fact that when a man's beloved son dies, the man concerned becomes grief-stricken, but this sorrow is only temporary. On the other hand if a man one day finds his son missing, his grief knows no bounds, for all the time he is worrying as to where his son might be, in what conditions he might be living and what untold miseries he might be suffering. The nature of Prophet Yaqub's sorrow was of this type.

139. Yusuf's brethren came from Canaan to Egypt and went to Yusuf and addressed him as Aziz (Ruler).

140. When Yusuf saw his brothers in difficulty and so much disturbed that they were compelled to ask for grains, in charity, he could not help disclosing his identity, which was hidden from them. The reason for his identity remaining a secret was that Yusuf was given the title of Aziz being the administrator of the country, and as stated in the Bible (Genesis 4, 45) the king had given him another name and after his taking over the administration of the country he was then known by his new name.

When Yusuf was thrown in the well, Allah had given him advance information that a day would come when he would remind his brethren of what they were doing with him that day, and they would not at all be aware of the fact. (Ayat 15). What Allah had then indicated came to be true. When Yusuf informed him of the whole affair they were totally unaware of the fact that they were talking to Yusuf.

141. That is: Allah blesses and bestows His favour on those who adopt the policy of fearing Allah and acting righteously in this world also.

142. The circumstances had completely shaken them. and when they saw this astounding fact of Allah's might that the person whom

they had thrown in the well and had left quite helpless had become the ruler of Egypt, they realized their error, and they admitted their guilt. It shows that hardness of circumstances provides training for men and Allah's astounding might shakes them out of slumber.

143. What a noble example was established by Yusuf! He was fully capable of taking revenge from his brethren, but he forgave them and treated them handsomely. This nobleness and greatness of character wins people's hearts and attracts them towards such great benefactors, and turns enemies into friends.

At the time of revelation of this surah, there was some dispute between two groups of Quraish in Makkah; in view of that the events of Yusuf and his brethren were a timely guidance for them: and at the time of the conquest of Makkah the Prophet (Sallal Lahu Alaihi Wa Sallam) had uttered these very words:

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ

"There is no accountability for you today," and had granted them total forgiveness.

144. Its explanation is given in the coming Note No.148.

145. Yusuf called the entire family of his father to Egypt. A prophet's migration from one place to another takes place on a direction from Allah only, therefore, Yusuf might have said this on being directed by a revelation from Allah.

146. Yusuf had stayed in Egypt for quite a long time, but so far Prophet Yaqub did not feel his scent, but now when the caravan departed from Egypt, he felt or smelt the scent of Yusuf. It shows that it must have been an inspiration from Allah which cast a shadow of the coming events.

The likely explanation of this expression is that here Yusuf's breath or scent means the glad tidings of his whereabouts, which he might have received when the caravan started to move from Egypt for Canaan with Yusuf's shirt. But this glad tidings was covert. The good news was received in open by him when the caravan reached Canaan.

147. These words might have been spoken by the people of his house, because they had been seeing that Prophet Yaqub was feeling lost without Yusuf; therefore, they thought that his feeling of Yusuf's scent was nothing but an illusion. It appears that they had not properly understood the greatness of a prophet, nor did they know that the breath or scent of Yusuf was felt with Allah's help.

96. Then, when the bearer of the glad tidings came, he laid it on his face, and his sight came back .¹⁴⁸ He said: "Did I not tell you? surely I know from Allah, what you do not know."¹⁴⁹

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْفَهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا
قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

97. They said: "O our father! Pray for forgiveness of our sins, verily we were sinners."¹⁵⁰

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

98. He said: "I shall pray to my Lord for forgiveness for you."¹⁵¹ Verily He is the Oft Forgiving, the Most Merciful.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٩٨﴾

99. And when they came in before Yusuf, he took his parents to him and said: "Enter Misr (Egypt), in safe if Allah wills."¹⁵²

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا
مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ ﴿٩٩﴾

100. And he placed his parents high on the throne and they bowed down before him,¹⁵³ and he said: "O my father! This is the interpretation of my dream of old. My Lord has made it come true, and surely He has shown kindness to me when He took me out of the prison and has brought you from the desert after Satan had sowed the seeds of strife between me and my brethren. Verily, my Lord is a Gracious Planner for whom He wills. He is the all Knower, the all Wise."¹⁵⁴

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ
وَخَرَّوَالَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ
قَبْلُ قَدْ جَعَلْتَ رِبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ
الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

101 "O my Lord! You have given me kingdom and have taught me interpretation of matters (events), Creator of the heavens and the earth ! You are my Protecting Master in the world and the Hereafter. Cause me to die as a Muslim and join to me with (the group of) the righteous."¹⁵⁵

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ
الرَّاحِدِ يَثَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا
وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

102. That is of the news of the unseen which we are revealing to you, (O Muhammad) you were not present with them when they conceived their plan together and they were plotting.¹⁵⁶

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ
وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

103. And most of the mankind will not believe even if you desire eagerly.¹⁵⁷

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

148. This was an astounding manifestation of Allah's might, and such miracles are caused to be performed by Allah at the hands of His prophets, and through these feats He helps them and provides proof of His support to them. To deny them merely on the basis of our not personally seeing or experiencing them is not right, when the happenings of such miracles are conveyed to us through a source which is above all doubts.

The pages of the holy Qur'an contain numerous extraordinary historical events in order that man may not consider his limited knowledge and experience as the source of all knowledge, but that he should have in view the fact that this universe has a God who is running its affairs and He is showing the miracles of His might in the way He likes.

149. From this statement of Prophet Yaqub it appears that he knew from the information received through revelation that Yusuf was alive, and therefore, the desire to meet his beloved son was never absent from his heart. But since on this occasion Allah also wanted to test the patience of Prophet Yaqub, He had not given full information to him about Yusuf's exact condition.

150. In this way the sons admitted their guilt in the presence of their father, and they requested him to pray for them for forgiveness, from Allah.

This is man's life, first he goes straight, then he strays and again reforms. Therefore, efforts to reform him should always be continued, for no one knows when his conscience may wake up.

151. The reason for delaying the prayer for his sons might be that Prophet Yaqub might have wanted to see the conduct of his sons whether they have really accepted the reform, and secondly because the whole matter concerned Yusuf, and he might have thought the time when all gathered round Yusuf as the most suitable moment for praying.

152. Yusuf had gone to the border of Egypt to receive his parents, where he welcomed them and most respectfully made them sit with him on a raised dais, and invited them to enter Egypt, where he hoped, by God's grace they would enjoy peace and comfort.

153. That is: When all of them reached the capital of Egypt, and the court of Yusuf was in

session, Yusuf, pushing aside the usual formalities paid immense respect to his parents and made them sit on the throne. At this time Yusuf had attained full powers and had become the actual ruler of Egypt. This fact enabled him to seat his parents on the throne. On this occasion the court of Yusuf had its unique Splendour. The old memories were revived, and the gracious act of Yusuf in forgiving his brethren and his noble character had impressed his brethren a great deal. When they saw that this person has remained so humble even after becoming the king of the country that he has placed his parents beside himself on the throne, they spontaneously prostrated themselves before him. This was an internal pressure which made them bow down to him; he had not ordered them to do so, nor was this a conscious act of respect, but it was a spontaneous and reflex action which ensued from them in a very highly emotional moment. Yusuf did not object to it because it was the interpretation of the dream which he had seen in his childhood. Thus the scheme which Allah had planned came to be executed, and all of them came under Yusuf's protection and power .

خَرُّوْهُ سَجْدًا

A few aspects of discussion are dealt with as under :

(1) The words used in the text can be translated as "they prostrated themselves before him," and other translation can be "they bowed down before him." According to the context the second translation is correct. The word "sajda" as we have clarified in Note No: 7 can be used to mean bowing down also, and the bowing down of Yusuf's brethren was the interpretation of his dream in which he had seen the stars bowing down before him. Therefore, here the question of prostrating oneself, as in prayer, does not arise. Do the stars have head which they can place on the ground ? Prostrating themselves or bowing down of the stars means that they had descended from the heaven and had tilted towards Yusuf. Therefore, when his brethren bowed down before Yusuf the dream had come to be true. The word 'Kharroo' means 'they fell down' This word shows that they had involuntarily prostrated themselves, that is the situation had become so much emotionally charged that they had no con-

trol over their action and involuntarily bowed down before him. In other words there was no external pressure on them to bow down before Yusuf, but they bowed down being internally pressurised by their own emotions, and the idea behind the narration of this event in the Qur'an is merely to show that ultimately Yusuf's brethren had to bow down before him and to accept his control over them.

(2) The question of this bowing down to be the prostration of prayer or worship does not arise, because no prophet can tolerate anybody worshipping him. As for its being a prostration as a mark of respect, so that is also not true, because neither Yusuf had ordered it nor was this act of bowing down was introduced as a part of etiquette. There is no argument for this in the Qur'an and what is stated in the ayah is merely that his brothers bowed down before him involuntarily.

After the correct sense of the ayat has been made clear, the view of those who have declared the prostration in respect (sajda-i-tazimi) as lawful on the basis of this ayah is automatically refuted, although they have continued to consider it lawful to bow down before the 'peers', elderly people, dargahs and king. The Mogul kings had also allowed themselves to be respected by peoples' bowing down before them, but Shaikh Ahmed Sarhindi carried on a brave jihad against this anti-Shariah custom.

(3) Yusuf had earlier placed his parents on the throne, so they were not included among those who bowed down before him. As regards the question as to how without his parents' bowing down before him the Interpretation of the dream can be said to be true? The explanation is that the dream which Yusuf related (ayah No.5) had two parts. In one part he said that he saw eleven stars and the sun and the moon, and in the second part he said that they bowed down before him". In the second part he has mentioned their bowing down collectively, he did not mention that they bowed down before him individually. Therefore, on the whole, his statement about their bowing down before him collectively has come to be true, even though his parents were not included in this act. The main sense of the dream was that all of them will be under his control and

this purpose was realised as his parents and brethren came down to him after leaving their native land and agreed to stay with him under his control.

(4) When Yusuf was appointed as the administrator of Egypt he had not become the throned king of the land, but officially the king was the ruler of the country. However, subsequently his position became stronger. When his brethren came to buy the grains, he had become an administrator of great authority, Aziz, and now when he placed his parents on the throne by his side, he was the real ruler of the country, the king. This is the picture that emerges from the narrative in the Qur'an. In this connection the involved narrative in the Bible cannot be relied upon.

154. On this occasion this statement of Yusuf is the best example of his spotless character. Inspite of the fact that he was the ruler of Egypt, not even the slightest trace of vanity and pride can be found in this statement, on the contrary every word of this statement speaks of his acknowledgement of gratitude, thanks giving and humility.

155. On this occasion Yusuf also prayed to God. In this prayer he first mentioned the favours of Allah and praised Him, and then requested Allah to make his end blissful (as a Muslim) and to join him to the group of virtuous people. It is the etiquette of the prayer to Allah that first His praises be uttered and then one's needs be humbly stated.

156. This event had taken place about two thousand and four hundred years before the revelation of Qur'an. Prophet Muhammad had no knowledge of this event, nor was his nation aware of it. As for the people of the Book, this chronicle has been narrated in the Book of Genesis, Bible, but the Prophet could not take advantage of it as he was unlettered, and secondly he had no contacts with learned men of the people of the Book. Moreover the authenticity with which it has been narrated in the Qur'an is not found in the Bible. The narrative in the Qur'an is reasonable and such as would attract reliance, while this speciality cannot be claimed by the narrative in the Bible. The second difference in the two narratives is that in the Bible all the links of the chronicle have not been mentioned, while Qur'an presents

it as a well co-ordinated chronicle, and has brought into focus all those important aspects which had gone under the cover of unseen, e.g. the interpretation of Yusuf's dream as given by Prophet Yaqub; Yusuf's brethren's carrying him away according to a plan and to give false assurances to their father that they would protect him; divine revelation being sent to Prophet Yaqub to comfort him after Yusuf's being thrown in the well; knowledge of interpretation of events being granted to Yusuf; tearing of Yusuf's shirt from behind and the event of circumstantial evidence to prove his innocence; admission of the Aziz of Egypt that his wife was guilty; inviting to a feast of the ladies of Egypt by the wife of Aziz under a plan; crying out of the ladies that the meeting that Yusuf was not a man but an angel; the threat of Aziz's wife to send Yusuf to prison; Yusuf's prayer for steadfastness; Yusuf's efforts at dawah in the prison; going of the king's wine-server to the prison with the king's permission for asking the interpretation of the dream; Yusuf's refusal to be released and demand for a probe into the conspiracy of the Egyptian ladies; king's probe and Yusuf's being proved to be innocent; Prophet Yaqub's sorrow on Bin Yamin's detention;

Prophet Yaqub's directive to his children to search for Yusuf; Yusuf's forgiving his brethren; on the caravan's starting from Egypt, Prophet Yaqub's feeling the presence of Yusuf's scent; recovery of Prophet Yaqub's sight on Yusuf's shirt being laid on his face; Yusuf's brethren's seeking forgiveness; Yusuf's placing his parents on the throne and paying them immense respects; bowing down of Yusuf's brethren before him; Yusuf's uttering praises of Allah; and his thanking God and praying for his virtuous end. This and other kinds of such events are conspicuous in the Bible by their absence. Then how could an unlettered man narrate this chronicle in full and how could he bring out to the public gaze the lost pages of history There cannot be any other correct answer to this question except that all this was narrated by the revelation from God. And even today a person who would study the Bible and the Qur'an with a view to finding out the truth would not fail to miss the reality.

157. That is: Many people do not want to understand a thing by being convinced by argument, they want to stick to their own views; for only this single argument is enough to convince anybody about the divine origin of Qur'an.



104. And (O Muhammad) you ask no recompense of them for it,¹⁵⁸ it is nothing else but a reminder to the peoples of the worlds.¹⁵⁹

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ١٥٨

105. And how many a sign in the heavens and the earth, they pass by and pay no heed to them.¹⁶⁰

وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ١٥٩

106. And most of them believe in Allah but also attribute partners to Him.¹⁶¹

وَمَا يَأْتِيهِمْ مِنْ أَكْثَرِهِمْ إِلَّا اللَّهُ إِلَّا وَهُمْ مُشْرِكُونَ ١٦٠

107. Are they satisfied that they are safe from the over whelming punishment of Allah, or of the coming of the hour (Doomsday) while they are unaware ?

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ١٦١

108. Say: (O Prophet !) "This is my path.¹⁶² I invite towards Allah, with insight (sure knowledge)¹⁶³ whoever follows me.¹⁶⁴ And Glorified is Allah and I am not of the Mushrikeen (idolaters)."

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي يُسَبِّحُنَ اللَّهَ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ١٦٢

109. And We did also send messengers to whom We sent revelation before your save men, from among the people of the townships¹⁶⁵ Have they not travelled in the land and seen the nature of the consequences for those who were before them ?¹⁶⁶ And verily the abode of the Hereafter,¹⁶⁷ for those who fear Allah, is best. Will you then not understand ?

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَكِنَّ الْآخِرَةَ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَلَّا تَعْلَمُونَ ١٦٣

110. (The earlier nations were given some respite). Till, when the messengers despaired and the people thought that false predictions were told them, then Our help came to them.¹⁶⁸ And whom We would was saved. And Our wrath cannot be warded from the people who are the criminals .

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّى مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ١٦٤

111. Verily in their stories there is a lesson for men of understanding.¹⁶⁹ It is not an invented story, but a confirmation of that (Scripture) which came before,¹⁷⁰ and a detailed explanation of everything,¹⁷¹ and a guidance and a mercy for the people who believe.¹⁷²

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ١٦٥

158. The Prophet was conveying the message of Allah to the people in a selfless way and without demanding any fee or compensation for it. Therefore, there was no room for doubting that he was doing this service for his selfish ends.

159. That is: The lesson of monotheism which the prophets had taught to the people and which many people had forgotten, was being brought again to their notice. Qur'an is a reminder of that lesson, and this reminder is not for any single nation, but it is for all the nations of the world, and for all mankind.

160. This is the real reason for the people's not finding the truth which the Qur'an is inviting people to seek. The signs leading to monotheism are found at every step in the world, but people have interpreted this universe in such a wrong way and have formulated such wrong theories about life and have stuck to them so firmly that they are not prepared to look at these signs and pay any heed to them.

161. Only that belief in God is proper and correct which is monotheistic, because polytheism is denial of His attributes, and a slave's relationship with his Lord can be established only when he believes in Him with all His attributes as they are.

Even today a majority of people in the world believes in God, but it does not feel the necessity to turn towards Him for seeking guidance, nor does it have anything to do with worshipping or obeying Him. Moreover many of them are not satisfied with one God but have invented a number of gods for their own satisfaction. In such a case their belief in God becomes meaningless, but the majority of them is under self-deception.

162. That is: This is my way and this is my religion.

163. That is: My message (dawah) is neither without argument nor is it unreasonable, nor is it an invitation to embrace a religion which has no light of knowledge and nature; on the contrary my dawah is fully reasonable, supported by arguments, the very voice of nature and the light of knowledge.

164. It shows that in Makkah along with the Prophet his followers were also busy in the work of propagating the religion of truth, as if the Muslim Ummah has been prepared for the work of

dawah from the very first day.

165. It elicits the fact that all the messengers of God who came to this world were from amongst the human beings, and they were males, and they were citizens of townships, because the office of prophet-hood is a very dignified office, for which men only could be more appropriate. For fulfilling the important responsibilities of prophet-hood, it was necessary to have highly intellectual capacities and the opportunities to address the 'pharaohs of the time', and these could be available only in the cities. Therefore, prophets were sent down in big cities.

166. For explanation, please see Surah Al-An'am, Note No.20

167. Abode of the hereafter means Paradise.

168. That is: Our help reached Our messenger exactly at the time when they were disappointed about their nations embracing their religion; and the respite that the people had got let them to believe that the warnings of punishment which they were given were false, and they thought that no punishment would visit them.

Here this message is given to comfort the Prophet and his companions that the respite given to the idolaters is quite in keeping with the demands of Allah's wisdom. This respite is till the Prophet despairs of their embracing Islam. If he despairs, then his rejecters would be punished in this world by means of some natural calamity, and for the people of faith Allah's help would come and they would be rid of the Idolaters and would also be saved from the divine punishment.

169. The chronicles of the prophets and their nations have been narrated in the Qur'an with the main purpose of giving a lesson to the people, who should not read them as mere stories of the bygone days.

170. Points to the Torah that the guidance given in it is confirmed by the Qur'an. In the existing book of Genesis of the Torah, the story of Yusuf is different from what is stated in the Qur'an, but so far as the main theme is concerned there is similarity in both the narratives, which is a proof of the fact that this story was not invented by the Prophet (Peace be upon him), but that the Being who had revealed the Torah has also revealed the Qur'an, and the realities which

were removed from the pages of the Torah have been engraved in the pages of the Qur'an.

171. 'Tafseel' (detail) literally means to state by opening or uncovering'. It signifies that in the Qur'an all the necessary matters have been stated clearly, so that there should be no diffi-

culty in understanding which one is Allah's path, what is liked by Allah and what is not liked by Him, and what are His teachings .

172. Qur'an opens the avenues of Allah's guidance, by following which people of faith can deserve to receive Allah's mercy.



13- AR -RA'D (THE THUNDER)

NAME: In the ayah No. 13 the thunder is mentioned to be reciting the praises of Allah along with His Immaculate Purity. This reference to thunder gives the Surah its name.

TIME OF REVELATION: It is a Makkan Surah and from the context it appears that it was revealed after Surah Yusuf. At the end of Surah Yusuf it was stated:

قُلْ هَذِهِ سَبِيلِي

"Say (O Prophet !): 'This is my path: I invite towards Allah with sure knowledge-and also whosoever follow me...' ". In fact, this Surah is its elaboration.

CENTRAL THEME: This holy Book is revealed to the Prophet from the heaven and the Da'wah (Message) that has been presented in it is absolutely true. If you contemplate: over the signs scattered around in the universe you will hear the same call which is the call of the Prophet and of this Book.

ORDER OF THE AYAT: Ayah No. 1 is introductory which says that the revelation of this Book from God is an absolute truth.

Verses Nos. 2 to 4 invite our attention to the signs which create in us a belief in the Hereafter.

In the ayat Nos. 5 to 7 explanation is given to remove the doubts of the rejecters of faith.

Ayat Nos. 8 to 16 contain topics relating to monotheism.

In the ayah No. 17 evidence is provided on the differing consequences of following the truth and falsehood in the light of the events.

In Ayat Nos. 18 to 25 the attributes of the acceptors of faith and their final fate have been mentioned. Similarly the evil conduct of the rejecters of faith and their adverse consequences have been presented.

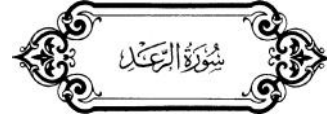
Verses Nos. 26 to 29 warn the rejecters of their adverse consequences and give glad tidings to the people of faith.

From the Ayah No.30 till the end of the Surah the rejecters of the prophethood have been warned of the adverse consequences, and the happy end of the God-fearing Muslims has been presented, so that the rejecters may adopt the God-fearing attitude.

13-SURAH AR-RAD

(THE THUNDER).

Verses (aayat) 43



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif Laam. Meem. Raa¹ These are the (Verses) ayaat² of the Book.³ And that which is sent down to you from your Lord is the Truth, but most men do not believe.⁴
2. Allah is He who raised the heavens without pillars⁵ as you see them, then established Himself on Arsh⁶ (the throne) and subjected the sun and the moon (to be of service)⁷ each running to an appointed term;⁸ He ordains all things; He explains the signs in detail so that you may believe with certainty in the meeting with your Lord.⁹
3. And it is He who spread out the earth¹⁰ and placed therein mountains¹¹ and rivers,¹² and of all fruits he placed therein, two in pairs¹³ (male and female). He covers the night with the day. Verily in these are signs for the people who contemplate.
4. And in the earth there are adjoining plots,¹⁴ and Vineyards, ploughed lands, and date-palms the single and the clustered,¹⁵ which are watered with one water. And We make some of them excel than others to eat (in taste). Verily in these are signs for the people who understand.¹⁶
5. And if you want to hear a wonder thing, strange is this saying of theirs: "When we are dust, shall we indeed then be created anew?"¹⁷ They are those who deny their Lord. They are those round whose necks will be yokes,¹⁸ They will be companions of Fire, abiding therein for ever.
6. And they ask you to hasten¹⁹ on the evil rather than the good, when exemplary punishments have indeed occurred before them. Verily your Lord is full of forgiveness for mankind in spite of their wrongdoing; and verily your Lord is severe in punishment.²⁰

الَّذِي أَنزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقَّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ①

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بَلِقَاءَ رَبِّكُمْ تُوفَّقُونَ ②

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ③

وَ فِي الْأَرْضِ قَطْعٌ مُّتَّبَعَةٌ وَجَدَتْ مِنْ أَعْنَابٍ وَزُرْعًا وَنَخِيلٍ صُنُوفًا وَغَيْرُ صُنُوفٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُقْضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ④

وَ إِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا الْكَاثِرُ بِأَعْيُنِنَا لَنْ نَقْضِيَّ حَلْقَ جَدِيدِهِ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَكْفَالُ فِي أَعْنَابِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ⑤

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ⑥

Parah.13

(COMMENTARY)

1. For the explanation of these separate letters or abbreviations Note No. 1, Surah Baqarah and Note No.1 Surah Yunus may be seen.

In the Surah Alif points to Allah (monotheism), Lam to La Ilaha Illallah (negation of polytheism), and Meem hints at Mut'al (of the Most Highly Exalted Rank). This attribute of Allah has been mentioned in the ayah No.9. As for Ra, it points to Rab (Lordship of Allah), and also to Ra'd (Thunder), which is particularly mentioned in the ayah No. 13, and in which the veil has been lifted from the reality that behind the apparent thundering outbursts of the clouds there is also the thundering recitation of Allah's praises.... and the real meaning of Allah's words is known to Allah only.

2. The literal meaning of the word ayah in Arabic is sign or symbol. The short and big sentences occurring in the Quranic Surahs are called ayat (verses). Sometimes an ayah is a complete sentence, sometimes it is a part of a sentence, and sometimes it consists of a few sentences. Their fixation and their order has been arranged in accordance with the Divine revelation. Since every ayah of Qur'an is a sign of the fact that it consists of Allah's words, it has been termed as an ayah, (sign).

3. Al-Kitab means the Divine Book, that is Qur'an.

4. It means that these verses of Surah Ra'd and all other ayat which have been revealed to the Prophet their having been revealed from Allah, is a fact and a reality, however, it is another matter that many people do not accept it as such in spite of it being a reality. But a reality remains a reality, anybody's accepting it or rejecting it does not change its nature.

5. In the wide open space the heavenly bodies are spread out and scattered far and wide. According to the scientific discoveries some stars are away at a distance of millions of light years. It gives an idea of the height (vastness) of the skies. This vastness cannot be measured by any parameter. The creation of this vast system of heavens like a roof or a dome without any pillars is an open sign of the greatness of the Cre-

ator of this universe.

It should be noted that the appearance of the heavens as standing without any pillars is a thing of common observation. It does not negate the fact that the heavenly bodies are governed by the law of gravity. This law of gravity is also the marvel of Allah's creation.

As regards the question whether the sky or heaven has any material existence, we have discussed this question in Note No.1, Surah Inshiqaq. On this occasion that note should be kept in mind.

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

7. That is: The sun and the moon do not have power of their own. They are bound by the Divine Law, and the service they have been asked to render is being rendered by them.

8. Running or walking here means to keep on moving, regardless of the fact as to what is the nature of their movement. This ayah states that it is not only the moon but the sun is also moving, and the modern astronomy also believes that sun also moves:

"The sun rotates on its axis in a period of about 25 1/3 days" (The Marvels and Mysteries of Science-p. 15).

And Science says that the sun not only rotates round its axis but it moves, with its planets, round its center of gravity at a speed of 200 miles a second:

"Our own star, the sun, is no exception to the general rule, for with its attendant planets it is moving through space at a speed of 200 miles a second, travelling around the center of gravity of its cosmic system. At this speed it requires 250,000,000 years to complete a revolution in its gigantic orbit." -(do-p.82)

Qur'an also explains that this revolution or movement of the sun and the moon is not without a time limit, but that it is for a fixed period only. Their term will end on the Day of Resurrection when the existing system of universe will be wound up and a new universe will be created.

9. That is: On giving a careful thought or on

contemplating over these scattered signs in the heavens, the purpose and the wise scheme that lies behind the creation of this universe can be understood easily, and which Qur'an presents with full explanation. And these matters are not only easily understood, but we also acquire a certain and definite belief that one day we will meet our Lord and receive the fruit of what we have earned here.

10. God has spread out the earth in such a way that it has become able to provide living room to millions and trillions of creatures. Looking at this great might of the Creator man should have spontaneously bowed down before His greatness and should have believed in His being the one and the only God. But a very large number of men have turned away from Him, and among them are also those who, instead of worshipping the Creator of the earth, feel proud in worshipping the earth, and they have made 'Bhoomi Puja' as their religious rite and custom. They are unable to understand as to what is the meaning of worshipping that thing. These ignorant people first carve their own 'god' and then trample it under their own feet. Strange is their god and strange is their worship.

11. What are mountains ? Signs of the greatness of God that have been placed all over the world so that seeing them man may admit the greatness of his Creator, but where is that flash of genius in every man that he should search for reality. If in the past man had made mountains his gods looking to their great heights, then in the present day he is so absorbed in finding out mountains' types, their layers, their geological components and the fossils found therein that he has no inclination to turn his mind towards the Creator. As a result, in spite of all the treasures of information and knowledge the modern man is fully drowned in materialism.

12. Allah has created flowing rivers on the earth so that man may see them and rivers of praises and gratefulness for God may flow from his lips. But instead he regarded rivers as holy and started worshipping them, and offering presents to them. Or else he achieved progress by constructing dams over the rivers and making full use of the latent energies in their waters. Beyond this, modern man is not prepared to give

a thought to the marvel of creation and the greatness of their Creator.

13. The word 'thamarat' is used for fruits as well as for the produce. It includes fruits, grains and vegetables. It means that in the vegetable kingdom Allah created these plants, etc. in such a way that there are two different sexes, male and female, in them, so that the chain of production may go on. Knowledge about sexes in the vegetable kingdom is common, but the modern science of botany has presented it with such details that its marvellous system comes out clearly, for example, in the plants cells are found, which contain chromosomes, which possess hereditary traits or qualities and which can be observed with the help of the microscope, or the stamens that are found in the flowers have male and female classifications. When the flowers blossom, bees and other insects are attracted towards them by their scent, they transfer pollens from one flower to another and this way fertilization takes place, and thus the flower is converted into fruit.

Does not this system of nature prove the existence of an Absolute Master of the universe ?

14. That is: On the earth the vast area is not undivided, but that it is divided in various tracts, plots, etc. or there are different zones. These zones, inspite of being close and adjacent to one another, are different in their characteristics. Some are red and some are black. Some are fertile and some are barren. Some are fit to produce only a particular kind of grain and fruits and some for other kinds of grains and fruits. Some plots of land produce oil and some are mined for gold. What treasures of provision have been placed in the earth for the upkeep of man! Has this system of provision come into being automatically or was there some one Creator who caused it to be created ?

15. There are two kinds of date-palms: one is that in which one stem comes out from its root and the other is that in which two or more stems come out from the root, although the same water is given to both kinds of trees. Is not this difference, this variety sufficient to refute the idea that this universe has come into existence as an accident and it is running without a Manager or an Administrator ? In the case of an accidental existence, this difference, this variety, this diver-

sity could not have been there.

16. Although all the fruit trees are watered by same water, but the fruits of these trees taste differently, some are sweet, some sour, some are tasteless and some bitter. This variation invites man to think. If man uses his common sense and intellect, it would not be difficult for him to get at the reality which Qur'an is inviting him to grab.

17. These rejectors of faith consider it strange that man will be revived after his death, as Qur'an is preaching. But in fact strange is what they are saying: that how can man be resurrected after he is dead and has become dust ! According to them this whole turmoil, this to-do of the universe was merely for man to die and become dust and the chain of life be cut off after a man breathes his last; there is no question of appearing before God, nor is there any Hereafter, no reward and no punishment. This is their concept of life, which means that life is purposeless and the universe is meaningless. However, intellect does not agree with this decision. This is the decision of the blind desires. Therefore, every intelligent man, every intellectual will consider this concept of life of the rejectors of faith as strange-and not the concept of life which Qur'an presents.

18. These deniers of the Hereafter had put on, around their necks, the yokes, the chains of ignorance, prejudice against the Truth, and blind following of falsehood in this world, therefore on the Day of Judgment these yokes, chains will squeeze their necks in the form of yokes and chains of fire.

19. That is: The Prophet has been sent by Allah so that people should accept his message and should rush towards good and virtue, or in other words Allah has sent the Prophet for the good of the 'people, but the condition of these rejectors is this that instead of collecting good and virtue they are inviting evil. They say that the punishment about which the Prophet is warning them why does it not visit them. Thus they are depriving themselves of good and are waiting for the evil (destruction) to come to them. Here they are being reproached for this wrong mentality of theirs.

20. Allah does not punish people for their wrong-doing and for their excess immediately in this world, but overlooks their faults, in order that they may get a chance to reform themselves and they may take care. But it does not mean that even if they do not improve themselves, He would not punish them. If Allah is a Forgiver, He is also a Severe Punisher.



7. And those who disbelieve say: "Why not a single sign sent down to him from his Lord?"²¹ (O Prophet !) Verily You are a warner only, and for every people there was a guide.²²

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ
إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ۝

8. Allah knows what every woman bears, and also that which decreases and increases in the wombs.²³ And everything with Him is measured.²⁴

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِقَدَارٍ ۝

9. He is the all Knower of the unseen and the visible, the Most Great, the Most High Exalted.²⁵

عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ۝

10. It is alike (for Him) whether any of you conceal his speech or declare it openly, whether (any of you) lie hid in the (darkness of) night or walk freely by the (light of) day.

سَوَاءٌ مِنْكُمْ مَنْ أَسْرَعَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۝

11. For him are guards in succession before and behind him ; they guard him by Allah's command.²⁶ Verily Allah does not change the condition of a people until they (first) change what is with themselves.²⁷ And if Allah wills a torment for a people, there is no warding it off nor will there be, beside Him, any protector.

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا
بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ
مِنْ دُونِهِ مِنْ وَاِلٍ ۝

12. It is He who shows you lightning, creating fear and hope,²⁸ and raises the heavy clouds.²⁹

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا
وَيُنْشِئُ السَّحَابَ الثِّقَالَ ۝

13. And the thunder of clouds glorifies and praises him³⁰ and the angels do so for the awe of Him.³¹ And He sends thunder-bolts and strikes with them whom He will;³² but they (people) dispute concerning Allah, and (the fact is) He is the Mighty Powerful.³³

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ
الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ
فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ۝

14. Invoking Him (in prayer) is the truth,³⁴ and those others whom they invoke beside Allah do not respond to them at all,³⁵ but it (their invoking) is like a person stretching forth his hands towards water so that it may come to his mouth, and it will never reach it.³⁶ And the invoking (in prayer) of the disbelievers is in vain.³⁷

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ
لَهُمْ شَيْءٌ إِلَّا كِبَاسٌ كَفِيُّهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ
بِالْغَايَةِ وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝

21. For explanation Notes Nos. 64 and 65 of Surah An'am may be seen.

22. That is: As in the past Allah's messengers were sent to the previous nations, in the same way, you, O Prophet! have: been sent now for the guidance of these people. Therefore, your task is to shake the negligent people and to guide them to the path of God. It is not your responsibility to meet their demands, therefore, do not pay any attention to their demand of performing a perceptible miracle.

It should be noted that the prophethood of Muhammad was not limited to the people of Arabia only, but as is mentioned in Qur'an in clear terms, that his message was for all the nations of the world, therefore, the question of coming down of a prophet for some nation after him does not arise.

23. Allah alone knows of what nature the unborn child is in the mother's womb and what are his qualities, etc., and whether the mother will give birth to her child at the end of nine months or earlier. Similarly the detailed knowledge of the birth of the offsprings of the animals is also possessed by Allah alone.

24. That is: Whether it is the case of the termination of pregnancy or any other matter, Allah has fixed the time of every event according to His own plan, and His knowledge covers every part and detail of the event. It is also essentially within His knowledge when a nation will be visited by the divine punishment. Therefore, if no punishment is cracking down on you even after rejecting the message of the Prophet just now, it does not mean that no punishment will overtake you in future. Punishment—in the wake of your rejecting the message of the Prophet ----- will surely come, but it will come at the appointed hour, which is known to Allah only.

25. In the verse a few attributes of Allah have been mentioned. First He is the knower of what is hidden and what is open, and all perceptible and imperceptible things. Secondly, He is the Greatest of all (Kabir), that is in His attributes and might He is perfect and above everybody. Thirdly, He is Most High and Exalted in honour, that is: it will not be proper to judge Him by the standards applicable to His creatures, He is above all these parameters.

The purpose is to give here the right concept of Allah's greatness, consequent upon which the feelings of worshipping Him and being accountable to Him are spontaneously generated in man's heart, and he shudders from the very thought of receiving His punishment.

26. Means angels who are attached to every person for guarding him/her. Their duties are so arranged that they attend on a person one after another continually. A man's life is surrounded by all kinds of dangers and there is every likelihood of his falling a prey to one danger or another, but Allah has made this provision for guarding man from all these dangers that He has appointed angels in front and in the rear of man who give him protection, and a man is harmed by some danger only when it has been destined so by Allah.

27. Where Allah has made provision for guarding an individual there he has also made provision for guarding the safety of nations too. Accordingly when Allah grants a nation the blessed gifts of peace and security, this gift is snatched away from that nation only when it does not appreciate this great gift and is bent on straying away from God's path, for it is not Allah's law that He should snatch away the blessed gift from a nation without any rhyme or reason. Here the purpose is to especially hint at the eventuality that the peace and security being enjoyed at present by the rejectors of faith will not last long, because they have proved themselves to be unworthy of it. Now this gift will be essentially snatched away from them. Accordingly only a few years after this it had become difficult for the infidels to hide anywhere in the land of Arabs. Thus Allah's law was made applicable to them.

28. If on the one hand lightning creates fear in the human heart, on the other it also creates a hope for the rain, as if lightning simultaneously reminds the people that Allah's punishment can overtake them and that they can also hope to receive rain or His blessings by His favour only.

29. That is: The clouds heavily laden with rain-water are lifted by Allah only. In other words this system is created by Allah only, under which the rain laden clouds rise high and spread out in the sky and shower rain in far and wide places.

30. So far as the science is concerned, thunder

is the result of electrical discharge. On account of the interaction of the vapours positive charge is generated in the upper portion of the clouds and negative charge is generated in the lower portion. When the quantum of the electrical charge is sufficiently increased, then electricity is discharged, and the electric current with tremendous heat spreads out in the air and the electric wave becomes the sound wave, which is called thunder. This is the physical reality about thunder, which has the informative aspect. But Qur'an invites man's attention to the spiritual meaning of this reality, which is of real importance, and it is this: The thunder of the clouds declares that there is a God of this universe, who has not turned unconcerned after creating it, but is actually managing its affairs and demonstrates the marvels of His might: and He is powerful to bring down His cracking whip of punishment on His rebellious slaves. In short, those whose ears have not become deaf can hear in the thunder of the clouds the declaration of the greatness of Allah.

31. That is: He is such a great Being that even angels tremble with awe, then what impression should man get from hearing the outburst of the thundering clouds ?

32. When a thundering lightning falls on somebody it instantly kills him. This is man's common observation, and nobody can say who will be its next victim and when.

33. That is: these thundering clouds and cracking lightnings are declaring and demonstrating that the Lord of this universe has tremendous power. Men should have shuddered on hearing this declaration, but the condition of men is such that they have the temerity of involving themselves in discussions about God, some say that this is not the work of God but of devtas (imagined gods), others argue that God

cannot revive dead persons, and the present day 'intellectuals' put forth the theory of a godless universe, so that they may be free from God for ever !

34. Calling or invoking God means praying to God for seeking His help. It is the attribute of Allah alone. That He hears the call of every invoker and fulfills their needs and reaches to them in their hours of need. Therefore invoking Him is quite right and proper and in accordance with reality, and since besides Allah there is no one who has this attribute, invoking anybody besides Allah, whether an idol, a jinn, an angel, a saint, or a prophet, is absolutely wrong and contrary to realism.

35. What a large number of Muslims turn towards durgahs, and mazars for seeking help in their hours of need, on account of their ignorance! They think that the pious people buried in these graves hear their prayers and fulfil their needs, but such a thought is as false and wrong as the thought of the polytheists about their gods.

36. In the ayah it has been very clearly and unambiguously stated that nobody but nobody besides Allah can hear and answer anybody's prayer and invoking.

That is: As a person may stretch his hands towards water and request it to reach his mouth, the water will neither hear this request nor will it reach his mouth to quench his thirst, similarly the deities before whom the polytheists stretch their hands and pray for help neither hear their prayer nor do they come to their aid.

It should be noted that 'to stretch hand before the water so that it may reach the mouth' is an idiom of Arabic, which means requesting the unattainable or the useless request, and the meaning of the ayah is the same.

37. That is: Calling or invoking others besides Allah as the infidels do is useless.



For those who responded to their Lord is bliss, and for those who did not respond to Him, if they had all that is in the earth, and together with its like (in vain) they would proffer it in ransom. For them will be the woeful reckoning; their abode will be Hell, a dismal resting place ! (Al-Quran)

15. And before Allah prostrates himself who-
ever is in the heavens and the earth, will-
ingly or unwillingly, as do their shadows in
the morning and the evening.³⁸

وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا
وَضَلَالُهمۡ بِالْغُدُوِّ وَالْاَصَالِ ۝١٥

16. Ask them : "Who is Lord of the heavens
and the earth ?" Say: " Allah." Ask (them):
"Have you then taken others beside Him
for protectors, which, even to themselves,
can do neither good nor harm ?"³⁹ Say: " Are
the blind and the seeing alike ?⁴⁰ Or is dark-
ness equal to light?⁴¹ Or have the partners
assigned to Allah by them created the like
of His creation that it seemed alike to them
?"⁴² Say: " Allah is the Creator of all things,
and He is the One, the Subduer."⁴³

قُلْ مَنْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ قُلِ اللّٰهُ قُلْ
اَفَاتَّخَذَ مِنْ دُونِهٖ اَوْلِيَاءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا
وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ اَمْ هَلْ
تَسْتَوِي الظُّلُمٰتُ وَالنُّورُ اَمْ جَعَلُوا لِلّٰهِ شُرَكَاءَ خَلَقُوْا
كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ
وَّهُوَ الْوَاحِدُ الْقَهَّارُ ۝١٦

17. He sent down water (rain) from the sky, so
that valleys flowed according to their mea-
sure, then the flood bears (on its surface)
swelling foam-and from what they smelt in
the fire to make ornaments or other things a
foam like it rises-thus does Allah express
the truth and falsehood. So the foam passes
away as the scum upon the banks, while
what is of use to mankind remains in the
earth. Thus does Allah present parables.⁴⁴

اَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ اَوْدِيَةٌ بِقَدَرِهَا
فَاتَّخَذَ السَّيْلُ رَبَدًا اَرَأَيْتُمْ مِمَّا يُوقَدُوْنَ
عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيَّةٍ اَوْ مَتَاعٍ رَبَّدٌ مِّثْلُهٗ
كَذٰلِكَ يُضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ ۚ فَاَمَّا
الرَّبَّدُ فَيَذَّهَبُ جُفَاءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ
فَيَمْكُثُ فِي الْاَرْضِ كَذٰلِكَ يُضْرِبُ اللّٰهُ الْاَمْثَالَ ۝١٧

18. For those who responded to their Lord is
bliss, and for those who did not respond to
Him, if they had all that is in the earth, and
together with its like (in vain) they would
proffer it in ransom.⁴⁵ For them will be the
woeful reckoning,⁴⁶ their abode will be Hell,
a dismal resting place !

لِّلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحَسَنٰى وَالَّذِيْنَ لَمْ يَسْتَجِيبُوْا لَهٗ لَوْ اَنَّ
لَهُمْ تَاْفِى الْاَرْضِ جَمِيعًا مِّثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ اُولٰٓئِكَ لَهُمْ
سُوْءُ الْحِسَابِ ۚ وَاُولٰٓئِكَ فِيْ جَهَنَّمَ وَاٰسَافُ السَّيِّئٰتِ ۝١٨

19. Can he who knows that what is revealed
to you from your Lord is the truth be like
him who is blind ? Verily men with under-
standing will only heed admonition.⁴⁷

اَفَمَنْ يَعْلَمُ اَنَّمَا اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى
اِنَّمَا يَتَذَكَّرُ اُولُو الْاَلْبَابِ ۝١٩

20. Those who fulfil the covenant of Allah and
do not break the pledge;⁴⁸

الَّذِيْنَ يُوفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ الْبَيْثَاقَ ۝٢٠

21. And those who join that (relationship)
which Allah has commanded to be joined,⁴⁹
and fear their Lord and dread terrible reck-
oning.⁵⁰

وَالَّذِيْنَ يَصِلُوْنَ مَا اَمَرَ اللّٰهُ بِهٖ اَنْ يُّوْصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْءَ الْحِسَابِ ۝٢١

38. All the creatures in the heavens and the earth, whether angels or jinns or others, all prostrate themselves before Allah in one way or the other. Some bow their heads before Him willingly, but others, though not intentionally, are compelled by the natural law to bow before their Creator. For a disbeliever to breathe in order to live, or to eat food, or his moving his limbs to walk is his following Allah's law, and this following by the infidels of the laws made by Allah is nothing but their bowing before Him, though it may be a bowing which is done under compulsion, and that is why such a bowing does not entitle them to be called Momin or faithful slaves of Allah.

The clear sign of everything prostrating itself before God is its shadow, which increases and decreases in shape. No denier of God has the power to prevent his shadow falling on the ground. He refuses to obey Allah in his voluntary life, but in his involuntary living his whole existence, his being, is bowed down before God. Would that he contemplates this fact! This is an 'ayat-i-sajdah, therefore, on reciting it one should at once prostrate oneself before Allah.

39. The polytheism that has been decried here is that which envisages a being other than God as "wali" or the being who comes to one's rescue, or in other words to hold the belief that although that being is not seen by us but he/she has the power to benefit or harm us and he/she can help us in an unseen way. Such a concept is totally false and such a belief is absolutely polytheistic, for there is no one beside Allah who can benefit or harm us in reality. whether it is in relation to an idol or a tree, a spirit or an angel, and a prophet or a saint. And it is also not necessary that the being be addressed as a god or lord, but the very belief of considering him/her as 'the unseen rescuer' is considering him/her as a god. Therefore, any person who deals with another being in a manner which is reserved for God alone, is committing polytheism.

Qur'an asks such people: When the Lord of the universe is Allah, then how these beings have become rescuers or wali ?

40. Here blind means intellectually incapable to judge and the seeing means those who can see or judge with their intelligence.

41. Darknesses means darknesses of igno-

rance and light means light of the knowledge of the truth.

42. That is: When there is no proof of any other being creating anything, then how can there be more than one god ? Anything beside God is the created thing or a creature. Then what is the meaning of granting the rank of a Creator to the creature ? How can the attribute of creation come in a creature ?

43. After creation nothing has gone out of control of Allah, everything is in and under His control. Therefore, how can a thing or person that is under His control become god ?

44. This is an example of the struggle between truth and falsehood. Causing rainwater to fall from the heavens means sending down Divine revelation. Flowing of the valleys according to their measure means deriving benefit by the people who have the capability to accept the truth according to their capacity, the flood is the flood of truth, and the foam signifies the foam of falsehood, which comes out during the struggle of truth and falsehood. In the second example the ornaments of gold and silver stand for the first rank sincere faithful people and other things stands for the common righteous people. Smelting them in the fire means subjecting them to trials. It means that when the struggle between truth and falsehood takes place, falsehood comes out prominently but its reality is nothing more than that of foam; it subsides and disappears in a short time. However, the truth remains in the same way in which water remains in the earth. Similarly when the gold, silver and other metals are smelted in the fire the dirt and impurities come out prominently and are soon done away with, and what is pure gold or silver or other metal remains. In other words the natural law is that whatever is really beneficial to the people should survive and whatever is harmful should disappear. After the revelation of the Qur'an, the struggle that ensued between truth and falsehood caused falsehood to come out prominently for a short time like the foam, but the final result was that the truth endured and remained supreme while falsehood was destroyed and disappeared.

45. For explanation, see Note No. 124, Surah Maidah.

46. That is: When they would appear before

Allah for giving account of their deeds or misdeeds, their reckoning will be very strict and severe and they will have to account for every small bit of their action.

47. The facts which have been disclosed here are enough to make a person a truth lover, but only those people prove to be wise who use their intelligence without prejudices and who try to see. No advice or admonition impresses the blind of intellect and heart.

48. When a man uses his intelligence rightly he becomes God-conscious and self-understanding, which creates in him a sense of responsibility, and as a result he is blessed with excellent attributes. The best of these attributes is keeping the covenant with Allah. This covenant is that pledge which the human race had given to Allah before coming to this world, and which is

ingrained in the human nature in such a way that man easily recognises his Lord. (See Surah A'raf Note No.264 & 265), and it also includes that pledge which a man gives to Allah after accepting this faith.

49. Refers to familial relationships, and joining or uniting them means treating one's kinsmen kindly and justly, and paying their dues. Man is put to severe test in connection with his treatment of his relatives, and kind and just treatment of relatives is an excellent moral trait, while ill-treatment of relatives is a very bad moral conduct.

50. That is: In spite of living a righteous life they fear lest they may be questioned strictly on the Day of Judgment. This fear makes their lives or their way of living cautious and the paths of virtue open up for them.



And those who kept patience for seeking the pleasure of their Lord, and established salat, (namaz) and spent openly and secretly from what (provision) We granted them, and warded off evil with good; for such is the Eternal Homes of Hereafter. (Al-Quran)

22. And those who kept patience for seeking the pleasure of their Lord,⁵¹ and established salat, (namaz) and spent openly and secretly from what (provision) We granted them,⁵² and warded off evil with good,⁵³ for such is the Eternal Homes⁵⁴ of Hereafter.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ
بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

23. Gardens of Eden (Everlasting) which they will enter, and also the righteous among their fathers, and their spouses and their offsprings,⁵⁵ and angels shall enter unto them from every gate.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّتِهِمُ الْمَلَائِكَةُ يُدْخِلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

24. (Saying): Peace be up on you because you kept patience.⁵⁶ So excellent is the Home of Hereafter !

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

25. And those who break the covenant of Allah after firmly making it, and sever that (relationship) which Allah has commanded to be joined, and make mischief in the earth:⁵⁷ for such is the curse on them and is the un happy (Evil) Home.

وَالَّذِينَ يَبْقِضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي
الْأَرْضِ أُولَئِكَ لَهُمُ الْعَذَابُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

26. Allah enlarges the livelihood for whom He will, and gives sparingly⁵⁸ to whom He will; and they rejoice in the life of the world, whereas the life of the world is but brief comfort in comparison with the Hereafter.⁵⁹

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ
الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾

27. Those who disbelieved say: "Why was not a sign sent down to him from his Lord !⁶⁰ Say: "Verily Allah lets stray whom He will, and guides to Himself who turns to Him in repentance.⁶¹

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَى اللَّهِ مَنْ أَنَابَ ﴿٢٧﴾

28. "Those who believe, and whose hearts find satisfaction in the remembrance of Allah. Lo! In the remembrance of Allah do hearts find satisfaction !⁶²

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

29. "Those who believed and performed good acts, for them are greetings⁶³ and an excellent end !

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا يَبِ
﴿٢٩﴾

30. " Thus We have sent you amongst a nation, before whom many nations have passed away, so that you might recite to them what We have revealed to you⁶⁴ while they disbelieve in Rahman (Most Gracious).⁶⁵ Say: "He is my Lord, there is no God but He. In Him I put my trust and to Him I turn.

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَبِثُوا
عَالَمِي الْأَدْنَىٰ وَآخِرِنَا الْبَيْتَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي
لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٍ ﴿٣٠﴾

51. It shows that for Allah the patience and forbearance which a man shows to seek His pleasure has considerable value. If Allah's pleasure is not the objective of any patient forbearance or perseverance then expectation of any reward from Him is futile.

Remaining steadfast on truth is patience. Man should undergo willingly sufferings and misfortunes in the path of worshipping and obeying Allah, should forbear with rectitude penury and sickness, should be steadfast and unyielding in facing difficulties, attempting reforms of his fellow beings and striving in the path of Allah. In this way the whole life of a Momin (faithful) is the life of patience.

52. That is: Spending for seeking Allah's pleasure, and spending for good causes. For further elucidation please see Note No.452, Surah Baqarah.

53. Filth cannot be removed by filth. To wash it away, water is required. Similarly evil cannot be removed by counter-evil, but it can be removed by good and by kind treatment. Therefore, in a corrupt environment the weapon used by the reformers is virtue and goodness.

54. That is: The abode of the Hereafter, Whose blessed gifts will be received by such virtuous people.

55. This is an additional glad tidings for the people of faith that in the Paradise there will be with them those of their parents, spouses and children who will be righteous, so that their enjoyment be increased. This glad tidings prompts the people of faith to make efforts to persuade their family folk to be righteous so that all the members of the family may become deserving of Paradise.

56. That is: The life of patience which you lived in the world has made you eligible to get Paradise, where there is absolute peace for you. This very thought provides spiritual pleasure for the people of faith that in Paradise angels will be coming to specifically meet them and will congratulate them on their achievement.

57. This is the condition of those who do not want to remain as slaves of the one and only God. They break the covenant of worship which is a natural covenant. Besides, they also break the promise of worship that they make to God in all

awareness when they are placed in adverse circumstances. After they are released from that adversity, they follow the path of disbelief and polytheism, and commit every kind of corruption in the world.

58. By seeing abundance of wealth of the disbelievers and the polytheists and their economic 'progress' people carry a wrong impression that if they deserved to receive divine curses, how is it that the world has offered them so much of its bounties. To remove this wrong impression, it is stated that the abundance of means of livelihood and its scarcity is dependent on Allah's will, and in this matter man is put to test to see whether he makes success in the Hereafter as his objective or this world as his goal. Therefore, abundance of wealth and economic progress is no argument to prove that it is provided on account of Allah's being pleased with that person.

59. To ignore the life in the Hereafter and to consider the worldly life as the only important thing is that basic error which has put men on a wrong track. Just now they are absorbed in building up their world, but their eyes will open when the Hereafter will occur. At that time they will realise that the worldly wealth was not the real wealth nor the worldly progress was the real progress, and that by going on the wrong track in their lives they have deprived themselves of the eternal wealth and everlasting blessings of the Hereafter.

60. Means perceptible sign, that is a miracle. For further explanation, see Note No.64 and No. 65 of Surah An'am.

61. There has been such a collection of signs of being a prophet in the person of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) that there remained no need of any perceptible miracle. If even after seeing all these signs, those people who still reject him as a prophet and do not accept his message, how can they be guided to find the path of truth. Allah guides only those to the path of truth who turn towards Him and who pray to Him to show the right path.

62. That is: Those who turn to Allah only embrace faith. And when they accept faith, remembrance of Allah brings satisfaction to their hearts, for accepting faith is finding God. When a Momin finds God, he is relieved of all mental tensions

and his desires and feelings get aligned to Allah, which creates a state of tranquility and satisfaction in his heart.

This ayat lavishly enriches the people of faith with the spiritual riches. The more a Momin remembers Allah the greater is his spiritual satisfaction and contentment, and this wealth is so enormously satisfying that all the wealth of the world is nothing before it.

63. In this greeting is a world of happiness and fulfilled desires, because this greeting is from Allah, and when a Momin realises this, he is restless to meet his Creator even before his death.

64. In this ayat a command is given to make

the polytheists hear the recitation of Qur'an, which proves that Qur'an is meant to be understood by both Muslims and Non-Muslims. If they do not know Arabic, then they should be made to understand it with the help of its translations.

65. Rejectors of prophethood are in reality deniers of godhood of the Most Gracious (Allah), for if they believe in Allah to be the Most Gracious and the Most Kind, then they should have no wonder or reservation at the coming of the Prophet or the revelation of the Qur'an, thinking that Allah is kind towards His slaves and therefore, has sent down His messenger and message for them, as His blessings.



The description of the Paradise which has been promised to the God-fearing. Underneath it rivers flow, its provision (fruits) are everlasting, so also its shades. This is the end (final destination) of those who fear Allah, and the end of the disbelievers is Fire. (Al-Qurn)

31. And if there had been a Qur'an with which mountains could be moved, (from their places) or the earth could be torn asunder, or the dead could be speak⁶⁶ (even then they would not have believed, nor is it in your power to do this); nay, but the command of all things is with Allah only⁶⁷ Have not those who believe, knowing that if Allah willed He would have guided all mankind, been disappointed?⁶⁸ As for those who disbelieve, disaster will not cease to strike them because of what they do, or to descend close to their homes, until the promise of Allah comes to pass.⁶⁹ Verily, Allah never fails in His promise.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ
أَوْ كَلِمَةٌ بِهِ أَمُوتَى بَلْ يَلَهُ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِشَ الَّذِينَ آمَنُوا أَنْ
لَوْ شَاءَ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا وَلَكِنَّ الْإِنْسَانَ كَذِبٌ مُنْتَبِهُ
يَمَاصُّوهُ قَارِعَةً أَوْ تَحُلُّ قَرْيَةً مِنْ دَارِهِمْ خِطَّةً يُأْتِي وَعْدَ اللَّهِ إِنَّ
اللَّهَ لَا يَخْلِفُ الْوَعْدَ ۚ (٣١)

32. And verily messengers (of Allah) were mocked before you, but I granted respite to those who disbelieved, then ultimately I seized them. And how (terrible) was My punishment!

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَأَنكَبُوا
لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْنَاهُمْ فَكَيْفَ كَانَ عِقَابِ ۚ (٣٢)

33. Is then He who stands (watching) over every soul as to what it has earned (will leave it unscathed? They have denied this reality) and ascribed partners to Allah,⁷⁰ Say: "Name them.⁷¹ Is it that you are informing Him of something which He knows not in the earth?⁷² Or is it merely a superficial talk?⁷³" Nay, to the disbelievers their trickery has been made to appear fair,⁷⁴ and they have been kept away from the (right) path.⁷⁵ And He whom Allah lets go stray, for him there is no guide.⁷⁶

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ
وَجَعَلَ اللَّهُ شُرَكَاءَ قُلُوبِهِمْ أَمْ تُؤْتَوْنَ بِهِمَا لَعَلَّكُمْ فِي الْأَرْضِ
أَمْ يَظَاهِرُونَ الْقَوْلَ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا
عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۚ (٣٣)

34. For them is the punishment in the life of the world,⁷⁷ and verily the punishment of the Hereafter is more hard. And they have no defender (to save them) from (the punishment of) Allah.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا
لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ۚ (٣٤)

35. The description of the Paradise which has been promised to the God-fearing. Underneath it rivers flow, its provision (fruits) are everlasting, so also its shades.⁷⁸ This is the end (final destination) of those who fear Allah,⁷⁹ and the end of the disbelievers is Fire.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۚ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
أُكْلُهُمْ دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ ۚ (٣٥)

66. The answer to this conditional sentence has been omitted, as it is quite obvious. It is a style in Arabic that on such occasions the answer is Omitted and the reader understands the sense of the omitted part. We have put the answer into bracket.

67. It means that if such a Qur'an had been sent down to them as would have caused the movements of the mountains, tearing asunder of the earth and the dead to talk, even these miracles would not have influenced these obstinate people to accept the faith, nay, they would have termed it as magic, etc. Secondly performance of miracles is not within the power of a Prophet, but it is only Allah who has the power to manifest it through His messengers. If He wills He will manifest it through them, if He does not, then no miracle can be shown.

68. On account of the persistent demand of the idolaters for a miracle, some Muslims were thinking that perhaps after the manifestation of a miracle they would embrace Islam. Their wrong impression is being corrected here. They are being told that faith is not dependent on miracle. It depends on intelligence and the inner light (basirat), and those who use their intelligence and inner light, for them Qur'an is a great miracle by itself. But those who do not use their intelligence and have no inner light, for them even the showing of a miracle would not result in acceptance of faith. Certainly, if Allah wanted, He could have made everyone follow the right path, and since He has not done so and has given men the authority to choose guidance or otherwise. Therefore how can we expect those who have taken the path of obstinacy to follow the right path after seeing a perceptible miracle?

69. That is: Until the Day of Resurrection one adversity or other would be befalling the disbelievers: sometimes on one nation and at other times on another nation, one time on one township at another time on another township, sometimes in one country and other times in another country, so that they may taste the fruits of their misdeeds in the world itself, and so that they may get a warning. These adversities or disasters can be from natural causes like earthquakes, etc., or inflicted by men, like wars, etc.

In the modern times these disasters are tak-

ing place with such rapid regularities that there is not a single day when the news of some small or big disaster is not reported in the papers. Storms, floods, famines, and earthquakes and other such natural disasters and calamities besides them like riots, accidents and warfare have taken a very tragic turn.

70. That is: The God who is watching over every action of theirs, how is it possible that He would not question them about their misdeeds! But by ascribing partners to Him, they have apparently secured deliverance from the final reckoning, because they think that these protectors and supporters would be their safeguard everywhere; if any difficulty arises after death, these deities would be their means of deliverance in the next world too.

71. This is a taunt on the unreality of their invented partners of God. They are being told that Allah is that great Being who watches the acts and behaviour of every person, therefore, worshipping Him is justifiable and proper, so also is justifiable our being afraid of His reckoning. But which of your gods has such an absolute power? Can you name your gods and goddesses, with appropriate details that such and such of them have such unparalleled attributes and power?

72. If such is your claim, then it means that you are informing Allah about the existence of various gods, when Allah does not know there is any other god beside Him, and what is not known by Allah has no existence at all.

73. To make a claim about a thing which has no reality is a thoughtless and nonsensical proposition, but you do not realize that how senseless and absurd your propositions are.

People should be most serious when thinking about God, but the fact is that many of them are casual and irresponsible in this matter and they utter any nonsense that comes to their lips.

74. That is: People are not prepared to give up their polytheism even after its falsehood and unreality are exposed, because giving up would result in adversely affecting their interests, the position which they enjoy in society would be lost, and their power and authority would be endangered. They try to prove that their polytheistic religion is right in order to veil their im-

proper and illegal personal interests. These are all their tricks.

75. That is: Allah's law of misguidance or letting men to go astray has been made applicable to them.

76. The law of nature is: that whoever closes his eyes is unable to see the path of guidance, nor is it in anybody's power to show him light.

77. The punishment that visits the disbelievers, atheists and polytheists in this world appears in different forms and it, also varies according to degrees. The punishment that comes after a Prophet has convincingly conveyed the Divine message is a decisive punishment, but besides this, punishments of big and small kinds do appear in the world every now and then. And the fact is that a disbeliever receives such punishment from God in this world that he is in great mental anguish and spiritual distress, however luxurious life he may be leading. As against this the suffering through which a

sincere Momin has to pass is as a test for him and bearing it gives him spiritual reward, therefore, this suffering does not cause any lessening or reduction in his spiritual equilibrium, on the contrary it only increases his spiritual pleasure. Such sufferings for a Momin are, therefore, not the cause of distress but the means of comfort and tranquility:

78. That is: It is an ever green garden, whose fruits are not seasonal but everlasting, and whose shades also remain unaltered.

It shows how different the world of Paradise will be from the earthly world and of what superior quality and excellence everything in the Paradise will be!

79. Here the word 'taqwa' (fear of God) has been used as against disbelief and polytheism, which shows that the basic sense of 'taqwa' is that men should keep away from disbelief and polytheism, while in its wider sense it means keeping away from all kinds of sins.



Those to whom We had given the Scripture rejoice at what has been sent down to you. And among the groups there are some who deny some part of it. Say: "I have been commanded to only worship Allah, and ascribe to Him no partners. I call towards Him and to Him is my return."(Al-Quran)

36. Those to whom We had given the Scripture rejoice at what has been sent down to you.⁸⁰ And among the groups there are some who deny some part of it.⁸¹ Say: "I have been commanded to only worship Allah, and ascribe to Him no partners. I call towards Him and to Him is my return."

وَالَّذِينَ اتَّيْنَهُمُ الْكِتَابُ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ
وَمِنَ الْأَخْزَابِ مَنْ يُكْفِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ
أَنْ أَعْبُدَ اللَّهَ وَلَا أَشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَآبٌ ۝٣٦

37. And thus have We sent it down, a Decree in Arabic.⁸² And if you followed their desires after what has come to you of knowledge,^{83,84} then you will not have any protector and any defender against Allah.

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ
أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا وَاقٍ ۝٣٧

38. And verily We had sent messengers before you, and had provided for them wives off spring,⁸⁵ and it was not (possible) for a messenger to bring forth a sign, except with the permission of Allah. For every period there is a book⁸⁶ (decree).

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ
أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ
بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ۝٣٨

39. Allah effaces what He wills and confirms⁸⁷ (what He wills) and with Him is the Ummul Kitab⁸⁸ (Mother of the Book).

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ۝٣٩

40. And whether. We let you see some part of what We had promised them, or (before that happening) cause you to die.⁸⁹ Your duty is to convey (the message), and on us is the reckoning.

وَأِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ
فَاتَّمَا عَلَيَّكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ۝٤٠

41. Do they not see how We advance in the land, reducing its borders?⁹⁰ And (when) Allah commands, there is none to put back His command, and He is swift at reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ۝٤١

42. And those who were before them had (also) plotted, but Allah is the master of all planning. He knows what every soul earns, and soon the disbelievers will know for whom is the Home of Hereafter.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ
مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقْبَى الدَّارِ ۝٤٢

43. And the disbelievers say that you are not a messenger (from Allah). Say: "Allah is sufficient witness between me and you, and also those with whom is the knowledge of the Book."⁹¹

وَيَقُولُ الَّذِينَ كَفَرُوا أَلَسَتْ مُرْسَلًا قُلْ كَفَى بِاللَّهِ شَهِيدًا
بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۝٤٣

80. Refers to those sincere persons from amongst the people of the Book who sincerely believed in Allah, and were not victims of groupism and religious prejudice. When Qur'an came before them, they were happy that an arrangement has been made by God for their guidance. Probably it refers to the Christian king of Abyssinia (now Ethiopia) to which country the Muslims had first migrated, and the king had embraced Islam.

81. Refers to those sects of the people of the Book who had some reservations in the matter of accepting some parts of Qur'an, particularly its teachings of pure monotheism.

82. That is: As We have sent you as a messenger to the Arab nation-which has been mentioned in the foregoing ayah No. 30 -- in the same way We have sent down in their own tongue which is Arabic Qur'an in the form of a Decree, so that they may understand it, and since the Divine Messenger has been directly sent to that nation, it was necessary that the communication of Allah's message to it should have been perfectly accomplished.

83. Knowledge means the right knowledge of religion, which has been sent down in the form of Quran.

84. By desire is meant those beliefs and customs and rituals which are not based on the knowledge of truth but are based on the personal desires, likes and dislikes of individuals.

This principle also applies to those innovations which some Muslims have wrongfully adopted and which has disfigured the shape of the original religion.

85. This is a reply to the objection of the detractors that how can this man, being a Prophet, have wives and children. They thought that a prophet should be above the necessities of manhood or human needs. The reply is that the messengers who were sent earlier were also men and they had all the needs of a man. It is not against the dignity of a prophet to be a man.

86. That is: In the age in which Allah sent down a prophet, He sent down His signs which were suitable to that age, and which were the proofs of the prophet's being Allah's messenger. The manifestation of these signs occurred in accordance with the wise decision which He

had taken for that age. And all these decisions for every age are significant like a written decree (Book).

It means that the age of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) is different from the past ages, therefore, to demand a perceptible miracle from him as was done in the past is not right. In the times of Moosa (Alaihis-salam) magic was rampant, so he was given the miracle of converting his staff into a python, so that it may be victorious over the magic and may prove his prophethood.

Similarly in the times of Prophet Eesa, medical practice had taken large strides, therefore, he was given the miracle of curing the blind and the leper. The age of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) was the age of elegant speech and literary excellence, therefore, he was given such an excellent literary masterpiece that the great poets and the literary giants of the period had to admit its superiority. Besides, the Arabian Prophet's age extends to the end of the world, therefore, only a miracle which could remain permanent would only have been suitable. Such a miracle should be able to be seen by the people of the subsequent ages also. Accordingly Qur'an is a miracle that will last for ever. For this period this only is the decision of Allah, which has the authority of a written decree.

87. In view of what has been stated in the foregoing ayah in connection with the sign (miracle), the meaning of this ayah is: Allah makes a sign (miracle) temporary, if He pleases, and He makes it permanent as and if He pleases. The miracles which were given to the earlier prophets, were time-bound and temporary, but the miracle in the form of Qur'an which has been given to Prophet Muhammad is a miracle which is living and will abide till the end of the world.

88. That is: He has that Book in which all the decisions of Allah are written. What prophet should be given which miracle in which age is a decided thing, which is written in the Ummul Kitab. It means that there is a decided scheme of Allah about sending down of the messengers and about the performance of miracles by them, which is with Him in an orderly way, and events occur as mentioned therein. Therefore, instead of demanding absurd things, contemplate over

this scheme and the wisdom according to which the Prophet has been sent down.

89. This has been explained in Note No.75, Surah Yunus.

90. The influence of Islam is increasing in places around Makkah, Madina, etc., and the number of persons embracing Islam in various tribes is increasing. It is a sign of the fact that Islam is advancing towards victory, and the land of Makkah is becoming more and more harrow day by day for the disbelievers and the polytheists, This prophecy of Qur'an proved to be true, and within a few years Islam not only came to power in Madina but also conquered Makkah and spread over the whole of Arabia.

91. Means those persons from the people of the Book who had the knowledge of the Divine

Scripture, and were truth loving. Their witness in support of the prophethood of Muhammad has been presented because the prophecies which were made in the earlier divine scriptures about the coming of a prophet were seen to be most appropriately fitting to him, and his dawah was exactly the same which the earlier prophets had been making. Therefore, from amongst the Christians, the embracing of Islam by the king of Abyssinia (now Ethiopia), Najashi (Negus) was quite significant. Since the polytheists of Makkah were ignorant of what prophet hood is and the people of the Book knew that, the polytheists of Makkah were asked to find out from the people of the Book that previously also Divine messengers had been coming or not and whether they were men or something else.



14 - SURAH IBRAHIM (ABRAHAM)

NAME: In the Ayah No.35, the prayer of Prophet Ibrahim has been narrated which gives the Surah its name.

TIME OF REVELATION : It is Maccan and from the subject-matters it is surmised that it was revealed when the believers were being subjected to all kinds of tortures.

Its period pertains to the time of migration of Muslims to Abyssinia (Ethiopia) and thereafter, and it is probable that it might have been revealed after the Surah Ra'd.

CENTRAL THEME: is to elucidate the purpose for which messengers are sent down by God, and how through this arrangement the path leading to God is being lighted for mankind. Those who have closed their eyes to this great purpose have girded up their loins to oppose the divine messenger. Such people can receive only Allah's wrath and the resulting doom and they are liable to receive the severest punishment.

ORDER OF THE AYAT: In Ayat Nos. 1 to 4 the purpose of sending the Messenger and Quran has been elucidated. In Ayat Nos. 5 to 17, some pages of the history of the prophets have been presented, which enlighten us as to what

fate awaits those who oppose the Messenger and try to poke a spoke in the wheel of their missionary work. A glimpse of what punishment will be meted out to them in the Hereafter is also presented, which is hair-raising.

Ayat Nos. 18 to 23 depicting further their hopelessness, also narrate how the people of faith will be reaching their goal. In Verses Nos. 24 to 34 various consequences of belief and disbelief have been explained by means of examples; the disbelievers have been warned for their ungratefulness for the divine bounties and the people of faith have been shown the method of expressing their gratitude to God.

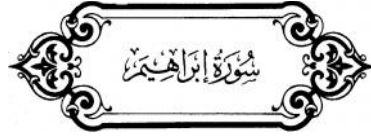
Ayat Nos. 35 to 41 present that prayer of Prophet Ibrahim which bears a historic significance. He was extremely anxious to keep his progeny and race safe from polytheism and to make their stand firm on monotheism, but his progeny (Bani Ismail) are today engaged in acts which are contrary to his wishes, his prayer, and his way of living.

Ayat Nos. 42 to 52 are the concluding part of the Surah and present a horrifying picture of the Doomsday and the punishment that will be unleashed on the disbelievers.

14-SURAH IBRAHIM (ABRAHAM).

Verses (ayaat) 52

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



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif. Lam. Ra.¹ (This is) a Book which We have sent down to you (O Prophet !) so that you may bring out mankind from darkness into light² (thereby) by the willingness of their Lord, to the path of the Al-Mighty and Worthy of Praise.³
2. Allah, to whom belongs whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for a severe punishment !
3. Those Who love the life of the world to the Hereafter,⁴ and debar (men) from the path of Allah, and seek to have it crooked⁵, they are far astray.
4. And We did not send a messenger (with Our message) except with the language of his people, in order that he might make it clear (the message) for them.⁶ Then Allah lets him go astray whom He will, and guides whom He will.⁷ He is the Al-Mighty, the All-Wise.
5. Verily We sent Moosa with Our signs, (saying) : "Bring out your people from darkness into light, and remind them of the annals⁸ of Allah." Surely therein are signs for every steadfast, thankful person.⁹
6. And (remind them of the time) when Moosa said to his people:¹⁰ "Remember Allah's favour to you when He delivered you from Firaun's people who were afflicting you with dreadful torment, and were slaughtering your sons and letting your daughters alive;¹¹ and in that was a tremendous trial from your Lord.

الرَّسْمِ الْاَوَّلِ اَنْزَلْنَاهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝۱

اللّٰهُ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَوَيْلٌ لِّلْكَافِرِیْنَ مِنْ عَذَابٍ شَدِیْدٍ ۝۲

لَّذِیْنَ یَسْتَحِبُّوْنَ الْحَیٰوةَ الدُّنْیَا عَلٰی الْاٰخِرَةِ وَیَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِ وَیَبْغُوْنَهَا عَوْجًا ۚ اُولٰٓئِكَ فِی ضَلٰلٍ بَعِیْدٍ ۝۳

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانٍ قَوْمِهٖ لِیُبَيِّنَ لَهُمْ فَاِیضًا لِّلّٰهِ مِنْ یَّشَآءُ وَیَهْدِیْ مَنْ یَّشَآءُ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ ۝۴

وَلَقَدْ اَرْسَلْنَا مُوْسٰی بِآیٰتِنَا اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ وَذَكِّرْهُمْ بِآیٰتِیْهِ اللّٰهِ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝۵

وَاِذْ قَالَ مُوْسٰی لِقَوْمِهٖ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَیْكُمْ اِذْ اَنْجَاكُمْ مِنْ اِلٍ فِرْعَوْنَ یُسُوْمُوْكُمْ سُوْءَ الْعَذَابِ وَیَذْبَحُوْنَ اَبْنَآءَكُمْ وَیَسْتَحْیُوْنَ نِسَآءَكُمْ وَفِیْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَبِّكُمْ عَظِیْمٌ ۝۶

(COMMENTARY)

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

2. This is the most significant purpose for which Qur'an was revealed, that is to bring out the people from the darkneses of wrong beliefs and actions into the light of faith and righteous deeds. The responsibility of the Prophet is that he should try to bring out the people into the light by dawah and communication, explaining and reminding, by educating and counselling, and it is the task of Allah to guide people to accept this light. In other words those who accepted the light did so with the guidance of Allah, but their means of receiving light were the Prophet and Qur'an.

3. The meaning of bringing into light is to bring them on the path of Allah. Here two attributes of Allah have been mentioned: one that is He is 'Aziz' (Mighty) and the other that He is Hamid (Worthy of Praise). The idea is to clarify that this religion which is the only path which leads man to God is such that by following it man can establish a relationship with a Being that has power over the entire universe, and Who is the possessor of all the good and excellent attributes, therefore, by establishing a relationship with Him man will be benefited immensely and there will have no desire unfulfilled.

4. For whatever man likes most he is prepared to sacrifice other things. Those who love the world and its pleasures, they cannot think of giving up their worldly interests, even if for this purpose they have to sacrifice their interest in the Hereafter. Their excess love for the world prepares them to deny the Hereafter. If they do not openly deny the Hereafter, it does not mean that they have in reality made the Hereafter as their goal in life, because had they made Hereafter as their goal, then whatever step they would have taken would have been for achieving success in the Hereafter.

5. This has been explained in Surah Aal-i-Imran, Note No. 125.

6. The object behind sending the prophets in the world was not to show wondrous acts, but to convey to the people the message of Allah. In view

of this objective, the tradition of Allah was that in whatever nation He sent His messenger, he knew the tongue of that nation, so that he should be able to explain Allah's message in clear terms. The appearance of the Arabian Prophet also followed this very divine tradition, and Qur'an too was revealed in Arabic, in order that he may be able to communicate with the Arab nation, which was the first direct addressee of that message, the grand message of Allah, and thus the task of convincingly conveying the Divine message to that nation may be satisfactorily accomplished.

7. After the satisfactory conveying of the message, only those people would accept the guidance who would be deserving to receive it in accordance with Allah's will.

8. Means those historic days on which lesson-providing events took place in the world by the will of God: on some nation the whip of Allah's wrath cracked and some other group was lavishly rewarded by Allah's bounties.

9. In these events there is sufficient provision for learning a lesson from the rise and fall of the various nations. But from such a guidance only those can benefit who have the qualities of patience and gratefulness in them: patience for persevering in the hope of receiving reward from Allah for bearing all sufferings in the path of Allah, and gratefulness for having received from Allah the blessing of His religion and the provision of spiritual tranquility that has been provided, and they should appreciate it fully.

10. That is: Said to Bani Israil.

11. This has been explained in Surah A'raf, Note No. 205.

In the Bible it is narrated that the Egyptian king, fearing that the Israilis would outnumber the Egyptians, had ordered the midwives that whenever they would do midwifery work for an Israeli woman, then....

"If it is a son, you shall kill him; but if it is a daughter, she shall live, then the pharaoh commanded all his peoples, Every son that is born to the Hebrews you shall cast into the Nile, but you shall let every daughter live."

(Exodus 1: 16, 22)

7. And when your Lord proclaimed : "If you are grateful, I will give you more¹², and if you are ungrateful, surely My punishment is severe."¹³
8. And Moosa said: "If you show ingratitude, you and all on earth together, then Verily Allah is Rich (cares not He is Free-from all-needs) Worthy-of-all Praise."¹⁴
9. Have not¹⁵ the chronicles of those before, reached you ? Of the people of Nooh, and A'd, and Thamud ? And of those who came after them ? None knows them but Allah.¹⁶ Their messengers came to them with clear signs, but they thrust their hands into their mouths,¹⁷ and said: "Verily we deny that with which (message) you have been sent, and we are in grave doubt concerning that to which you call us."
10. Their messengers said: "Is there a doubt about Allah, the Creator of the heavens and the earth ?¹⁸ He calls you that He may forgive you, your sins and give you respite for an appointed term."¹⁹ They said: "You are but men like us; you wish to turn us away from what (gods) our forefathers used to worship. Well then bring some clear authority (miracle)".
11. Their messengers told them: "We are but men like you, but Allah grants His graces to such of His slaves as He pleases.²⁰ It is not within our power to bring you an authority (miracle) except as Allah permits. And let all the believers put their trust in Allah."
12. And why should we not put our trust in Allah, when He has shown us our ways ?²¹ We shall certainly bear with patience all the hurt that you may cause us. And let the trusting put their trust in Allah."

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ
لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ①

وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ
جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ②

أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ
وَتُحُودٌ وَالَّذِينَ مِنْ بَعْدِهِمْ أَتَىٰ أَعْيُنُهُمْ
إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا
أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ
وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ③

قَالَتْ رُسُلُهُمْ إِنْ فِي اللَّهِ شَكٌّ فَأَطِِرِ السَّمَوَاتِ
وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ
وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنْ أَنْتُمْ
إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ④

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ
إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑤

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصَبِرَ
عَلَىٰ مَا أَذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ⑥

12. Gratefulness essentially implies three things: First that for everything he gets, man must consider it a favour from Allah and not from anybody else; secondly a feeling of indebtedness and gratitude must be generated in his heart; and thirdly he should adopt an attitude of loyalty, worship and obedience towards his real benefactor.

When the slave adopts the attitude of gratefulness towards his Master, then he becomes deserving of more rewards.

13. In the Torah this matter is narrated thus:

"But if you will not obey the voice of the LORD your God or be careful to do all his commandments and his statutes which I command you this day, then all these curses shall come upon you and overtake you. Cursed shall you be in the city." (Det. 28: 15, 16)

14. In a hadith it is mentioned that Allah says:

"O My slaves! If all your preceding and following men and jinns turn as evil as the most evil man, it would not lessen anything in My kingdom. "

(Sahih Muslim, Kitabul Bir)

15. In the above verse the statement of Prophet Moosa was given. Here the addressees of Quran are being addressed.

16. It refers to that part of the nations' histories which has gone behind the veil of the unknown. The period of the nation of Thamud was circa 2500 B.C. Thereafter till the time of Prophet Moosa, there were a number of nations to whom prophets were sent, and as a consequence of those nations' rejecting the call of their prophets, the wrath and punishment of God overtook them and they were destroyed. These events are not preserved in the pages of history, but they are definitely known to Allah.

So far as India is concerned, here also are found remains of the past nations that have been destroyed, e.g. Harappa, which is in Punjab and Mohenjodaro, which is in Sindh, and also Lothal in Gujarat. These are ancient townships that have been buried under the earth with their fully developed civilization and culture, which was discovered during the modern times. From the remains discovered it appears that their civiliza-

tion was polytheistic, therefore, there should be no wonder if divine messengers were also sent to these nations, and in consequence of their rejection of the divine message God's punishment might have visited them in the form of earthquakes and would have buried them, lock, stock and barrel means "entirely". This period would have been after the period of the nation of Thamud and before that of Prophet Ibrahim, i.e. before/circa 2000 B.C. History has neither preserved their names nor the names of their prophets. Their knowledge is possessed by Allah only. However these remains provide a witness to the fact that in ancient India the whip of Allah's wrath had cracked down in consequence of disbelief and polytheism.

17. Thrusting hand into the mouth is an idiom which means being enraged and expressing amazement.

18. That is: The message that we are presenting before you is the dawah of pure monotheism, whose authenticity is above board. It can create a doubt in the mind of only that person who also doubts that this universe was created by one Creator. If you certainly believe that the Creator of this universe is Allah alone, then where is the room to doubt His being the only God and His being worthy of worship ?

19. That is: If you accept this message of monotheism which is being presented before you, then Allah will forgive you your acts of polytheism and sinning, which you have been committing till now, and instead of sending down His punishment on you He will allow you to have respite for the appointed term and let you live.

20. We never claimed that we are not humans, but some other creatures. We are but mortals like you, but Allah with His special favour granted us the office of His messengers.

It is elicited that the office of prophet hood is not such as a man would attain it by his efforts, but that it is a gift and grace from God, which He may grant to anybody He may like.

21. When a man with his full consciousness believes in Allah, then all his difficulties come to an end, because of his relationship with God and for him all avenues for success open up in life.

13. And those who disbelieved said to their messengers: "Verily we will drive you out from our land, or else you will return to our religion."²² So their Lord revealed to them, "verily We will destroy the wrong-doers".

وَقَالَ الَّذِينَ كَفَرُوا لِلرُّسُلِ لِمَ نُنْجِيكُمْ مِنْ أَرْضِنَا أَوْ لِنَعُودَنَّ فِيْ مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

14. "And verily We will make you to dwell in the land after them. This (reward) is for him who fears standing before Me and fears My Warning."

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيدِ ﴿١٤﴾

15. And they sought judgment, and (the judgment was) that every obstinate tyrant meets with frustration.²³

وَاسْتَفْتَوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

16. Hell is in front of him,²⁴ and he will be made to drink boiling, festering water.²⁵

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾

17. Which he will sip in gulps, but will not be able to swallow easily, death will come to him from every side, yet he will not die; and then will have to face a harsh punishment.

يَتَجَرَّعُهُ وَلَا يَكَادِيْ سَيْغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

18. The example of those who disbelieve in their Lord is like this: Their deeds are like ashes which a strong wind scatters on a stormy day.²⁶ They have no control on anything that they have earned. That is the extreme-straying.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ لِّسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾

19. Do you not see that Allah has created the heavens and the earth with truth? If He will, He can remove you and bring in a new creation.²⁷

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُبَدِّلْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾

20. And that is no great matter for Allah.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾

21. And (it will so happen that) they all will appear before Allah. Then the weak ones will say to the arrogant ones: "Verily we were your followers, will you then avert from us anything of Allah's punishment?" they will say: "Had Allah guided us, we should have guided you. Whether we rage or patiently endure is all the same for us, for us there is no place of escape."²⁸

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَذَابٍ اللَّهُ مِنْ شَيْءٍ قَالُوا الْوَهْدُ سَأَلَ اللَّهُ لَهْدِيْكُمْ سَوَاءٌ عَلَيْكُمْ أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ ﴿٢١﴾

22. This is what the disbelievers said. It would not be correct to conclude from this that the prophets followed the religion of the disbelievers. The fact is that all prophets followed the religion of nature, that is they believed in one God, but since they were known to be propagating monotheism with their attainment of prophethood, the disbelievers thought that earlier they were their coreligionists. They assured them if they gave up their dawah work and returned to their original fold, they would not be disturbed.

23. That is: Their judgment was delivered in this world only, and it was given in such a way that Allah's punishment overtook them and the opponents of the messengers were destroyed, and those who responded to the dawah of the messengers were saved.

24. After undergoing punishment in the world, they will have to undergo the terrible punishment in the Hell.

25. The image of this horrifying punishment sends shivers down our spine. If man gives it a serious thought, his heart would definitely melt and he would be anxious to seek out ways of saving himself from the punishment of the Hell.

From a reference to context it is seen that this warning is given to those who were in the forefront of the opponents of the prophet and were subjecting his followers to inhuman sufferings. In this verse they have been told that they might go on doing their worst, but in the very near future they would have to face the consequences in the form of the most painful punishment.

It should be noted that the severity of the punishment is matched with the depravity of the crime. Their beliefs were filthy, their deeds were filthy, and they used to eat and have filthy food and property. They deserved, therefore, to get as a punishment, a filthy thing like pus to drink.

26. Kufr or disbelief makes all deeds inconsequential, whether those deeds may be reli-

gious rites, apparent virtues or charity or welfare work. Those who might have performed virtuous deeds on the basis of their disbelief, would be burnt down on account of their disbelief, therefore, all their religious achievements will prove to be a heap of ashes only, which would be swept away by the Doomsday wind.

27. Whoever would observe this universe with open eyes would clearly see great wisdom in its creation and order. There is nothing without a purpose in it. How can then the creation of man be without any purpose, when he is the most important member of this great assembly. The fact is that his Creator has created man for a very high purpose. Therefore it is necessary that man should understand his purpose of creation and he should live his life according to that purpose. If he does not do so, it does not affect Allah in any way, it only takes him to his failure and frustration. Allah has power to wipe out the entire mankind from this world and to bring a new creation in its place. Actually, man should be grateful to God that He has given him this opportunity to pass away safely from the testing ground of this world to receive His everlasting bounties and favours.

28. This is the picture of the helplessness of the leaders and the eminent persons, whom the people followed blindly, and believed that they were leading them rightly. When on the Day of Judgment both the followers and the leaders will be pushed, in consequence of their sins, to receive their punishment the followers will request their leaders to find out a way for their escape from the punishment. But they will openly admit of their helplessness. At that time their followers will realize what a great blunder was committed by them in following these leaders.

Before the people meet this unseemly end Qur'an is warning them to take heed and to act intelligently, they should not be misled by the misguiding leaders, should accept the guidance of the messenger of Allah and should follow the path which Qur'an has opened for them.

22. And when the judgment will be given Satan will say: "Verily Allah promised you a promise of truth; and I promised you but I betrayed you.²⁹ And I had no authority over you except that I called to you and you obeyed me.³⁰ So do not reproach me, reproach yourselves. I cannot respond to your cry for help, nor can you respond to my cry for help. Verily I deny your earlier (attempt at) associating me with Allah.³¹ Surely for wrongdoers is painful punishment.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ
إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا
أَنْفُسُكُمْ مَا آتَاكُمْ بِصُحُفِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِنْ كَفَرْتُمْ
بِمَا أَشْرَكْتُمْ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢٢﴾

23. And those who believed and performed good deeds will be made to enter Gardens underneath which rivers flow-to dwell therein for ever with the permission of their Lord. Their greeting therein will be 'Peace.'³²

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ
يَحْتَسِبُ فِيهَا سَلَامٌ ﴿٢٣﴾

24. Have you not contemplated how Allah has given the example of the holy Kalimah word ? like a good tree, its root set firm, its branches reaching to the sky.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ
طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

25. It brings forth its fruit at all times³³ by command of its Lord. Allah provides the examples for mankind so that they may understand.

تُؤْتِي أَكْثَرَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

26. And the example of an evil kalimah (word) is like that of an evil tree, it is uprooted from the surface of the earth, it has no stability.³⁴

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ
 مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

27. Allah keeps firm those who believe with the firm word in the life of this world and (also) in the Hereafter,³⁵ and Allah will cause to the wrong-doers go astray. And Allah does what He wills.³⁶

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

28. Have you not seen those who have changed the blessing of Allah with ingratitude and caused their people to descend to the abode of destruction?³⁷

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ
دَارَ الْبَوَارِ ﴿٢٨﴾

29. (That is) Hell, therein they will enter, an evil place to settle in.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ ﴿٢٩﴾

29. When the Divine Court will deliver its final judgment as to who deserves to be rewarded and who to be punished, Satan will admit before all his followers that the promise which Allah had made about the occurrence of the Hereafter is quite true and whatever has happened that day was according to that, but the assurances which he had given them were all false and untrue. This confession of Satan will be a great blow for his followers, and it would add to their disgrace and disappointment.

It may be noted that the promises of Satan are those ideas which Satan plants in the hearts (minds) of people, e.g. if you invoke such and such person or idol, they would come to your help, and these personalities would be intercessors on your behalf before God, that the journey of life ends in this world and there is no life hereafter, therefore, enjoy as much as you can in the world. Such and other kinds of ideas are put in human minds by Satan, and when a man accepts these it becomes his line of thinking. In the modern times Satan has adopted new style to influence the human mind, he says: "God was created by man, otherwise He does not exist", "Religion is a neurotic disease," "To accept what we do not know is wrong, "Matter exists by itself and life is a dialectic reality," etc. etc.

30. Allah has not granted power to Satan to enable him to compel men to accept his misguidance and to act on his evil suggestions. What he can do at the most is to invite men towards evil and may entice and prompt them to do evil acts. Therefore, man cannot escape by putting the blame on Satan. Man himself is responsible for his own acts.

31. The meaning of Satan's saying that earlier you had associated me with Allah is that in the world you had been obeying me in a manner in which Allah is obeyed. On my saying you denied monotheism, declared other than Allah as god, belied the Divine messengers, rejected Hereafter, denied the Shariah and gave the reins of your life in my hands so that I might run your life as I might wish. Thus you gave me the position of your god.

32. That is: In the Paradise the people of faith will be greeted with the salutation of 'Peace', and from every side this greeting of peace will be raised. Whenever they would meet, they would greet each other with salutation of peace. It can be imagined what a dignified life would be led by the people of faith in the Paradise, and how peaceful would be the atmosphere there. As against this the people in the Hell would be reproaching each other and they

would receive curses from every side.

33. Kalimah tayyibah (holy Kalimah) means good and chaste words, which is the kalimah of monotheism, the foundation of the Islamic belief and the basis of faith. It has been likened to a good tree, whose roots are firmly fixed in the ground, and its branches are spread in the heaven. In other words, on the foundation of the Kalimah tawheed (monotheism) a huge tree of acts comes into existence, and the acts being righteous, the branches grow and achieve great heights, then as this ideal tree gives fruits every time in the same way the benefits of the kalimah of monotheism are available all the time, and in the Hereafter the manifestation of its fruits and blessings will be in the form of everlasting bounties.

34. Kalimah khabitha (evil kalimah) means evil words, false saying, whether it be polytheistic, atheistic, or talk of disbelief. It is likened to an evil tree, a vegetation which has no roots fixed in the ground. Similarly the roots of the evil tree are not fixed in the human nature, therefore, it can be easily rooted out. It is a useless kalimah, which deprives man of righteous acts, it provides nothing but distress and disappointment in the Hereafter.

35. By a firm word is meant the kalimah of tawheed (monotheism). The ayah means that those who adopt the word of monotheism, i.e. who believe in one God, they are provided with a strong foundation. On this foundation their beliefs get strength, their ideas and character become steadfast and firm. In this way in this battlefield of life Allah gives them strength and steadfastness, and when they reach their graves, i.e. the world of Barzakh, there also they get firmness. In a hadith the Prophet has said:

"When a Muslim is questioned in his grave, he gives witness that there is no god but Allah and Muhammad is Allah's messenger. This is the point about which it is stated: 'Allah keeps firm those who believe with the firm word in the life of this world and also in the Hereafter' "

(Bukhari, Kitabut Tafseer).

Similarly they will have firmness in their stance on the Day of Judgment, on account of which they will enjoy everlasting success.

36. What Allah wills is in keeping with His wisdom, and all His decisions are wise.

37. It is an allusion to Quraish, who were the leaders of the Arab nation, and who had led the nation to destruction by adopting the polytheistic customs and rites.

30. And they set up rivals to Allah that they may mislead (men) from His path.³⁸ Say: "Enjoy (your brief life) but verily you are destined to go to Hell."

وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ
قُلْ تَسْبَحُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ ۝٣٠

31. Tell My slaves who have believed, to establish salat and to spend in charity of what We have given them, secretly and openly,³⁹ before a day comes in which there will be neither mutual buying nor befriending.

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن
يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَلَا خِلَالٌ ۝٣١

32. It is Allah who created the heavens and the earth, and send down water (rain) from the sky, thereby producing fruits as provision ; for you, and made the boats to serve you, that they may sail through the sea by His command, and has made the rivers to be of service to you.⁴⁰

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ
بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۝٣٢

33. And has made the sun and the moon, constant in their courses, to be of service to you, and has made the night and the day for your service .⁴¹

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ
دَآبِّينَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ۝٣٣

34. And He gave you of all that you asked for.
⁴²If you count the blessing of Allah, you will not be able to reckon them.⁴³ Verily, man is an extreme wrong-doer and ungrateful.⁴⁴

وَاللَّكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ
لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۝٣٤

35. And (recall) when Ibrahim prayed: "O my Lord! Make this city (Makkah) secure for peace⁴⁵ and preserve me and my sons from worshipping idols.⁴⁶

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا
الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۝٣٥

36. "My Lord! They (idols) have indeed led many of mankind astray.⁴⁷ Then whoever follows me, he verily is of me. And whoever disobeys me so (O Lord) indeed you are Oft-Forgiving, Most Merciful.⁴⁸

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ ۚ فَمَنْ
تَّبِعَنِي فَإِنَّهُ مِنِّي ۚ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ
رَّحِيمٌ ۝٣٦

37. "O our Lord! I have settled some⁴⁹ of my offsprings in an uncultivable valley^{50,51} near Your Sacred House our Lord! that they may establish salat,⁵² so incline the hearts of men (with kindness) towards them,⁵³ and provide⁵⁴ them with fruits in order that they may be thankful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ
ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۝٣٧

38. For explanation Notes Nos. 29 and 200 of Surah Baqarah may be seen.

39. In Makkah when the elementary commands of the Shariah were revealed, the command for establishing salat and spending in the way of Allah was given with emphasis, which shows the importance of these two acts. Moreover, it also becomes clear that a Muslim may or may not be amenable to pay Zakat, he should nevertheless be spending in the way of Allah, and such a spending is desirable in both ways, secretly and openly. The amount spent in the cause of Allah secretly is free of the element of exhibitionism and hypocrisy, and spending openly encourages others to do the same, but in this way 'also it should be free of exhibitionism and hypocrisy.

40. This is an argument in favour of Allah's over lordship, that He has provided all these things for your sustenance, then how did you make others as your gods. Has anybody any share in providing this system of sustenance? If not, and it is a fact that none has a share in it, then how have they become gods? And what is the meaning of associating others with Allah in worship when it is exclusively only Allah's right?

41. 'Musakhkhar' the word used here does not mean that these things have been made to obey man's commands, as people generally understand. But it means that these things have been made for service to man, who will receive immense benefits through them.

42. That is: Whatever were the physical needs of men they were all fulfilled, for example air for breathing, water for quenching thirst, food for removing hunger, and mate for sexual needs. All these requirements which are man's natural needs have been fulfilled by his Creator. Similarly the most important requirement of his nature is guidance, and this need has also been fulfilled by his Creator.

43. If man ponders seriously, he cannot but admit that his Creator has blessed him with countless bounties, and there are his incalculable obligations. If he would contemplate over one morsel of his food, a sense of gratitude would rise in his heart considering what arrangements his Lord has made to prepare this one morsel of food for him. Heaven and earth, rains, winds and

heat of the sun, etc., how has He made all these things helpful that the seed which had to pass through several stages became corn and the corn after passing through various stages became the morsel, which he is now comfortably eating.

When it is not possible for man to count his own hair or the stars in the sky, then how can he count the favours and blessings of Allah?

44. This is the condition of the common man that he is neither prepared to pay the dues of nor to be grateful to His Lord for His immense favours.

45. By this city is meant Makkah, and Prophet Ibrahim prayed for its being made a city of peace because this distinctive feature of the city might make people to turn their attention towards it, thinking that this characteristic has been earned by the city on account of its being the centre of monotheism, and therefore, it should be kept completely free from all kinds of polytheism and idolatry.

Allah granted this prayer and declared Makkah as haram (sacred) where fighting is forbidden for ever.

46. At that time idolatry was common, and on account of the pressure from the environment man is liable to be influenced by such mischievous practices. Therefore, Prophet Ibrahim prayed for himself and for his children that they may be saved from this mischief, because without the guidance and blessings of Allah it is not possible for man to keep away from this mischief.

47. That is: These idols had been the cause of straying of many men; This statement of Prophet Ibrahim is a historical fact, since most of the big nations of the world had been practising idolatry, and this practice is continued from the time of Prophet Nooh (Noah) till this day. The present day man has made great progress in the field of amassing knowledge, but even great civilized nations are today known to practise idolatry, that is the same lack of real knowledge which was the bane of the people of Prophet Ibrahim's time. Idolatry's being unreasonable is obvious, but it exercised such a magical spell over the people that they stuck to it. And in our country we see such scenes that the idolaters make their own gods and then take them in processions and drown them in lakes, rivers, or sea. Can it not be termed as bankruptcy of intelligence? If not, then what is it?

48. Prophet Ibrahim placed his matter in the hands of God and referred to the two attributes of Allah with a view to pointing out that there cannot be any laxity or slackness in His forgiveness and mercy, however if His slaves are not deserving to receive it, then none can help them.

49. That is: Ismail.

50. That is: The waterless and grassless valley of Makkah, which is situated at the foot of the hills. A desert land, instead of a green and cultivable land, was selected for the House of God (Baitullah) because the idea was that the cause of attraction for the people should be the inducement of religion and not the allurements of worldly charms, and they should get a purified environment where there should be full provision for the growth of faith and development of a virtuous soul.

51. By the Sacred House is meant the House of Ka'ba, which is most sacred and extremely holy. Prophet Ibrahim settled Ismail, from his offsprings, in Makkah, and he settled Ishaq in Palestine. The generations that followed Prophet Ismail were called Bani Ismail and the Quraish are from his progeny and Prophet Muhammad was born among them. One thing that has become evident from Prophet Ibrahim's prayer is that he said this prayer after the construction of the House of Ka'ba, and that he settled his son Ismail in Makkah when the construction of the House of Ka'ba had been completed. At another place Qur'an has clarified that Ismail also had participated with Prophet Ibrahim in the construction of House of Ka'ba. As for the fantastic narratives which state that Prophet Ibrahim left Ismail as a suckling infant with his mother Hajra quite helpless in the desert of Makkah or such other narratives are such as are not in accordance with what Qur'an has stated, nor do these appear to be believable. It is not correct to think that these narratives have emanated from the Prophet, as Allama Sayed Sulaiman Nadvi has stated in

Arzul Qur'an:

"This (i.e. ayah No.39 of Surah Ibrahim) proves that at the time of Ismail's arrival at Makkah, Ishaq had been born. It is proved by the Torah that Ismail was older than Ishaq by thirteen years. The hadith narrated by Ibn Abbas, recorded in Bukhari's Kitabur Ruya and Kitabul Anbiya concerning Ismail's infancy is not a 'marfu' hadith, i.e. the link of its narrators does not go back up to the Prophet (except for a few incidental sentences), therefore, it is from the 'Israiliyat' of Ibn Abbas, and its proof exists even today. The long hadith that is recorded in Bukhari, except for the mention of Jerham and Makkah, is found, word by word, in Midrash and Talmud.

" — (Arzul Qur'an, Vol. II, page 440).

And Allama Ibn Katheer, quoting this long hadith in which the infancy of Ismail has been narrated, has remarked:

"This hadith is the saying of Ibn Abbas, however its one part is 'marfu' (i.e. its narrator is stated to be the Prophet), and in its one part strange things are recorded, and it appears that Ibn Abbas has quoted it from the Israili literature, and it is also narrated therein that at that time Ismail was an infant."

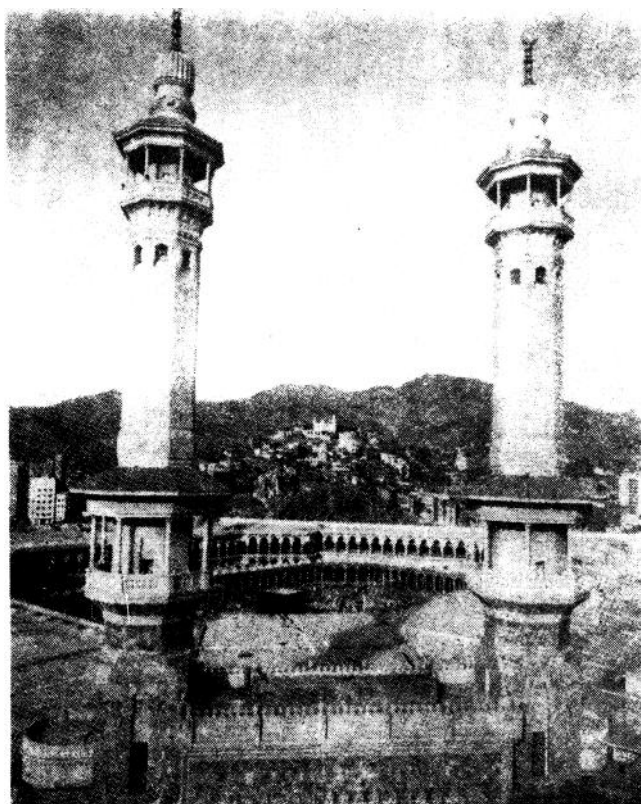
—(Al-Bidayah wan Nihayah Vol. I, page 156).

52. Salat is the foremost purpose of the construction of the House of Allah (Baitullah), and Prophet Ibrahim had settled his son Ismail here in order that the generations that would come after Ismail might carry on the establishment of salat under the shadow of the Sacred House. But Quraish, who happened to be from the progeny of Ismail adopted idolatry instead of establishing prayer. What a great deviation it is from the way of Prophet Ibrahim !

53. And Allah inclined the hearts of the people towards them in such a way that Bani Ismail became the centre of attraction for all Arabs.

54. Its explanation has been given in Note No 146, Surah Baqarah.

Tasveer Aman wala shahar



38. "O our Lord! Indeed you know what we hide and what we proclaim. Nothing in the earth and in the heaven is hidden from Allah.⁵⁵
39. "Praise be to Allah who has given me, in my old age, Ismail and Is'haq⁵⁶! Verily, my Lord is the Hearer of Prayer.
40. "O my Lord! Make me an establisher of salat and my offsprings too: O our Lord! Accept my prayer.⁵⁷
41. "O our Lord! Forgive me and my parents and believers on the day when the reckoning will be established."⁵⁸
42. And do not think that Allah is unaware of what the wrongdoers are doing.⁵⁹ He only gives them respite till a day when eyes will remain string⁶⁰ (in horror).
43. They will be running (in fright), their heads raised,⁶¹ their gaze not returning⁶² towards them and their hearts in flight.⁶³
44. And warn mankind of a day when punishment will come upon them,⁶⁴ then the wrongdoers will say Our Lord! "Reprieve us for a little while, we will obey your call, and will follow the messengers." (They will be asked): "Did you not swear before that there would be no decline for you?"⁶⁵
45. And you lived in the dwellings of those who wronged themselves,⁶⁶ and it had become clear to you how We dealt with them, and presented examples for you."⁶⁷
46. Verily they plotted their plot, but with Allah was the answer for their every plot, although their plot was such as could move the mountain.⁶⁸
47. So do not think that Allah will fail to keep His promise to His messengers.⁶⁹ Verily Allah is All-Mighty, Capable to punish.⁷⁰

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ٣٨

أَحْمَدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ٣٩

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ٤٠

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ٤١

وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمَ تَشْخُصُ فِيهِ الْأَبْصَارُ ٤٢

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ٤٣

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا آخِرْنَا إِلَىٰ آجَلٍ قَرِيبٍ يُجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلِ مَا لَكُمْ مِنْ زَوَالٍ ٤٤

وَسَكَنْتُمْ فِي مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ٤٥

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ٤٦

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعِدَّتْهُ رُسُلُهُ ۚ إِنَّ اللَّهَ عَزِيزٌ مُنتَقِمٌ ٤٧

55. That is: Allah knows the secret thoughts of our hearts, and also nothing is hidden from Him, either in the heavens or the earth.

56. It becomes clear that when Prophet Ibrahim said this prayer his another son Ishaq was already born. The Bible states that when Ismail was born, the age of Prophet Ibrahim was 86 years, and at the birth of Ishaq he was 100 years old, i.e. Ishaq was born 14 years after Ismail, and both of them were born in Canaan (Palestine).

"Abraham was eighty six years old when Hagar bore Ishmael to Abraham." (Gen. 16:16)

"Abraham was a hundred years old when his son. Isahac was born to him." (Gen.21:5)

In other words the event of construction of the House of Ka'ba and settling Ismail in Makkah took place when Ismail was fourteen years old.

57. It is learnt that in the Shariah of Prophet Ibrahim salat or prayer enjoyed the foremost importance, and this is such a pillar of faith for establishing which a Momin should pray for Allah's guidance, and should pray to Allah that his children should also become establisher of salat.

58. The prayer for the forgiveness for his father, which Prophet Ibrahim said has been explained in the comments No.210 and 211, Surah Taubah. Here those Notes should be kept in view.

When the Day of Reckoning will be established means when the Day of Judgment will occur, when everybody will have to appear before Allah and he or she will have to place the accounts of his or her practical life before Him.

The pages of the Bible are blank about this most important prayer of Prophet Ibrahim, it is not recorded therein. But the Qur'an has preserved it. This is an automatic refutation of the charge that Muhammad (Sallal Lahu Alaihi Wa Sallam) has copied his facts from the Bible.

59. Although the addressee is the Prophet, the purpose is to warn the common people that by the repressed condition of the truth and the temporary superiority of the falsehood they need not be misled to believe that the world is disorderly and God is unaware of what is happening in this world. The fact is that Allah is

very much aware of what is happening in the world, but since He has fixed the Day of Resurrection for reckoning and for the reward and punishment, He is giving reprieve to the people to enable them to earn good or evil as they like. This is not disorderliness, but wise planning.

60 That is: On the Day of Resurrection such horrifying scenes will be seen by the people that the eyes of the wrongdoing persons will remain staring in terror. They did not believe in the occurrence of the Day of Resurrection, therefore, they will be wonder-struck by these scenes, wondering in what world have they come !

61. After rising from the graves they will run towards the place where they have to appear before God, and He alone knows how much distance they will have to traverse before reaching there.

62. That is: Being terrified and in horror they will be simply staring without blinking their eyelids.

63. Due to the intensity of the anxiety and fear their condition will be most pathetic, and their hearts will be as if they are flying. In reality it is faith which grants strength to the hearts, and since their hearts were empty of faith, their being totally upset and dumbfounded is an essential corollary .

64. Warning people of the punishment of the Doomsday by this emphatic command points to the fact that this is the most important point of the Quranic Dawah, which needs to be presented in a sufficiently lucid way and in a forceful manner before the people.

To shake the present unaware world and to warn the people of the unimaginable punishment of the Day of Resurrection is the most important duty of the followers of Qur'an and also the great demand of the time.

65. That .is: You used to say with full confidence that you were not to go anywhere else from this world. Life is confined to this world only and the Hereafter does not exist. Now you have realized your mistake, at a time when the time for mending has passed. This hour is meant for the, declaration of the results.

66. Means the land of Arabia, where in different regions the remains of the various destroyed nations are found, e.g. the remains of

the nation of Thamud in the Valley of Hijr, etc.

67. For your admonition and lesson historical events were also presented, and various examples were narrated, as in this Surah the examples of Kalimah Tayyibah and Kalimah Khabitha were given. But you did not take lesson from anything.

68. That is: These nations had hatched most dangerous plots against the messengers of Allah, but Allah caused every plot of theirs to misfire. So now (O Quraish!) do you think that your plotting will succeed against our Last Messenger ?

69. The address is to the Prophet and the purpose is to comfort the Prophet and his followers that they need not worry about the plotting of the enemies, for Allah will help His present messenger in the same way as he had helped His other messengers in the past. It is not possible that Allah's promise will not be fulfilled.

70. Allah is Mighty, therefore, everybody is under His control. He is Capable of inflicting punishment, therefore, He will definitely punish the wrong-doers who oppose His messenger and plot against him.

On the day when the earth will be changed to another earth, and also the heaven, and (all men) shall be marshalled forth before Allah, the one, the Almighty. You will see the guilty on that day bound together in chains. (AL-Quran)

48. On the day when the earth will be changed to another earth, and also the heaven,⁷¹ and (all men) shall be marshalled forth before Allah, the one, the Almighty.⁷²

يَوْمَ تَبْدَلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاءُ
وَيَرْزُقُ اللَّهُ الْوَاحِدَ الْقَهَّارَ ﴿٣٨﴾

49. You will see the guilty on that day bound together in chains.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٣٩﴾

50. Their garments will be of pitch and their faces covered with fire.

سَرَابِيلُهُمْ مِنْ قَطَرٍ وَتَعْشَى وُجُوهُهُمُ النَّارُ ﴿٤٠﴾

51. It will be so that Allah may repay each soul what it has earned; verily Allah is swift at reckoning.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤١﴾

52. This (the noble Qur'an) is a message for mankind⁷³ in order that they may be warned thereby, and that they may know that He is only One God, and that men of understanding may be reminded.⁷⁴

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَلِيَعْلَمُوا أَنَّ مَا هُوَ إِلَهُ وَاحِدٌ
وَلِيُنذِرَ أُولُو الْأَلْبَابِ ﴿٤٢﴾

71. On the Day of Resurrection there will be caused such changes in the earth and the heaven, that they will appear in new form and with a new system and order. In a hadith the form of the earth of the Resurrection Day has been described as under:

يحشر الناس يوم القيامة على ارضٍ
بيضاء عفراء كقرصه النقي ليس
فيها معلم لاحد - (بخارى كتاب الرقاق)

“On the Day of Resurrection, people will be gathered on the reddish white earth, which will be like the round form of a loaf of flour. There will be no sign of anybody's house, etc. on it. “ When in the past matter has undergone many changes, till it acquired the present shape of the earth, then it is not impossible for it to assume a new form in the future, and surely its Creator has power to change its components and the physical laws.

In short on the Day of Resurrection the present world will be replaced by a new world, in which the time and place will have different norms, and at that time people will realise the might of Allah in its true perspective, and they will know that Allah was capable of changing their world into a different world.

72. On the Day of Resurrection man will rise as man, that is, with soul arid body; and all man-

kind whether king or beggar, man or woman, an ordinary person or a V.I.P., all will have to appear before Allah so that they may account for whatever they have been doing in the world, and may receive their reward or punishment according to their deserts.

This is Quran's concept of the Hereafter which satisfies the requirements of intelligence and justice. As opposed to this the polytheists of India believe in transmigration of soul, according to which a person's soul travels from one body to another body, either of a man or an animal, and no occasion arises when it has to appear before its Lord. Not appearing before God is a concept which is against the requirements of intelligence, and justice and is false according to Qur'an.

73. That is Qur'an is Allah's message and this , message is not reserved for Arabs only but is for all the nations and peoples of the world.

74: This is the main mission of Qur'an:

First to awaken the people who are indifferent to God and the Hereafter and to inform them of the adverse consequences of their disbelief.

Secondly Tawheed (Monotheism), that is to inform the people that there is no god except Allah, nor is there anybody else worthy of being worshipped.

Thirdly to remind and admonish those who use their intelligence that they should live a responsible life in the world.

15 - SURAH AL-HIJR

15 - SURAH AL-HIJR

NAME: In ayat Nos. 80 to 84 mention is made of the people of Al-Hijr, who were destroyed for their crime of believing the prophets. This was the nation, Thamud, whose central place was Al-Hijr, situated between Madina and Tabuk. The Surah derives its name from this allusion.

TIME OF REVELATION: It is a Maccan surah and from the topics discussed it is surmised that it would have been revealed in the middle of the Maccan period. This was revealed prior to the revelation of Surah Ibrahim and Surah Hood.

CENTRAL THEME: To remove the doubts about the prophethood and revelation and to warn the beliers of their adverse fate.

ORDER OF THE VERSES: In ayah Nos.1 the distinctive feature of Qur'an is related as a pre-ambler.

In ayat Nos. 2 to 15 answer is given to the doubts and objections of the deniers of prophethood.

In Verses No.16 to No.25 wonders of nature are pointed out by pondering over which doubts about the divine revelation, prophethood and the Day of Resurrection are removed.

In ayat Nos. 26 to 44 that incident of the waywardness of Iblis is narrated which had taken

place immediately after the creation of Adam. The idea is to explain that it is Satan who is bent on misguiding man, and that many people are falling prey to his deception, he wants to keep away men from the path of righteousness by inculcating doubts in their hearts about divine revelation and prophethood. As a result he and all his followers will surely go to Hell.

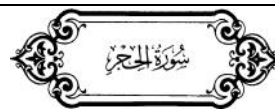
Ayat Nos. 45 to 48 narrate the happy and the excellent end of those who did not listen to Satan, but were God-fearing and avoided polytheism and insubordination to God.

In ayat Nos. 49 to 84 a few events of the prophets' history are narrated which prove that Allah's mercies are bestowed on His virtuous slaves and the whip of His punishment cracks on the transgressors.

Verses Nos. 85 to 99 are the concluding part of the surah, in which there is material for comfort for the Prophet (Sallal Lahu Alaihi Wa Sallam) and the followers of Truth, and also this direction that they should not envy the wealth and well being of those who are given to pleasures of the material world, but that they should appreciate the great wealth which has been granted to them in the form of the holy Qur'an.

15. SURAH AL-HIJR

(The Rocky Tract) Verses (ayaat) 99



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif. Laam. Raa¹. These are the ayaat (verses) of Al-Kitab,²(the Book) and the clear Qur'an.³
2. A time will come when (these) unbelievers will wish that they were Muslims.⁴
3. Leave them to eat and enjoy, and let (false) hope beguile them. Soon they will come to know.⁵
4. And We did not destroy a township but there was a prescribed decree for it.⁶
5. Never a nation can advance its (prescribed) term and nor can delay it.⁷
6. And they say: "O you to whom the reminder (Qur'an) has been sent down! verily you are a mad man."⁸
7. "Why do you not bring angels to us, if you are truthful."
8. We do not send down angels except with true judgment, and in that case no reprieve is given⁹ (to unbelievers).
9. Surely We sent down this reminder, and surely We are its Guardian.¹⁰
10. And verily we sent (messengers) before you among the nations of old.
11. And never came a messenger to them but they did mock at him .
12. Thus do We let it creep into the hearts of the criminals.¹¹
13. They do not believe therein, (though) the events of the ancients nations have gone forth.¹²

- الرَّتْ تِلْكَ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ①
- رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ②
- ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ③
- وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ④
- مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ⑤
- وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ⑥
- لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ⑦
- مَا نَنْزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِلَّا أَمْنُظِرِينَ ⑧
- إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِظُونَ ⑨
- وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ⑩
- وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑪
- كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ⑫
- لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ⑬

(COMMENTAR)

1. For explanation, please see Surah Yunus Note No.1, and Surah Baqarah Note No.1

2. Means the Divine Book. In the meaning of Quran's being The Book, the following points are included:

Firstly it is a perfect book, the arrangement of whose verses and chapters (ayat and surahs) is done by Allah, because the arrangement concerning the order of every book is done by its author, and nobody has a right to change its order or arrangement.

Secondly it is a book that can be put down in writing, for in Arabic Kitab (book) means a written thing.

Thirdly it is a well co-ordinated book, because no important book can have its parts uncoordinated.

3. In Arabic the word Qur'an means to read.

This infinitive name of the Divine Book signifies its readable quality, and that this book is worth reading again and again and is read frequently. The beginning of revelation was marked by the word Iqra (read or recite), which reference also makes the name of the Book as Qur'an most appropriate.

As for its quality of being 'Mubeen' that is clear, this has been explained in Surah Yusuf Note No.2

4. Means the time of death and also the time of Doomsday, when the unbelievers will feel repentant for their being deprived of belonging to the religion of Truth and will wish that they were Muslims.

Qur'an has placed this point very clearly before the people so that they may come out of the whirlpool of the false religions and may enter the domain of Islam straightway, for this is the only way of salvation in the Hereafter.

5. That is: Those who are not prepared to listen and follow the truth which Qur'an is presenting should be left to their fate; they will be absorbed for a few days in the pleasures of the world, but on closing of their eyes after death they will know what is the reality.

6. That is: Allah had already decided that, that particular township should have a respite for a fixed term. It means that Allah's work is done according to a definite plan.

7. No nation will be destroyed before the time fixed for it by Allah, nor can it survive beyond such a time, even for a moment.

8. The deniers used to say to the Prophet that his claim that the revelation to remind them had come to him from Allah was sheer madness, and the state of trance into which the Prophet went at the time of divine revelation was nothing but a state of madness.

History has proved this charge of the deniers to be wrong, because the Prophet not only came out as a history-maker and a revolutionary leader but he also left behind him his footsteps as the best of teachers and a character-building man, making him an ideal man for posterity. The words which were called madness are still with us today as the best example of the most wise counsel and admonition. Can these achievements be attributed to a mad man?

9. This is the reply to their objection, which means that if angels are sent down as demanded by them, then where is the question of testing them. Angels are sent down only at a time when the time of reprieve for a nation comes to an end and the final blow of that nation's fate is to be delivered.

10. That is: Qur'an which is full of reminders and good counsels has been revealed by Allah. This is neither authored by Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam), nor has Satan anything to do with its authorship.

And the statement that Allah is its guardian provides a guarantee for its preservation for all time to come; no part of Qur'an will be lost; nor will there be any amendment or modification of its contents; it will remain in its original form so that from its clear and clean spring humanity may derive benefit till the last.

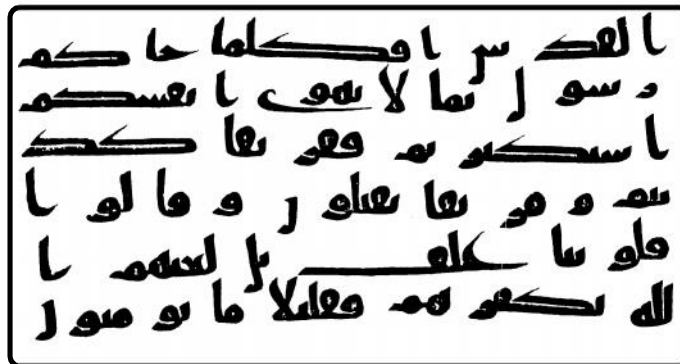
And this is the clear proof of Quran's truthfulness that today Qur'an is with us in its original form, word by word; Not only it is being transferred from one generation to the following generation by the huffaz but it is also being copied in writing from the time of the Prophet (Sallal Lahu Alaihi Wa Sallam) right up to date. Its oldest manuscript, which is copied down by the third Khalifa, Usman (R) and which is known as 'Mushaf-i-Usmani' exists even today. (Please see photo copy on page 176)

11. That is: when they do not accept guidance, Allah puts such thoughts as mislead them in to their hearts.

12. The events of the unbelieving nations have passed before, which show what is the divine law in such cases.

QURAN IS PRESERVED IN ITS ORIGINAL FORM

Mushif-i-Usmani (Qur'an copied by Usman bin Affan)
which is preserved in Sumarqand

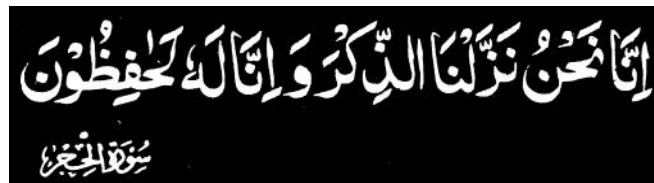


Surah Baqrah 87-88

■ صفحة من
مصحف سيدنا
عثمان رضي الله عنه
(نسخة
سمرقند) ■

The Text shown above:

الْقُدْسُ أَفْكَمَا جَاءَ كُرَّ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ
أَسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا
غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾



“SURELY WE SENT DOWN THIS REMINDER,(QUR'AN)
AND SURELY, WE ARE ITS GUARDIAN.”

And even If We opened for them a gate from the sky, and they kept mounting through it. They would surely say: "Our eyes have been intoxicated, nay, we are a people bewitched."(Al-Quran)

14. And even If We opened for them a gate from the sky, and they kept mounting through it.

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

15. They would surely say: "Our eyes have been intoxicated, nay, we are a people bewitched." ¹³

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾

16. And verily in the sky We set constellation of stars and We beautified it for beholders. ¹⁴

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾

17. And guarded it from every outcast satan. ¹⁵

وَحَفِظْنَا بِهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾

18. Except him who tries to hear stealthily, so a clear flaming fire pursues him. ¹⁶

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ يَشَهِدُ شِهَابٌ مُّبِينٌ ﴿١٨﴾

19. And We spread out the earth, and placed therein mountains, and caused to grow therein everything in due proportions. ¹⁷

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾

20. And We provided therein means of subsistence for you and for those of whom you are not providers. ¹⁸

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهُ بِرِزْقِينَ ﴿٢٠﴾

21. There is not a thing but there are treasures thereof with us, and We do not send it down except in a known measure. ¹⁹

وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِإِقْدَارٍ مَّعْلُومٍ ﴿٢١﴾

22. And We send the winds fertilizing and cause water to descend from the sky and provide it to you to drink, otherwise you were unable to store it. ²⁰

وَأَرْسَلْنَا الرِّيْحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

23. And verily it is We who give life and who give death, and it is We who are the Inheritors. ²¹

وَإِنَّا لَنَحْنُ مُعِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

24. And surely We know those who have gone before you and surely We know those who will come after you. ²²

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

25. And verily your Lord will gather them all together. He is All-Wise, All-Knowing. ²³

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

26. And verily We created man from dried sounding clay of rotten loam. ²⁴

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَبٍّ مَّسْنُونٍ ﴿٢٦﴾

13. That is: If Allah had caused such a miracle to happen that a gate were to open in the heaven and the unbelievers were to climb up through that gate into the heaven, even then they would not have embraced Islam and would have said that this man has mesmerized their eyes and what they were seeing was only an illusion; and that this man has put such a spell on them that they felt that they were climbing into the heaven.

The idea is to expose the obstinacy of the unbelievers that even the biggest miracle performed in their presence would not convince them of the truth and they would not embrace the religion of truth.

14. The word 'Burooj' used in the text means constellation, which presents a very beautiful spectacle for the viewer.

For further explanation please see Note No.2, Surah Burooj.

15. That is: Satans have no access to the heavens. They cannot enter the limits of the skies. So they have neither the opportunity for spreading evil there nor of bringing any news from there.

16. Jinns and satans have somewhat intangible existence and they have the power to fly towards the sky, but they have been prevented from entering the limits of the sky. Before the revelation of Qur'an they were trying to get an access to the sky in order to know what was going on in the higher world, but they could not succeed. However they succeeded in influencing the sooth-Sayers to believe that they were able to get the news from the Unseen, and on this account before the revelation of Qur'an the business of sooth-saying was being carried on a large scale. The sooth-Sayers, under the influence of satans, used to do roaring business by fooling the people and thus misleading them. Their sooth-saying was based on falsehood, but since they claimed to dole out news from the Unseen, their business was in full swing. When the Prophet (Sallal Lahu Alaihi Wa Sallam) began imparting news from the Unseen on the basis of the Divine revelation, the unbelievers accused him of being a sooth-sayer, though there is a world of difference between prophethood and sooth-saying, and the difference between the truth and the falsehood is quite obvious. An additional arrangement in connection with the divine revelation was that if a

jinn or a satan tried to find out stealthily something, a flaming fire used to pursue him. Such an arrangement finished the practice of sooth-saying, which was opposed to prophethood, for good. Accordingly there is now no trace of this kind of sooth-saying in the world, which existed before the revelation of Qur'an and the termination of prophethood. Today the sooth-saying that exists is of the type of Palmistry and Astrology, and these present day sooth-Sayers claim to reveal the destiny of men.

In Surah Jinn, the statement of jinns themselves has been recorded as under:

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجدْنَهَا مَلَأَتْ حَرًّا شَدِيدًا وَ
شُهَبًا. وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ
يَسْتَمِعُ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا. (سوره جن: ۷-۹)

"We had sought the heaven but had found it filled with strong warders and meteors, and we used to sit on place (high) therein to listen. But he who listened now finds a flame in wait for him." (Surah Jinn, 7 to 9)

When this flight of the jinns is to the area near the borders of the heaven, it is obvious that the flaming fire is sent in their pursuit in that region only, and from the statement of Qur'an it is clear 'that this flaming fire is released from the stars (planets):

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا
رُجُومًا لِلشَّيَاطِينِ. (سوره الملک: ۵)

"And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils." -(Al-Mulk 5).

In other words this flame-throwing to prevent the flight of jinns and the devil to the heavens takes place at a very great height in the regions of the stars. Therefore, from the reference to meteors in the Qur'an it would not be correct to presume that these are the meteors which fall down from a height of about 50 miles from the earth daily, because when these meteors do not prevent men from flying up to the moon, then how can they

prevent jinns or devils flight? And when man can fly up to the moon, then why jinns cannot fly beyond that ?

17. The purpose of this statement is to show that as the signs of Allah's power, wisdom and Lordship are spread out in the heavens in the same way His signs are spread out on the earth also. The earth produces various kinds of things, but in appropriate proportions. If only corns were produced, then men would have longed for fruits, and if only fruits were produced, then men would have longed for corns. But it is the creative wonder of man's Creator that He has produced various kinds of produce according to the taste that he gave to men, and He has created them in such proportions which satisfies man's needs and nature. What a clear sign is this of Allah's Lordship and wisdom.

18. There are innumerable animals walking and creeping on the land and there are countless birds flying in the air for whose subsistence man does not and cannot provide food, but their Lord directly provides it. Looking to this all-pervading universal system of maintenance can anyone nurse even the slightest doubt about the Lordship of Allah!

19. When the human population on the earth was limited, the produce of the earth at that time was also limited. But today when the population has risen to billions, the produce of the earth has also increased tremendously. It is a clear proof of the fact that Allah has the treasures of everything and He produces them according to a definite plan. The quantity of air, water, corns, fruits, etc., used by such a vast masses of humanity is limitless, but this has not caused any shortage in the treasures of Allah.

20. Allah causes such winds to blow as carry rain-laden clouds. These clouds provide rain-water which men and animals use for drinking. This system of rainfall has made the availability of water very easy for men, otherwise it was not easy for them to store very large quantities of water for their drinking purpose, which would last them for the whole life.

21. When a man dies, he leaves behind him properties and wealth. Though his relatives are his inheritors, but only in an artificial way, because their being inheritors depends on the will

of Allah. Therefore, in reality Allah is the real inheritor of all that property. And a more clear reality is the fact that on the Doomsday when the bugle will be sounded and the entire mankind will pass away from this earth, leaving behind all wealth and property, which will go to Allah. Therefore, Allah is the inheritor of all wealth and property, that is He is the Master and Owner of everything.

22. That is: It is not at all difficult for Allah to have an account of all the humans that are born up to the Day of Resurrection, for He knows all those who have died and He also knows those that will come afterwards. An individual, whether of the past, present or future, Allah's knowledge covers him and all, and no error can creep in His knowledge.

23. His attribute of wisdom demands that Allah should gather all humans before Him one day, and when He is All-Knowing, then it is not possible that He would be unaware of the doings of each individual.

24. How did man's existence come about on this earth? This is a very important question which concerns not only man's history but also the reality of his existence. And it is necessary for man to know the reality of his own existence so that he may carry on the life's journey in full light of knowledge. Qur'an has provided a clear answer to this question here and at other places. The under mentioned realities come out of the statement made by Qur'an in this respect:

First, man has not come into existence automatically as an accident, but was created by the Creator of the universe according to His definite wise planning.

Secondly, Man has been created from clay, and the details of his creation are that man's frame was made out of rotten clay, and when it dried up and became a statue of dry, sounding clay, life was breathed in it.

Thirdly, creation of the best creature from the rotten clay is the proof of the perfect artistry of the Creator. He can transform the lowest particle of dust into a blazing sun.

Fourthly, when man is created out of the rotten clay, it does not behove him to walk proudly and act vainly. His is the place of meekness and humbleness before Allah, because he is the cre-

ated one and Allah is the Creator, and he is merely a slave and not god.

These realities refute the theory of Darwin that man has descended from ape. The fact is that there is no foolproof argument in favour of this theory, and that this is only a result of guess work. In the face of the statement of the Creator, the guess work of the created person, however big a thinker he may be, is false and absolutely wrong. When the Creator of man has clearly stated that He has created man from clay, then not to give importance to this statement and to be influenced and impressed by the statement of a thinker that man

has descended from ape, is obviously a foolish act, which might befit an ape and not a man.

It is noteworthy that in the Torah also it is stated that man was created from clay:

“Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life: and man became a living being.”
(Gen 2:7)

In other words the Statement of the Torah is in harmony with the statement of Qur'an, however Qur'an has provided further information as to the kind of the clay used, and how man's form was moulded.

27. And before this We created the Jinn from the flame of scorching wind .²⁵
28. And when your Lord addressed the angels: "Verily, I am going to create man from sounding clay, of rotten loam:
29. So when I have fashioned him properly²⁶ and breathed into him of My spirit,²⁷ then fall down prostrating yourselves before him.
30. "So the angels prostrated themselves, all of them together.²⁸
31. Except Iblis,²⁹ he refused to be among those who prostrated themselves.
32. (Allah) asked: "O Iblis! What ails you, that you are not among those who prostrated themselves?"
33. He replied: "I am not one to prostrate myself before man whom You created from dried sounding clay of rotten loam."³⁰
34. (Allah) said: "Then get out from here, for verily you are accursed."³¹
35. " And verily the curse will be upon you till the Day of Judgment".³²
36. He said: "My Lord ! Reprieve me till the Day of Resurrection".
37. (Allah) said: "Verily, you are of those reprieved".³³
38. "Till the day of the appointed time."³⁴
39. (Iblis) said: "My Lord! Because you have sent me astray,³⁵ verily I will adorn (wrong acts) for them in the world and will mislead (everyone) of them³⁶ all.
40. Except your chosen slaves among them."³⁷

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ الشَّمْسِ ۖ ﴿٢٥﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾

فَإِذَا اسْوَيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾

فَسَجَدَ الْمَلَكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

قَالَ لَمَ أَكُنْ لِّسَاجِدٍ لِّبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾

وَأَنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿٣٦﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٤٠﴾

25. As in the foregoing ayah the word 'al-insan' means the first man, who was created from clay and from then onwards the generations of human race emerged, similarly in this ayah the word 'al-jann' means the first jinn, who was created from the flame of fire, and then onwards the generations of jinn emerged. The literal meaning of the word 'jinn' is 'hidden, i.e. the hidden creatures. Since jinn have been created from intangible material, they are not visible to us. By giving information about these creatures Allah has not only added to our knowledge but also informed us about our hidden enemy – Iblis, who belongs to the group of jinns.

It is not correct to deny the existence of jinn because we are unable to see them, when the information about their existence is being given by the Creator who has created us and also the jinns. There are innumerable things in the world about whose existence men knew nothing before the invention of microscope and telescope, for example, man did not know that there were creatures like germs, which enter men's blood stream and cause a number of diseases.

It is remarkable that there is no elucidation about the creation of jinns in the Torah, but Qur'an has added to the knowledge of men by providing some elucidation about their creation. It contradicts the charge of the opponents that Qur'an is a copy of the Torah.

26. That is: (Wait till) I may give it a human shape and give it final touches.

27. In this ayah a very important reality has been narrated concerning the creation of man, and that is man's existence is not merely material or of matter alone, but it is a compound of matter and spirit. This spirit is a gossamer, intangible thing, which has the attributes of knowledge, intelligence, speech and distinguishing between good and evil, and because of this very characteristic man has been declared as the best of all creatures. In other words this is the internal man who sees, hears, speaks and understands. Eyes, ears, tongue, and brain are mere instruments and means or agents, and so long as man does not realize this reality about himself, he cannot get to the objective of his existence. Materialists who consider man to be a mere bundle of flesh and skin degrade man from

his high position, who then becomes a mere economic animal.

It should be noted that the reference in the ayah to breathing spirit into the frame of man showing the relation of the spirit to Allah is merely for bestowing honour to man, it does not mean that a part of godhood has been injected into man. Allah is free from and above the possibility of anything going out of Him or anything being transferred from Him. He is Unique and Alone having no part, nor can anything be like Him (Surah Ikhlas). As in the Qur'an a reference to the House of Ka'ba (Baitullah) in relation to Allah is for expressing honour for the place and it does not mean that Allah is confined in that house. In the same way here the relationship of the spirit with Allah is made to express honour and greatness. To understand the correct meaning of an ayah it is absolutely necessary to take into consideration the occasion where it has been stated, and also the various instructions and basic realities which Qur'an has been giving from time to time.

28. This has been explained in Surah Baqarah Note No.47

29. This has been explained in Surah Baqarah, Note No.48

30. On this occasion Note No. 16, Surah A'raf be kept in view.

31. Please see Surah A'raf Note No.17

32. You will be deprived of good and mercy till the Doomsday, and on the Doomsday the judgment will be given and punishment awarded.

33. It has been explained in Note No.18, Surah A'raf.

34. That is: Till the Day of Resurrection.

35. It has been explained in Surah A'raf, Note No.19

36. That is: I will present the world before them in such an alluring and beautiful way that they will forget God and the Hereafter and I will entice them in such a way that they will follow me.

37. That is: My magic will have no effect on those of your slaves whom you have made especially devoted to Yourself, which means that with Allah's guidance they have lived as His slaves exclusively, and this guidance is received by only those who make themselves deserving of it.

41. He said: "This is the path that leads straight to Me."³⁸
42. "Verily over My slaves you will have no authority,³⁹ except the astray who follow you."⁴⁰
43. And verily Hell is the promised place for them all.⁴¹
44. It has seven gates; for each gate a portion of them will be reserved.⁴²
45. Verily those who fear Allah⁴³ will be amidst gardens (Paradise) and water-springs.⁴⁴
46. Enter them in peace, secure.
47. And We will remove whatever rancour may be in their breasts.⁴⁵ They will be face to face, as brethren, on thrones.
48. They will feel no fatigue there,⁴⁶ nor will they be expelled from there.
49. Inform My slaves⁴⁷ that verily I am the oft-Forgiving, the Most Merciful.
50. And that My punishment is the most grievous torment.⁴⁸
51. And tell them about the guests of Ibrahim.⁴⁹
52. When they⁵⁰ entered unto him and said : "Peace be on you."⁵¹ He replied : "Verily, we are afraid of you."⁵²
53. They said: "Do not fear, we give you glad tidings of a son endowed with knowledge."⁵³
54. He said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your glad tidings!"⁵⁴
55. They said: "We give you glad tidings of in truth, so do not despair."

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٣٨﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ
إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٣٩﴾

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٠﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤١﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٢﴾

أَدْخُلُوهَا سَلَامًا آمِنِينَ ﴿٤٣﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى
سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾

لَا يَسْهَمُهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٥﴾

يَبْنِي عِبَادِي أَيَّ أَنْ الْغَفُورَ الرَّحِيمَ ﴿٤٦﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٤٧﴾

وَبَدَّيْنَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٤٨﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٤٩﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٠﴾

قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ ﴿٥١﴾

قَالُوا بَشِّرْنَا بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ ﴿٥٢﴾

38. By the straight path is meant the path of Allah's devoted and favourite slaves, as is clear from the foregoing and the following verses, and in the Surah Fatiha this path has been described as "the path of those whom Allah has blessed". This is the path of monotheism (Tawheed) and of Allah's obedience and devotedness to Him, which is Islam.

The meaning of this path leading up to Allah is that by following this path a man can find God, and there is no other path which can lead man up to God.

39. That is: Those who would remain sincere slaves of Allah, Satan will not be able to mislead them.

It thus becomes clear that the task of Satan is merely to prompt men or to entice them to do evil acts. If a man really wants to become righteous, then Satan cannot force him to go astray.

40. Prey to Devil's deception will be only those who have deviated from the path, i.e. those who have placed themselves at the mercy of their desires and have begun following devil.

'Ghava' deviating or going stray means following the dictates of one's carnal desires and to indulge in ignorant acts, which is going astray.

41. However big their number may be.

42. Straying and sinning are of different kinds, e.g. non-belief in God, polytheism, hypocrisy, killing, illegal sex, etc. Therefore, the punishment for them will also be different. The ayah hints that the gates of the Hell are different according to the nature of the punishment to be given. On the Day of Judgment the guilty will be grouped in various groups on the basis of their straying and sins, and each group will enter the Hell from the gate reserved for that group according to the punishment to be received by it.

43. The foregoing verses show that by those who fear Allah are meant those righteous slaves of Allah who abstain from following Satan and adopt the path of Allah's obedience and worship.

44. On the Day of Judgment those who fear Allah will be asked to enter the gardens of Paradise where springs of invigorating water will be flowing.

Enter with peace, being safe in every way and secure means without fear of any kind, i.e. fully assured of the future that these blessings will not be snatched away from them and they will be enjoying them forever.

45. That is; Their hearts will have been made

clean and purified. In the environment of the Paradise there will not be any hatred, rancour, jealousy or such other ill feelings in their hearts. Whatever ill feeling they might have had in the world will have been cleared out from their hearts. Therefore, they will meet each other with such feelings of love and friendliness as if they are hand and glove.

46. The life in Paradise will be quite different from the life in the world. There men will not be required to put in any labour nor will they feel any fatigue or tiredness, nor will they ever be bored.

In a hadith, the Prophet (Sallal Lahu Alaihi Wa Sallam) has stated:

يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْتَقْمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشَبُّوا فَلَا تَهَرَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَعْمُرُوا فَلَا تَبْأَسُوا أَبَدًا. (مسلم كتاب أحوال القيامة)

"A caller will announce that you will now be healthy and will never fall ill, and you will live for ever and will never die, and will ever remain young and will never grow old, and you will always be enjoying and you will never grieve."

(Muslim, Kitab Ahwalul Qiyamah).

47. The address is to the Prophet.

48. Where His slaves are supposed to know that Allah is Oft-Forgiving and the Most Merciful, there they should not forget that His punishment is also most painful. Remembering both these points would make life full of hope and fear. Contrary to this, those who forget the punishment of Allah go on committing sin after sin and rely on vague wishes and willful thinking.

49. This event has been narrated in Surah Hood, ayat Nos. 69 to 76, which, with their explanatory notes, should be kept in view on this occasion.

50. These were angels, who had come in human form to Prophet Ibrahim.

51. This has been explained in Surah Hood, Note No.97.

52. This has been explained in Surah Hood, Note No.99.

53. This glad tidings was about the birth of (Prophet) Ishaq. It further gave him the good news that the son will be a learned man, as if this was a hint that the son would be blessed with prophethood. For further explanation, please see Note No.101, Surah Hood.

54. Since Prophet Ibrahim had become very old at that time, he was amazed to hear the glad tidings that he would be blessed with a son at that age.

56. He said: "And who despairs of the mercy of his Lord except those who are astray?"⁵⁵
57. (Ibrahim) asked: "O Messengers! then What is your errand?"⁵⁶
58. They said: "We have been sent to a guilty People."⁵⁷
59. Except the family, of Loot. All of them we will save.⁵⁸
60. Except his wife,⁵⁹ of whom We had decreed⁶⁰ that she should be of those who stay behind.⁶¹
61. And when the messengers came to the family of Loot.⁶²
62. He said: "You appear to be strangers."
63. They said: "Nay, but we have come to you with that about which they have doubt."⁶³
64. And we have brought you the truth, and verily we tell the truth:
65. So travel with your family in a part of the night and keep yourself in the rear,⁶⁴ and let none of you look back,⁶⁵ but go on to where you are commanded .
66. " And we made this decree known to him that their (sinners)root will be cut off by the morning."⁶⁶
67. And the inhabitants of the city came rejoicing.⁶⁷
68. (Loot) said: "Verily these are my guests,⁶⁸ do not disgrace me."⁶⁹
69. " And fear Allah, and do not shame me."
70. They said: "Did we not forbid you from (entertaining) strangers?"⁷⁰
71. Loot said: "Here are my daughters (for honourable purpose), if you must act (so)"⁷¹

Parah.14

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ﴿٥٨﴾

إِلَّا آلَ لُوطٍ إِنَّا لَمَنَجُّهُمْ أَجْمَعِينَ ﴿٥٩﴾

إِلَّا امْرَأَتَهُ قَدَرْنَا لَهَا لَيْلَ الْغَيْبِ إِنَّهَا ﴿٦٠﴾

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

قَالَ إِنَّمَا قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَسْتَنُونَ ﴿٦٣﴾

وَ اتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَهُوَ لَءٍ مَقْطُوعٌ مُصْبِحِينَ ﴿٦٦﴾

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧١﴾

55. It shows that to despair of Allah's mercy is straying. A true faithful (Momin) always expects Allah to be merciful towards him, and never despairs of His blessings and favours.

56. Appearance of angels in the form of humans can be for some important work only, and for that reason Prophet Ibrahim inquired about their important errand.

57. That is: They have been sent to the nation of Loot, which was a guilty nation. Their specific guilt was homosexuality, or indulgence of males in sexual acts with males. In Surah A'raf, ayat Nos. 80 to 84, a brief chronicle of Loot is narrated. Besides, in Surah Hood, verses Nos. 77 to 83 also this event has been described. On this occasion these ayat with their explanatory notes should be kept in view.

58. That is: The people of Loot's family have embraced the faith and they are not guilty. therefore, they will be spared this punishment that is going to overtake the nation of Loot.

59. For explanation, see Surah A'raf Note No. 132, and Surah Hood, Note No. 117.

60. This is not the saying of the angels but that of Allah, which has been communicated through the agency of the angels. Accordingly in Surah An-Naml, ayah No.57, this very saying has been narrated in the words of Allah:

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَابِرِينَ-

"Then We saved him and his household except his wife; We destined, her to be of those who stayed behind."

61. For explanation, see Surah Hood, Note.No.117

62. The angels had gone to Loot in the form of men, and from the narration in the Qur'an it appears that they appeared as handsome young men. That is why Prophet Loot thought that they were strangers who had come from outside his country and wanted to be his guests. Since that nation was to be put to a test, Allah had sent the angels in that form and for this good reason they did not disclose their identity to him. However subsequently they informed him of their true iden-

tity.

63. That is: They have brought punishment from Allah about which they were expressing their doubts. The angels informed Loot about this at the time when his house was surrounded by the people, as is narrated at another place.

64. The command to walk in the rear of the kinsfolk was given so that none of his kinsfolk returned home or looked back. Besides, there was a chance to test whether his home people would follow the command of Allah and walk on even if when they would not find the Prophet in front of them.

65. It has been explained in Surah Hood, Note No. 116.

66. That is: They will be completely destroyed.

67. That is: The inhabitants of the city reached Loot's house when they learnt of the arrival of beautiful young men at the place. They were rejoicing at the prospect of getting victims for their nefarious acts.

68. Till then the angels had not disclosed their identity before Prophet Loot. The sayings of the angels, quoted in ayat Nos. 63 to 65 above, pertain to the time when the citizens had surrounded the house of Loot, who felt very anxious seeing the honour of his guest at stake.

69. That is: If you would elope with my guest, it would be very shameful for me.

70. That is: We had forbidden you to entertain any outsider or stranger males, then why did you invite these young men. It exposes the hooliganism of the community of Loot: they were not prepared to tolerate any of their countrymen entertaining with feeling of humanity male strangers in his house.

71. That is: If you want to satisfy your lust in a permissible way, then you have your wives at home. What is the meaning of giving up a natural and permissible way and adopting an unnatural and unlawful way? Prophet Loot drew the attention of his people towards this fact in a very dignified and civilized manner. This is the reason why he called the daughters of his community as his own daughters. For further explanation, please see Surah Hood, Note No.110.

72. By your life verily in their wild intoxication they are moving blindly.⁷²

لَعَبْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾

73. Then the dreadful sound overtook them at the time of sunrise.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

74. Then We turned that township upside down, and We rained upon them stones of baked clay.⁷³

فَجَعَلْنَا عَلَيْهِمَا سَافِلًا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ﴿٧٤﴾

75. Verily there are big signs for those who read the signs intelligently.⁷⁴

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَنْ تَوَسَّيْنَ ﴿٧٥﴾

76. And verily this (destroyed city) is on a highway.⁷⁵

وَأِنَّهَا لَإِسْطِيلٌ مُّقِيمٌ ﴿٧٦﴾

77. Surely therein is a sign for the believers.⁷⁶

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

78. And (behold) the inhabitants of Aika were indeed wrong-doers.⁷⁷

وَأَن كَانَ أَصْحَابُ الْأَيْكَةِ الظَّالِمِينَ ﴿٧٨﴾

79. So We took vengeance on them. And verily both (these townships) are on an open highway.⁷⁸

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

80. And verily the inhabitants of Al-Hijr⁷⁹ (the rocky tract) also belied the messengers of (Allah)⁸⁰.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ﴿٨٠﴾

81. And We showed them Our signs, but they were averse to them.⁸¹

وَآتَيْنَاهُمُ الْآيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

82. And they used to hew out dwellings from the mountains, peacefully.⁸²

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ ﴿٨٢﴾

83. Then suddenly one morning the dreadful sound overtook them.⁸³

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾

84. So whatever they had earned was of no avail to them.⁸⁴

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾

85. And we did not create the heavens and the earth and all that is between them except with truth,⁸⁵ and verily the Hour (of Doom) is surely coming. So overlook their faults, with gracious forgiveness.⁸⁶

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفِرِ الصَّفْعَ الْجَبِيلَ ﴿٨٥﴾

86. Verily, your Lord! He is the All-Wise Creator.⁸⁷

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٦﴾

72. On this occasion when Loot's last advice also did not impress his community, Allah comforted him by saying that your whole life is an evidence of the fact that you have not spared any pains for bringing in reform in your community, but these people are so wicked that they are not prepared to act on your advice and they have been so much overcome by their lust that their intelligence is paralysed and they have become like blind men. Now they have been destined to receive their punishment.

It should be noted that on such occasions in Arabic an oath means giving witness and it is considered a fine style of speech.

73. This has been explained in Surah Hood, Note No.119.

74. For explanation, please see Surah Hood, Notes Nos. 147 and 148.

75. The region of Sodom and Gomorrah where the nation of Loot lived lies between Hijaz and Syria, and it was situated on the highway which was used by the trade caravans.

76. Sign of the fact that eventually mercy of Allah goes to the lot of the faithful and real honour and supremacy is their eventual reward.

77. "Aika" means thick trees. The region near Madiyan was full of trees with thick foliage, which was inhabited by the nation of Shuaib. Therefore that nation was called the 'People of Aika'. The chronicle of the community of Shuaib is narrated in Surah A'raf and Surah Hood. For explanation, Surah A'raf Note No. 134 to 149, and Surah Hood Notes Nos. 122 to 140 may be seen.

78. The highway which goes from Hijaz to Syria and Palestine had the ruins of the colonies of the people of Aika and the nation of Loot. Their ruins provide a lesson to the people passing over this highway.

So far as the nation of Shuaib is concerned, their ruins still exist, but the townships of the nation of Loot-Sodom and Gomorrah-are now converted into sea, which is known as the Dead Sea. This region is four hundred meters below sea level, which seems to be the result of an earthquake. A few years ago on the shores some ruins were discovered (See Qasasul Ambiya- Abdul Wahab Najar; page 113).

79. Hijr is the name of a valley, which lies in the north of Madina on the way going to Tabuk. Here the nation Thamud lived, and its central place was Madain Salih. The ruins of its destruction still exist. On the occasion of the Battle of Tabuk the Prophet and his army passed from here. On this occasion he had directed his companions to pass from here crying. -(Bukhari-Kitabut Tafseer).

80. The dawah (message) of Prophet Salih was the same as that of the other prophets, therefore, denying them was denying other prophets.

81. The chronicle of Thamud is narrated in Surah A'raf and Surah Hood. For explanation, please see Surah A'raf, Note No. 115 to 126, and Surah Hood, Notes Nos. 86 to 95.

82. That is: They used to pass away precious moments of their lives in building magnificent dwelling places and enjoying worldly pleasures. They had made world as their goal and had no thought for being answerable to God.

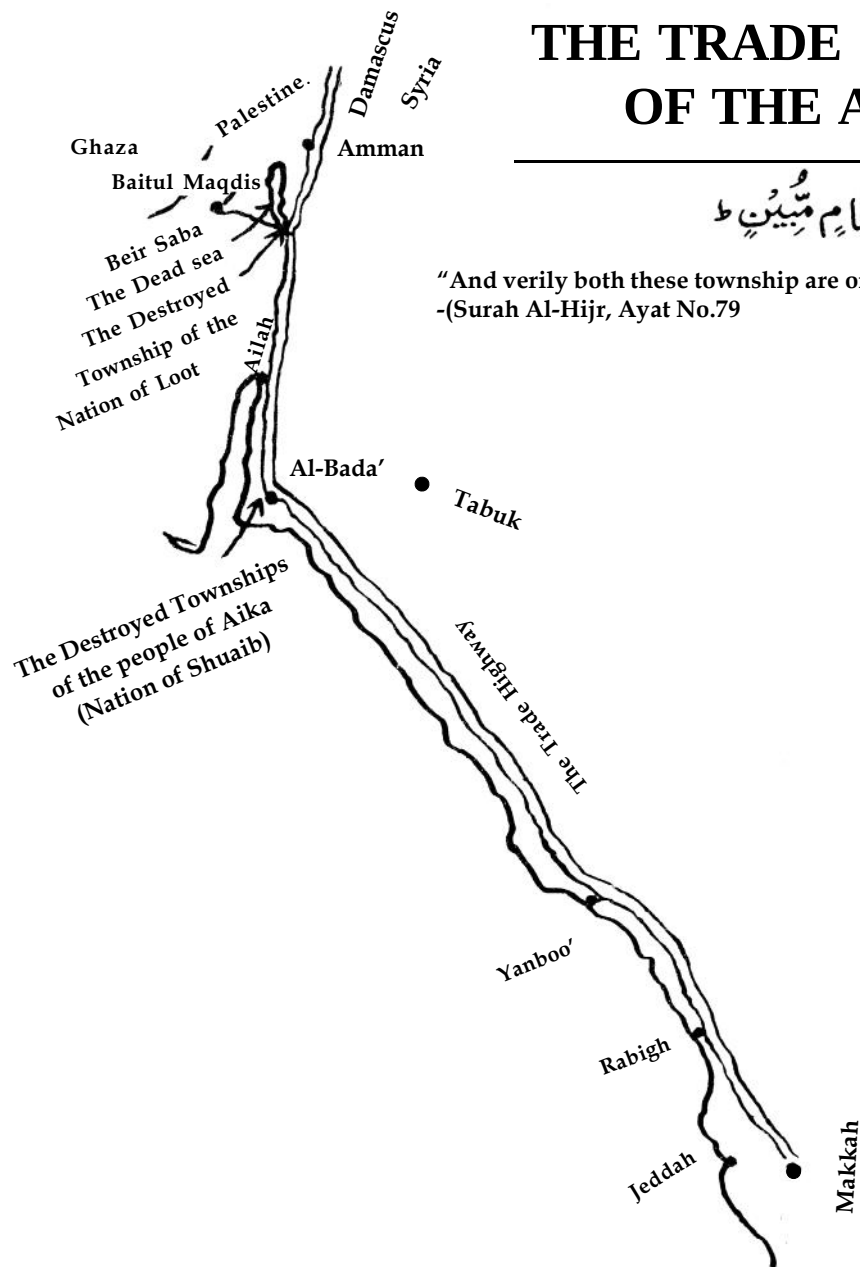
83. Explained in Surah A'raf Note No. 123.

84. That is: The strong houses that they had built for their security could not help them, and their entire wealth, all achievements and their complete civilization was totally destroyed.

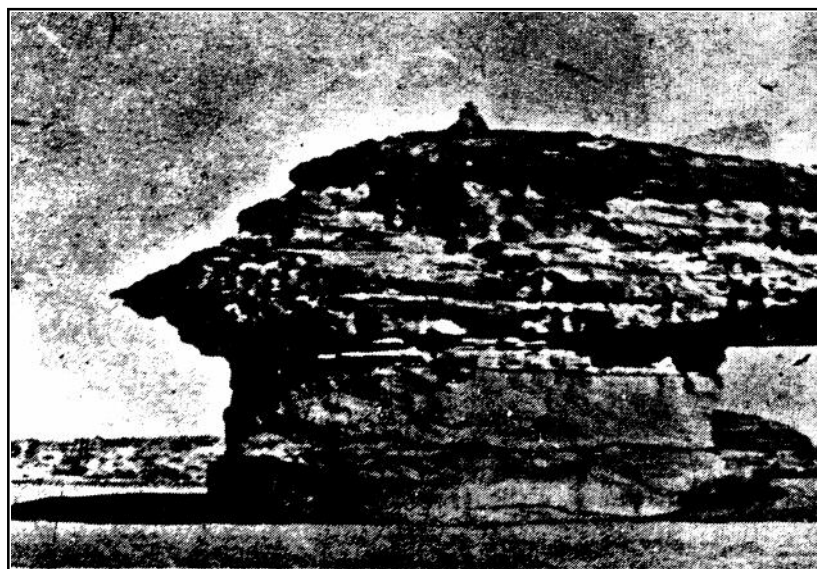
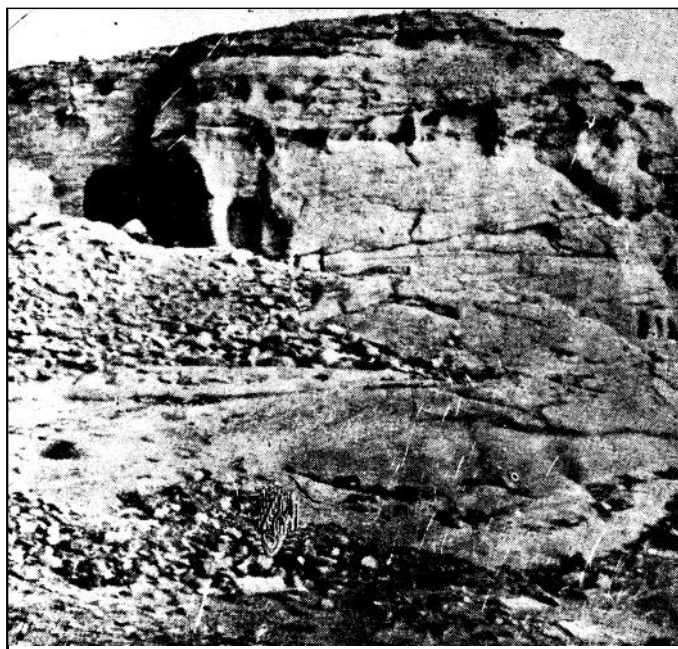
85. This has been explained in Surah An'am, Note No. 124.

86. That is: When the Doomsday is sure to come, then O Prophet ! you need not worry about the irresponsible and insulting talk of your opponents as they, along with the entire mankind will have to answer for all their misdeeds. They will see what fate awaits them. You should forgive them graciously, that is with gentleness.

87. By the mention of these two attributes of Allah, the purpose is to refute the objection of the deniers and to prove that the occurrence of Doomsday is not impossible. This universe is the manifestation of the attribute of Allah's creativity. Therefore, it is not at all difficult for him to recreate the world and revive mankind and cause the Hereafter to occur. Then how can the Creator be unaware of the doings of His creatures? Therefore, the fact that Allah is the Creator and All-Wise is an undeniable reality. And when He is All-Knowing, it is not at all difficult for Him to take the account of the billions and trillions of humans on the Day of Judgment.



THE RUINS OF THAMUD



87. And indeed We have granted you seven of the oft-repeated aayat (verses) and the great Qur'an.⁸⁸

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِ وَالْقُرْآنَ الْعَظِيمَ ﴿٨٨﴾

88. Do not look ambitiously towards what We have granted to certain groups of them,⁸⁹ nor grieve over them,⁹⁰ and lower your wings (in tenderness) for the believers.⁹¹

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٩﴾

89. And say: "Indeed, I am a clear warner,"

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٩٠﴾

90. (We have sent down this Book), as We sent down on dividers.⁹²

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِبِينَ ﴿٩١﴾

91. Those who broke (their) Qur'an into parts.⁹³

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩٢﴾

92. So by your Lord,⁹⁴ We will surely question them all.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٣﴾

93. For all that they used to do.⁹⁵

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٤﴾

94. So proclaim openly that which you are commanded, and turn away from the polytheists.⁹⁶

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٥﴾

95. Verily We are sufficient for the scoffers.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٦﴾

96. Those who set up another god along with Allah. Soon they will come to know.⁹⁷

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٧﴾

97. And we indeed know that your bosom is straitened at what they say.⁹⁸

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٨﴾

98. So recite the praises of your Lord and be of those who prostrate themselves before Him.⁹⁹

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٩﴾

99. And worship your Lord¹⁰⁰ until the hour that is certain comes.¹⁰¹

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿١٠٠﴾

88. The Arabic words used here mean seven oft-repeated verses. In the old and reliable Arabic dictionary, 'Sihah Jauhari' the word 'mathani' used here is shown to mean that which is repeated:

وَتُسَمَّى فَاتِحَةُ الْكِتَابِ مَثَانِي لِأَنَّهَا تُثْنَى
فِي كُلِّ رَكْعَةٍ - (الصَّحاح ص ٢٢٩٦)

"The opening surah of the Quran is called 'Mathani', because it is repeated in every rak'at of the prayer." - (As-Sihah, p. 2296).

And it is proved by a sahih hadith that it refers to Surah Fatiha:

عن ابى هريرة رضى الله عنه قال . قال
رسول الله ﷺ : أم القرآن هي السبع
المثاني والقرآن العظيم - (بخارى كتاب التفسير)

" Abu Hurairah (R.) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said that 'Ummul Qur'an' is the seven oft-repeated ayat and also the Great Qur'an. " - (Bukhari, Kitabut Tafseer).

Surah Fatiha is composed of seven ayat and is the most important part of the salat. Accordingly in every rak'at Surah Fatiha is recited essentially. 'Sab'an min-al-mathani' is that introduction of Surah Fatiha in a few words which, besides presenting its oft-repeated aspect also points to the fact that in it are hidden seven seas of meaning and spiritual wealth. With this opening surah of wealth like pearls and diamonds is given the priceless treasure of Qur'an.

Compared to the spiritual wealth, what is the value of the material wealth, which has come to the lot of the atheists people, and when there are so many tests attached to it?

89. Although in the ayah the address is to the Prophet who has been directed that when Allah has blessed him with the wealth of Qur'an, he should not cast even a casual glance toward the worldly wealth which has been given to the worldly people, there is a roundabout for every man who has been blessed with the wealth of Qur'an.

90. That is: When these worshippers of mammon want to be happy with their wealth and are

not prepared to appreciate this blessing which Allah has sent down in the form of Qur'an, there is no use in feeling sorry for them. They deserve to be deprived of this great blessing.

91. That is: Appreciate those people, who though deprived of the worldly wealth, have been blessed with the wealth of faith. Only such people deserve your favours and mercy.

92. Points towards the Jews, who had effected divisions in Divine Scriptures. The verse means that Qur'an is not the first book which has been sent down to you, but before this also, divine scriptures were being sent. As Allah had sent down a divine book to a branch of the descendents of Ibrahim, Bani Israil, similarly He had sent down a Book on the other branch of the descendents of Ibrahim, Bani Ismail, and since Bani Israil did not keep and follow the religion in its original form, the revelation of Qur'an became necessary, so that the real religion of Allah may be conveyed to the people and its teachings may come out in their true and original form.

93. By their Qur'an is meant the divine scriptures of the Jews, the Torah, and by dividing this book into parts means effecting changes in it, changing its order, its misinterpretation, mixing their own explanation in it, concealing its one part in such a way that it totally disappeared, and some commands of the part which they displayed they followed and others they rejected openly.

94. The oath here expresses greatness and sanctity and adds emphasis to the statement.

95. The treatment that they have meted out to Allah's Book and His religion is such that about it they will essentially have to give an answer on the Day of Judgment. Let nobody think that since they claim to believe in God and His Book, they will be let off without being tested, nay, their claim will be tested on the touchstone of action.

96. It was not an easy job to present the dawah of monotheism in the polytheistic environment of Makkah. In this connection the Prophet (Sallal Lahu Alaihi Wa Sallam) had to pass through a storm of oppositions, and this opposition had taken the shape of scoffing and mocking. But the Prophet was asked not to pay any heed to this scoffing and to go on with presenting openly the teaching which Allah had commanded him to

present. This gives us a guidance that however polytheistic and idolatrous the environment may be, the men of faith should not hesitate in presenting the dawah of religion and its teachings, and they should not at all pay any heed to them, however distasteful it would be to the polytheists and the infidels.

97. That is: Soon the result of their misdeeds will come before them. At that time they will realize how they themselves have been responsible for bringing their own destruction by mocking at the Prophet and his teachings.

98. That is: O Prophet! Their scoffing and making fun of you is very hurtful and cause of anguish to you, but you should keep patience.

99. This is a direction to continue to believe in monotheism firmly and to be active in worshipping Allah.

100. Here worship means, as stated in the fore-

going ayah, especially reciting praises of Allah and prostrating oneself before Him. The emphasis placed on this kind of worship during the Maccan period explains its priority and importance in religion.

101. That is: The hour of death, about whose coming there is no doubt. In a hadith too death has been termed as 'yaqeen' (certain).

Accordingly on the death of Uthman bin Maz'oon, the Prophet (Sallal Lahu Alaihi Wa Sallam) stated:

أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ - (بخارى كتاب الجنائز)

"Certainty (Yaqeen) has come to Uthman bin Maz'oon."

-(Bukhari, Kitabul Janaiz).

The ayah means that be active in worshipping Allah till the hour of death.



16 – AN – NAHL (THE BEE)

Introduction

NAME: In the ayah No.68, An-Nahl is mentioned as a sign of Allah's lordship, which gives the Surah its name.

TIME OF REVELATION: It is Maccan and from the topics discussed it appears that it was revealed in the middle of the Maccan period, after the migration to Abyssinia (now Ethiopia).

CENTRAL THEME: To bring out in the open the falsity of polytheism and the truth of monotheism (Tawheed), and in this connection to lay stress on the great gifts from Allah, so that man may recognise his true Lord and Benefactor. This is the central theme of the Surah, but in view of the prevailing conditions and the needs of the time other matters have also been discussed, for example warning is given because of the demand to hasten the punishment, and the doubts of the deniers are also removed.

ORDER OF THE VERSES: Verses Nos. 1 to 3 form the preamble in which the polytheists are being shaken and the purpose of revelation is explained.

Ayat 4 to 18 mention the great gifts of Allah which invite man to ponder and contemplate, and create the awareness about the real benefactor of man in his heart.

In ayat Nos. 19 to 32 polytheism is repudiated and the adverse fate of the polytheists and the good end of these who fear Allah is presented.

Verses Nos. 33 to 40 answer some objections of the deniers.

In ayat Nos. 41 and 42 glad tidings are given to those who migrate in the cause of Allah.

Ayat Nos. 43 to 47 present the necessary clarification about prophethood and a warning to the deniers.

Ayat Nos. 48 to 60 deal with the arguments for tawheed and refutation of polytheism.

In Verses Nos. 61 to 65, some doubts of the deniers are removed.

In verses Nos. 66 to 83 the conscience of the polytheists is tried to be awakened by mentioning the great gifts of Allah.

In ayat Nos. 84 to 89 intimation is given about paying the condition of the infidels and the polytheists when they will be presented before Allah on the Day of Judgment.

In ayat Nos. 90 to 97 there is an exhortation for the dues of the fellow-slaves, avoiding evil, and living a clean life.

In ayat Nos. 98 to 105, there is direction for seeking refuge from Satan, as he does not like that people should understand Qur'an properly, therefore he creates doubts and misgivings. The doubts of the deniers are in reality the creations of Satan.

In Verses Nos. 106 to 111 there is comfort for the oppressed people of faith and warning for those who oppress them.

In ayat Nos. 112 to 114 an example is presented to the people of Makkah of a township whose people had been ungrateful to God, and there is direction to be thankful to Allah.

Direction is given in ayat Nos. 115 to 119 to people not to be superstitious and not to declare forbidden, things which Allah has declared lawful.

In ayat Nos. 120 to 123 that aspect of Prophet Ibrahim's character is presented which shows that he was a thorough monotheist and a grateful slave, and not at all a polytheist.

In ayah No.124 it is shown that the Jews were given the command to observe Sabbath because of their involving themselves in disputes.

In Verses Nos. 125 to 128 a few directions are given to the Prophet and the people of faith.

16 – SURAH AN-NAHL (THE BEE)

Verses (ayaat) 128.

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



1. The command of Allah has come, so do not seek to hasten it.¹ Immaculate is He and Exalted, above all that they associate (with Him).²
2. He sends down the angels with the spirit by His command to whom He will of His slaves,³ (saying): Warn mankind that there is no God except Me, so fear Me.⁴
3. He has created the heavens and the earth with truth.⁵ He is Exalted above all that they associate (with Him).
4. He created man from a drop of fluid, yet behold: he is an open disputant.⁶
5. And the cattle He has created, from them you have warm clothing,⁷ and other benefits,⁸ and thereof you eat;⁹
6. And therein is beauty for you, when you bring them home in the evening, and when you take them to the pasture in the morning.¹⁰
7. And they carry your loads for you to a place you could not reach except with great physical toil.¹¹ Indeed your Lord is Compassionate, Merciful.¹²
8. And horses, and mules and asses (He has created) that you may ride¹³ them and as embellishment. And he creates that which you do not know.¹⁴
9. And the straight path reaches Allah,¹⁵ and there are some other paths that are not straight¹⁶. And had He willed, He would have led you all aright.¹⁷

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ①

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ②

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ ③

خَلَقَ الْإِنْسَانَ مِنْ تُفْلَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ④

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ⑤

وَلَكُمْ فِيهَا جَبَالٌ حِينَ تُرْيَعُونَ وَحِينَ تَسْرَحُونَ ⑥

وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّكُمْ تَكُونُوا بِلَغِيٍّ إِلَّا لِبَشَرٍ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ رَّحِيمٌ ⑦

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ⑧

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ⑨

(COMMENTARY)

1. The thing which the polytheists were seeking to hasten was the divine punishment. They used to say why does the divine punishment about which the Prophet was warning them not coming down on them?

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ - وَلَوْلَا أَجَلٌ

مُؤَمَّنٍ لَّجَاءَهُمُ الْعَذَابُ. (التكويث: ٥٣)

"They are seeking to hasten the punishment, and if its time were not fixed, the punishment would have definitely come."

— (Al-Ankabut-53).

Therefore, in the ayah the words 'amrullah' (Allah's command) only signify Allah's punishment, and the purpose is to explain that those who are seeking to hasten the divine punishment have been destined to receive their punishment, and the time has come near, when they would taste it. Accordingly in a few years those who clung to their polytheism were completely wiped out, so much so that at the time of the Last Hajj of the Prophet (09 A.H.) not only there was not a single polytheist in Makkah but also in the whole of Arabia. In other words Muslims' swords descended on the polytheists in the form of divine punishment. This punishment was different from the punishment meted out to earlier nations, yet it is a fact that the opponents of the Prophet had to face total destruction.

Besides, it is also a fact that death is a very near thing, and when death comes to polytheist or infidels, the angels of punishment appear and his spirit tastes the pangs of punishment in the world of Barzakh (world between this and the next world). Then on the Day of Resurrection, --- which is likely to occur very soon—such people will be thrown into the Hell for good. In short, for the polytheists and the unbelievers the divine punishment is, from every aspect, close by.

2. That is: Allah is above being associated with anybody. When these people ascribe to Him things which are below His divine status they can only deserve to receive His punishment.

3. 'Rooh' or spirit means the revelation which Allah sends down to the Prophets. Since it descends on the hearts of the prophets like the spirit, and it gives life to man, it has been called the Spirit. The ayah also reveals that prophethood is a divine gift, and Allah blesses only those of His slaves with it whom He selects for this exalted position. In other words prophethood is not a thing which man can attain by his efforts, it is entirely a 'divine gift in attaining which man's efforts have no place.

4. That is: Whenever a revelation came from Allah, it brought the message of tawheed, i.e. monotheism. Therefore, all the teachings of all the prophets were that of monotheism, and they had directed men to a life with fear of God in hearts.

It is therefore, clear that the religions which teach polytheism in any form cannot be related to any true prophet, nor such a teaching can be termed as 'revelation' or word of God.

5. This has been explained in Note No.124, Surah Al-An'am.

6. Man has forgotten his origin that he has been created from a filthy droplet and has started disputing as to how the revival of dead is possible. Had he pondered over his first birth, he would have realized the reality that the God who can create from the lowly droplet of a fluid, man with such high talents can surely have the power to bring him to life again. And if man realizes this reality, then he would not dare dispute the power and authority of the All Powerful, Almighty, God.

7. That is: You prepare warm clothing from their hair and wool.

8. Some cattle are used for riding and some for ploughing the field. Some animals provide milk, and their skins are also found useful. Thus various benefits are derived from them.

9. Their flesh provides you food.

10. Since various benefits are derived from the cattle, and they are tended for increase in their numbers which means additional income, the scene of the cattle returning home in the

evening or going to pastures in the morning gives pleasure and pride to the owner .

At the time of the revelation of Qur'an Arabs used to keep and tend cattle, which was one of their professions, Qur'an has drawn this picture to remind of this blessed gift from God.

11. In those days camels and bullocks were the main beasts of burden.

12. Allah is Compassionate and Merciful, that is why He has created creatures which relieve man of his toil and physical strains, and He has also bestowed innumerable gifts on him to make his life comfortable.

13. In the above lines were mentioned those creatures (cattle) which in Arabic are called 'An'am', that is camel, cow, sheep and goat. About them it is stated that 'thereof you eat'. But the animals mentioned are horses, mules and asses, which have been created so that they may be used for riding. Therefore, the point that emerges from this is that those animals are for being eaten and these are for being used for riding. Human nature is also inclined towards eating the flesh of horses, mules and asses.

14. Probably it is a hint at those energies which were not yet known to mankind, but subsequent discoveries provided the modern means of transport to man, e.g. steam, petrol, electricity, etc., which produce the energy to run the rail engines, motor cars, ships and the aeroplanes, etc. and Allah alone knows what other things has He created for man to make his life more comfortable.

15. That is: The path of belief and virtuous acts is the only straight path leading to Allah. Man can reach Allah by following this path only and can thus seek His pleasure. Conventionally it is called 'Islam', towards which Qur'an invites everyone.

In the foregoing ayah Allah's gift of creating animals for riding was mentioned, which automatically gave rise to the image of path and destination. In consonance with the occasion, the reader's mind is turned towards the spiritual path and the real destination, that the path of

monotheism is the straight path which alone leads up to God. It gives us an idea how the Quranic ayat are mutually interrelated and co-ordinated. Since Qur'an has building of the mind and thought in view, it diverts the mind towards high realities in accordance with the requirements of the occasion, and from this aspect there is deep co-ordination among the Quranic ayat.

16. That is: Apart from tawheed or monotheism, which is the path of Islam, no other path is straight, but that all other paths are tortuous, and they do not lead up to God. Let nobody be under the wrong impression that man can reach up to God by following any path, and that man may follow either monotheism or indulge in polytheism, it does not affect the consequences nor does it affect the final outcome.

In the present times opportunists present the idea of the path of polytheism and idolatry being similar to the path of Islamic monotheism and equate Islam with other false and polytheistic religions in such attractive terms in keeping with their political objectives, e.g.

"The spirit of all religions is one, though their shapes are different. In the same way as the reality of water, which can be obtained from a well, from the springs and also from the ghats of the rivers." — (Gagan's Mazahib-i-Alam number (Urdu) page 64). " All the beliefs in the world are like the branches of a tree, and every branch is different from other branch and has its own distinctive position, but the source or the origin of these branches is one and the same." (Ibid p. 818).

Both these examples are misleading, for the water which has been contaminated by the filth of polytheism cannot be equal to the clean and pure water of the spring of monotheism, and how can the tree which bears bitter and sour fruits be equal to the tree which bears tasty and sweet fruits !

17. For explanations please see Note No.271, Surah An'am.

And for you He has subjected the night and the day, and the sun and the moon to be of service, and the stars are also subjected in service by His command. Verily, herein are signs for the people who have sense.
(Al-Quran)

10. He it is who sent down water from the sky, which you drink, and from which grow plants on which you feed your cattle.
11. Thereby He causes crops to grow for you, and the olive, and date-palm and grapes and all kinds of fruit. Verily there is a sign for thinking men.¹⁸
12. And for you He has subjected the night and the day, and the sun and the moon to be of service,¹⁹ and the stars are also subjected in service by His command.²⁰ Verily, herein are signs for the people who have sense.²¹
13. And whatever He has created for you on the earth of diverse colors, verily therein is a sign for the people who remember (Allah).²²
14. And He it is who has subjected the sea to be of service that you eat fresh meat from it,²³ and bring out from there ornaments that you wear.²⁴ And you see the ships ploughing it so that you may seek His grace,²⁵ and so that you may be grateful to Him.
15. And He has set firm mountains upon the earth, lest it should shake with you,²⁶ and rivers and roads²⁷ that you may find a way.²⁸
16. And landmarks (too),²⁹ and by stars also men find their way.³⁰
17. Is then He who creates like one who creates not?³¹ Do you not then remember?
18. And if you would count the favours of Allah, you cannot reckon it.³² Verily Allah is Forgiving, Merciful.³³
19. And Allah knows that which you hide and that which you proclaim.³⁴
20. And those whom they invoke beside Allah created nothing, but were themselves created.³⁵

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾
يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾
وَمَا ذَرَأَا لَكُمُ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَكَّرُونَ ﴿١٣﴾
وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ كُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾
وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾
وَعَلِمَتْ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾
أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾
وَأَنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾
وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ﴿١٩﴾
وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

18. If man contemplates the gifts which are available to him as food and drink in daily life, he will recognise his Lord, who has created him and will realise that in reality He is his real benefactor.

Modern man uses his energy in trying to find out what vitamins are found in which food and how many calories it contains, but he does not care to discover who has granted him these gifts, and what should be his attitude towards this benefactor and how should he show his gratitude. If man does not use his intelligence for this purpose, then he remains merely an animal.

19. That is: They have been so fixed that they function to serve mankind and be useful to them.

For further explanation, please see Note No. 41, Surah Ibrahim.

20. Some benefits accruing from stars are obvious, e.g. their being decorative for the sky, which provides a pleasant sight for man, their rising and setting helps in calculating the time, they are a means of ascertaining the direction, and therefore, their help in the journeys in the desert or sea-travel is well-known. Allah knows better in what other ways they are being helpful to mankind.

21. If man uses his common sense, he cannot help realise that his Creator has not only spread His treasure of blessings and favours on the land but that He has also devised a gathering of stars and planets in the sky. When a man realises this fact, the path of guidance opens up before him.

22. Are not these things of diverse colours samples of the best art, and do not they provide any lesson for you? Those who have a mind to learn take lesson from the writings of the Great Artists on every leaf in the nature.

23. The ocean has also been made beneficial for mankind by the great might of the Almighty. Accordingly, the ocean provides food to mankind in the form of fishes.

24. That is: pearls, shells and other ornamental stones, taken out from the sea, are worn by women, which is also a great favour of Allah on mankind.

25. That is: By undertaking trade travels, you should meet your needs in a lawful way.

26. The three-fourth part of the earth is occupied by the sea. The planet earth is hanging in space, therefore, it may not be unlikely that like a ship, which becomes stable after the necessary ballast is placed in it, our earth might have been unstable in its earlier days and the ballast of mountains might have afforded the desired stability.

27. Means natural pathways.

28. That is: You may reach your destination.

29. That is: Such signs by seeing which the travelers may find their way and may reach their destination.

30. Stars are the means of finding direction, therefore, in the olden times in navigation help of stars is sought in finding the right directions.

31. When it is an inviolable reality that all gifts of nature are created by Allah, then His status has automatically become of God. Then those who have had no part or share in creation, but are themselves created by Him, how can they enjoy the status of God? To place the Creator and the created on par is most unreasonable and unjustifiable. The real waywardness of the polytheists is that they do not distinguish between the Creator and the created, and they associate the created ones with the Creator in His attributes, rights and authority. It may either be idolatry or hero-worship, all are the result of this false belief and practice.

32. It has been explained in Note No.43, Surah Ibrahim.

33. Allah is a great Forgiver, therefore, He is inviting you to appreciate His favours and turn towards His forgiveness, and He is Most Merciful, therefore, He wants that you should join the band of His slaves and come under the blissful shadow of His mercy.

34. This is a warning that if you deny the blessings of Allah then you should know that Allah knows all your hidden and proclaimed dealings and thoughts, and a day will surely dawn when He will place all these things before you.

35. Here particularly those gods of the polytheists are mentioned which were the historical personalities of the past, as is clear from the following ayah.

21. (They are) dead, not living. And they do not (even) know when they will be raised.³⁶

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

22. Your God is one God. But those who do not believe in the Hereafter, their hearts are confirmed deniers and they are proud.³⁷

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

23. Undoubtedly Allah knows what they keep hidden and what they proclaim. Verily, He does not like the proud.

لَا حَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُونَ وَمَا يُعْلِنُونَ
إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

24. And when they are asked: "What has your Lord sent down?" they say: "Fables of the ancient."³⁸

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَبُّكُمْ قَالَُوا أَسَاطِيرُ
الْأَوَّلِينَ ﴿٢٤﴾

25. So that they may bear their own full burden on the Day of Resurrection, with a part of the burdens of those whom they mislead without knowledge.³⁹ Lo! Evil is that which they bear.

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بِغَيْرِ عِلْمٍ أَلِيسَاءَ مَا
يَزْمُونَ ﴿٢٥﴾

26. Those who had gone before them had also plotted, so Allah struck at the foundation of their edifice, then the roof fell down on them from above them,⁴⁰ and the punishment came to them they knew not from where.

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى
اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَعَ عَلَيْهِمُ السَّقْفُ مِنْ
فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

27. Then on the Day of Resurrection He will disgrace them and will say: "Where are My partners, about whom you created disputes?"⁴¹ (At that time) those who have been given knowledge⁴² will Say: "Verily, this day disgrace and evil are for the disbelievers."

ثُمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ
كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ
الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾

28. "Whom the angels cause to die while they are wronging their own selves."^{43, 44} Then they plead beseechingly: "We were not doing any wrong." Nay! Verily Allah is the Knower of what you were doing.⁴⁵

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ خَالِيَةً أَنْفُسِهِمْ قَالُوا السَّلَامَ
مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. So enter the gates of Hell, to dwell therein for ever⁴⁶ (What an evil place indeed is the abode of the proud!

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ
مَثْوًى لِلْمُتَكَبِّرِينَ ﴿٢٩﴾

36. Means those personalities of the past whom the polytheists used to invoke for meeting their needs. They used to pray to them, appeal to them for help, and considered them interceders with Allah on their behalf. Here their false belief is refuted by saying that first of all they are not alive to hear your appeals for help, for they have long past left this world. As for their spirits in the world of Barzakh, they do not even know when the Day of Resurrection will occur and when they will be raised for living again. When these spirits do not know their own condition and future, how can they be able to meet your needs and come to your rescue? For being able to meet the needs of others, first of all it is necessary to have the knowledge of the Unseen so that the condition of everyone may be known and his call for help may be heard. This is the specific attribute of Allah and there is no sharer or associate in this attribute.

To consider persons who are dead as alive and present and able to see everything like Allah is quite senseless and there is no argument in its favour, and this is the root cause of polytheism.

The polytheists of Arabia had no belief in the life after death, but the spirits of some past personages in whom they believed were believed to be having some say in the divine management, that they were in a position to go to their help, they could influence their luck, they could intercede with Allah in their behalf, and through their agency, they could attain Allah's nearness, and therefore, there was nothing wrong in invoking them for meeting their needs. But Qur'an has declared their entire concept as false and polytheistic.

Generally the commentators have considered this ayah to be applicable to the idols, but the wording of the ayah does not conform to their interpretation, particularly the portion that states that they do not even know when they will be raised. In this connection obviously only human beings can be the right subject meant and there should be no difficulty in accepting this view.

37. It is an obvious fact that God is one, but since belief in monotheism necessitates belief in the Hereafter, those who want to lead an unbridled life in the world are not prepared to accept that belief and as a result of false belief they consider bowing before the truth an act below their

dignity.

38. In the Qur'an chronicles of the past nations providing lessons for thought and the events of struggle between the truth and falsehood have been narrated. It had disturbed the mental peace of the people who used to ask their chiefs and leaders as to what kind of writing was Qur'an. They used to reply unhesitatingly that it was a book of fables of the ancient people, and nothing real.

39. That is: These chiefs and leaders who are misleading the people will not only be bearing their own burdens of sins undiminished but will also have to bear the burdens of sins of those whom they had misled. In a hadith, the Prophet (Sallalahu Alaihi Wa Sallam) has stated :

ومن دعا الى ضلالة كان عليه من الاثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئاً. (مسلم)

"And he who invited (others) towards misguidance, on him there will be the burden of sins in the same way as it will be on those who followed him, without there being any diminishing in their sins." -(Muslim)

and 'without knowledge' means whatever they say about God and religion is merely a talk of ignorance. The light of knowledge of truth is not available to them. It is obvious that about God only what He Himself has disclosed can be said to be based on knowledge, and not what man says about God from his own imagination; and the method of Allah's disclosing knowledge is what he sends down as revelation to His chosen prophets, which is a special means of knowledge. Therefore, the things which are received through the agency of prophets is based on solid knowledge.

It is thus revealed that all polytheistic philosophies and unbelieving theories, in however alluring and academic colour they may be presented, are absolutely based on ignorance, they have no relation with reality.

40. That is: There were quite a few nations in the past who had plotted and schemed against their prophets, but the prophets' call to Truth shook the foundations of the order established by them on the basis of unbelief and polytheism, and when Allah's judgment came, this order was uprooted from its very foundation, and the establishers of

the order met with the worst destruction. For their disbelief and polytheism the resultant punishment took such a form that the edifices constructed by them became their own graves, e.g. the earthquake shook the foundations of their dwellings from underneath and then the roof along with the entire building collapsed on them from the above.

41. That is: Those whom you associated with Me in My godhood—about whom you had invented all kinds of stories and indulged in lengthy disputes and discussion, where have they disappeared?

42. That is: Those whom knowledge was given in the world, in other words those who had derived benefit from that knowledge whose original source was the divine revelation, will feel, on seeing this condition of the polytheists in the divine court on the Day of Judgment, that the same fate, which was intimated by the divine revelation, awaits the polytheists. They will, therefore, loudly claim that today the disbelievers will meet their evil end, which they deserved.

The ayah also reveals how Allah will honour the people with knowledge on the Day of Judgment.

43. This is a description from Allah about what

kind of punishment the disbelievers will receive as stated above, but it is also shown that they are seized by the divine punishment from the very moment their souls depart from their bodies.

44. That is: By disbelieving and indulging in polytheism and rebellion against God they are wronging themselves, because they suppress the voice of their own conscience which only recognises monotheism. It results in not only the stoppage of the development of their self but also in its diminution.

45. That is: On seeing the angels of death, the intoxication of their pride goes away, and they adopt the attitude of acceptance and submission, stopping all disputes. At that time they are so much frightened that they deny all their misdeeds. But the angels belie their assertions and tell them that Allah is not unaware of their misdeeds and there is no chance for them to escape by telling lies.

46. The angels of death inform the idolaters and polytheists at the time of their death that on the Day of Resurrection they are to enter the Hell and to abide therein for ever.

This process starts from the beginning of the border of death, i.e. in the world of Barzakh, which in the hadith has been termed as the grave.



And the polytheists say: "Had Allah willed, we would not have worshipped anything beside Him, neither we nor our forefathers, nor would we have declared anything forbidden without (command from) Him." Such was the way in which those who passed before them⁵⁴ had acted. Then what responsibility is on the messengers save clear conveyance of the message? (Al-Quran)

30. And when those who fear Allah are asked: "What has your Lord sent down?" They say: "The best thing." For those who performed good deeds in the world, there is good (reward),⁴⁷ and the dwelling in the Hereafter will indeed be better. How excellent is the abode of those who fear Allah!

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

31. Gardens of Eden (perpetuity) which they will enter, underneath which rivers flow, wherein they will have whatever they like.⁴⁸ Thus will Allah repay those who fear Him.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾

32. Those whom the angels cause to die while they are in a clean state,⁴⁹ they say: "Peace be on you: Enter the Paradise in repayment of what you did."⁵⁰

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

33. Are they (disbelievers) waiting for the angels⁵¹ to come down or for the deliverance of the judgement of your Lord?⁵² Those who have gone before them had done likewise. Allah did not wrong them, but they wronged themselves.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَبِأَعْيُنِهِمْ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

34. So that the evil which they did recoiled upon them, and that at which they mocked encompassed them.⁵³

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

35. And the polytheists say: "Had Allah willed, we would not have worshipped anything beside Him, neither we nor our forefathers, nor would we have declared anything forbidden without (command from) Him." Such was the way in which those who passed before them⁵⁴ had acted. Then what responsibility is on the messengers save clear conveyance of the message?

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَزَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

36. And verily We have sent in every nation a messenger (with the message): Worship Allah and shun Taghut (Idols).⁵⁵ Then some of them (there were) whom Allah guided, and some of them (there were) who were destined to go astray.⁵⁶ So travel in the land and see what was the fate of the deniers.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فسيروا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

47. The good reward which the righteous people get in this world itself is: clean earning, clean life, peace of mind, sweetness of faith, true honour and real greatness.

48. The real suffering of man is that what he wants he does not always get, and it is impossible in this world that man may always get everything that he wants; not even the greatest king in this world could get his every wish fulfilled. If it were so, this world would become Paradise. But Allah has not created this world for this purpose, and therefore, it would be absolutely wrong for any person to expect the fulfillment of his every wish. For this purpose He has created Paradise in the next world, the very definition of which is that every wish of the entrants therein will be fulfilled and their every want will be met. It is the last word for the most desirable and the most desired thing.

49. In the condition in which their selves are completely free from any contamination of polytheism, disbelief, pride and sinning.

50. Truly pious people, who have fear of God always in their heart, are given the glad tidings of Paradise by the angels at the very time of their death.

51. That is: The angels of death.

52. That is: Punishment.

53. That is: The punishment, which they mocked at, finally encompassed them and they were exterminated by it.

54. These are mere excuses for avoiding the responsibility of accepting the truth. Such excuses and such arguments were also proffered by some nations in the past. The shifting of responsibility of their own waywardness and wrong-doing on to Allah is the work of those who are not at all serious or sober.

55. Here Taghut means idols, and they have been termed "Taghut" because man on worshipping them turns a rebel against God, as if the idols are the manifestation and source of rebel-

lion and transgression. And shunning taghut means to shun worshipping idols. Accordingly in the Quran at another place it is stated:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَا بُرَّاءٌ إِلَى اللَّهِ لَهُمُ الْبُشْرَى - (سوره زمر آیت نمبر: ۱۷)

"Those who shunned taghut lest they should worship them and turn to Allah (in repentance), for them there are glad tidings."

— (Az-Zumar — 17).

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ - (سوره حج: ۳۰)

"So shun the filth of idols..."

— (Al-Hajj — 30).

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ - (سوره ابراهيم: ۳۵)

"(Ibrahim prayed): Preserve me and my sons from worshipping idols." — (Ibrahim — 35).

The verse means that every messenger from Allah had been preaching to his nations to shun idolatry, which has been a great means of rebellion against God, and the dawah of every messenger had been that his followers should worship Allah and only Allah.

It may be noted that the word taghut is applicable to Satan and to the false gods, to the rebel human leaders and chiefs, and also to those who legislate against the divine law, and those rulers who give judgments according to their own self-made laws as against the divine laws. But every applicability has its occasion, and here the particular reference to context is the argument for its applicability to shunning idolatry. For further explanation of taghut, please see Surah Baqarah, Note No.418, Surah Nisa, Note No.118, and No. 143, and also Surah Maidah, Note No.180.

56. As a result of the message of truth of these prophets one group of people, by the grace of God, was blessed with guidance, and another group, on account of its obstinacy, was deprived of guidance, and was destined to go astray.



37. And if you keenly desire that they be rightly guided, Allah will not guide those whom He misleads,⁵⁷ and they shall have no helpers.

إِنْ تَخْرُصْ عَلَىٰ هُدًىٰ مِنْهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي
مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾

38. And they solemnly swear by Allah that Allah will not raise the dead to life. Nay, it is a promise (binding) upon Him in truth, but most men do not know.⁵⁸

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ
بَلَىٰ وَعْدٌ عَلَيْهِ حَقٌّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾

39. So that He may manifest to them that in which they differ, and that those who disbelieved may know that they were liars.⁵⁹

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا
أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

40. Our word for a thing when We intend it, We merely say for it: Be! and it is.⁶⁰

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

41. And those who migrated for the cause of Allah after they had been oppressed,⁶¹ verily We will give them good place⁶² in the world, and surely the reward of the Hereafter is greater, if they but knew it;⁶³

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا
ظَلَمُوا النَّبِيِّينَ فِي الدُّنْيَا حَسَنَةٌ وَلَاجَرُ
الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

42. Those who were patient and put their trust in their Lord.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

43. And we did not send (as Our messengers) before you other than men to whom We sent revelations.⁶⁴ If you do not know, then ask the people of the Remembrance (Book).⁶⁵

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَلُوا أَهْلَ
الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

44. With clear signs and scriptures (were these messengers sent). And (O Prophet!) We have revealed to you Remembrance that you may explain to the people what has been revealed for them,⁶⁶ and so that they may ponder.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

45. Are those, who plot evil, fearless that Allah will not sink them into the earth or the punishment will not fall upon them, from where they do not know?

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

46. Or that He will not seize them while they are moving about; for which there is no escape for them;

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

57. That is: Those on whom Allah's law of straying is made applicable, for them the path for guidance will never be opened, however keenly you may desire it.

58. This is a sure and definite promise of Allah that he will revive all mankind that had been dead on the Day of Resurrection, so that the judgment for the reward or punishment, as the case may be, be given. But many people are unaware of this promise, that is why they confidently deny it. But their ignorance will not change the reality. The revival of the dead on the Day of Resurrection will certainly take place, whether one may believe it or not.

59. As differences concerning God and religion have cropped up between different groups of men, and as varied and diverse practices have become rampant, it has become necessary that all should be raised to life again and gathered at one place and the reality may be unveiled before them; those who have been denying the reality, their lie and falsehood be substantially proved so that they may taste the bitter fruits of their straying. This is the obvious demand of justice and fairplay, therefore, the news about revival is not unreasonable, but it is absolutely reasonable.

60. This is the answer to the doubt of the deniers as to how it is possible to raise to life such a countless number of people. The answer is that when Allah wills something, he has not to do anything, He merely commands "Be !" and the thing comes into existence. For such an Almighty Being, reviving of the mankind is not at all difficult.

The fact is that man is very narrow-minded. He measures Allah's might by his own parameters, and considers only what exists as possible. He is not prepared to accept the possibility of existence of a non-present thing, even though the intimation of its coming into existence is being given by the Creator of the Universe.

61. Refers to them migration to Abyssinia (Ethiopia), which took place in the fifth year of the prophethood. Those Arabs who had embraced Islam in Makkah were being persecuted in various ways by the idolaters, who were not prepared to allow freedom of conscience and religion to the Muslims. Having been compelled by brutal oppression and in order to preserve

their faith a number of Muslims migrated to Ethiopia. The first caravan comprised of fifteen persons, including four ladies. Subsequently their number reached to eighty three.

Among the fortunate who received this blessing of migrating to Abyssinia, were Uthman (R), his wife Ruqaiyya (R), daughter of the Prophet, Zubair bin Al-Awam (R), Abdur Rehman bin Auf (R), Hatib bin A'mar (R), Abdullah bin Masood (R), and Jaffer (R). (Details of this event are given in the book 'Seerat Ibn Hisham, Vol.I, pages 343 to 364).

62. This promise of Allah in favour of the muhajireen (migrators) was fulfilled, as the king of Abyssinia, who was a believer in Christ, permitted them to stay in his country in peace, and the leaders of the polytheists who had gone there from Makkah to prejudice the king against them had to return disappointed. Not only this, the king himself embraced Islam.

Subsequently when the Prophet (S.A. W.) migrated to Madina, these muhajireen also migrated from Abyssinia to Madina. This was their second migration (hijrat). Allah provided for the muhajireen such honour and position in Madina that nobody could even imagine.

63. That is: If these migrators would come to know what rewards await them, all their troubles and miseries would disappear.

64. In the text the word 'rijalan' is used, which means 'man' which shows that from among the humans only males have been sent as divine messengers.

65. Means the people of the Book, on whom the remembrance from God had been sent down. Whatever portion of this remembrance today exists in their Books, is sufficient to prove that all the messengers that were sent by Allah were men. Never was an angel sent direct to a nation as a divine messenger. This is an obvious historical fact, and if anyone is unaware of it, then he can satisfy himself by asking people of the Book about this.

It is to be noted that the people of the Book admitted that the divine messengers were all humans, e.g. Prophet Moosa and Prophet Eesa, both were men. In the Bible events of their childhood are also narrated. Therefore, Qur'an invited the attention of the polytheists, who were the de-

niers of Muhammad's (Sallal Lahu Alaihi Wa Sallam) prophethood to a fact which was universally accepted and could be confirmed by the people of the Book.

It is also learnt as a corollary that giving reference of the earlier divine Scriptures in cases where they support and confirm the statements of Qur'an is not improper.

Some people have tried to prove that following the different schools of Fiqh is in order by referring to the Quranic statement 'Ask the people of the Remembrance (Book)', although this ayah has no relation with the following of any person or any school of Fiqh. Qur'an had stated to ask the people of the Remembrance in connection with an accepted reality which is clear by a reference to context, so that the doubt held by the deniers should be removed. But the followers of the different schools of Fiqh try to take this verse as a proof in following personal direction of the Faqih in inferential problems, when in inferences there is a possibility of error, and after all they are not unanimously accepted truths. Besides Qur'an has stated that the query should be made to the people of the Remembrance without any specification, that

is, it is not necessary that the person should be a certified or a degree-holder learned man (Aalim), but a person with knowledge will serve the purpose.

66. That is: Whatever Allah has revealed to you, explain the same with clarity to your people. Further in Ayah No.64 also similar directions have been given to the prophet (peace be upon him):

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ
لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ط (نحل: ٦٤)

"And We have revealed the Book to you only that you may explain to them that wherein they differ .." — (An-Nahl—64).

Therefore, the manner in which the Prophet (Sallal Lahu Alaihi Wa Sallam) explained clearly the verses of the Qur'an, its teachings, and its commands and the way in which he opened its hidden wisdom are the most reliable explanation, interpretation and commentary (tafseer) of the Qur'an, and for us the means of knowing them are the authentic ahadith (traditions).



And they allot a portion of what We have given them to what (gods) they know not. By Allah! You will surely be asked concerning all that you invent; And they assign to Allah daughters – Immaculate is He! – and to themselves what they desire; (Al-Quran)

47. Or that He will not seize them while they are fear-stricken?⁶⁷ Verily your Lord is Compassionate, Most Merciful.⁶⁸

أَوَيَأْخُذُهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٣٧﴾

48. Do they not see that every object that Allah created casts its shadow right and left,⁶⁹ prostrating itself before Allah, and they are all humble?⁷⁰

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَتَّقُوا الظِّلَّ عَنْ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ ذَاخِرُونَ ﴿٣٨﴾

49. And before Allah prostrate themselves whatever is in the heavens and whatever is on the earth of living creatures, and the angels (also),⁷¹ and they are not proud.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْكَرُونَ ﴿٣٩﴾

50. They fear their Lord above them, and do what they are bidden.⁷²

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٤٠﴾

51. And Allah said: "Take not two gods. There is only One God.⁷³ So fear Me only."

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ

إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَأَيُّ الْفَرِيقَيْنِ

52. To Him alone belongs whatever is in the heavens and the earth and devotional obedience⁷⁴ is essentially His for ever. Will you then fear any other than Allah.

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ

وَإِصْبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٤١﴾

53. Whatever blessing you enjoy, it is from Allah. Then, when misfortune touches you, to Him you cry for help.⁷⁵

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَبِمَنْ أَلَّهِ ثُمَّ إِذَا مَسَّكُمُ الضَّرْفُ فَأَلَيْهِ تَجَرُّونَ ﴿٤٢﴾

54. Afterwards, when He rids you of the misfortune, a group⁷⁶ of you attribute partners to their Lord.⁷⁷

ثُمَّ إِذَا كُشِفَ الضَّرْعُ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٤٣﴾

55. So as to deny what We have given them. Then enjoy, for soon will you come to know.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمْتَعُوا قَلِيلًا فَيَسْأَلُكُمْ عَنْهُمْ تَعْلَمُونَ ﴿٤٤﴾

56. And they allot a portion of what We have given them to what (gods) they know not. By Allah! You will surely be asked concerning all that you invent;⁷⁸

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ

لَسْئَلُنَّ عَنْهَا كُنْتُمْ تَفَرِّوْنَ ﴿٤٥﴾

57. And they assign to Allah daughters – Immaculate is He! – and to themselves what they desire;⁷⁹

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٤٦﴾

67. That is: They may be already in a state of terror and then they are suddenly seized by the punishment from God, and they are made to taste catastrophe after catastrophe. After a few years of the revelation of these ayat, the infidels of Makkah had to face such kind of conditions. The Battle of Badr created a state of fear, in which the swords of Muslims fell on them like a divine scourge.

68. Allah is Compassionate and Most Merciful, that is why He does not hurry in meting out punishment, but gives respite so that you may reform and become deserving of His mercy.

69. It is a common thing of observation that everything casts its shadow on the earth. The falling of the shadow on the ground is the proof of the fact that every object is tied in the law of God, and it cannot prevent its shadow from falling on the ground, and falling of the shadow on the ground is the sign that it is prostrating itself before God. The shadow falls on the opposite side of the sun. If the sun is in the east, then the object's shadow will fall on the west side, and if the sun is in the west, then the shadow will fall in the east side. It means that the shadow does not prostrate itself before the sun but before its Lord. The case of the infidel is strange. He refuses to bow down before Allah, but the shadow cast by him prostrates itself before Him. If he ponders over this matter, he will at once accept monotheism and bow down before Allah.

70. That is: There is no one big before the Creator. All the creatures are low and humble before Him. Where is then the question of anybody else being god and he being worshipped?

71. In the foregoing verse mention was made of the falling of the shadow which was a thing of common observation. In this verse, the reality of every living thing prostrating itself before Allah is being intimated, that is it bows down before Him and whatever form of bowing down that Allah has fixed for a particular kind of creature it bows down in that form.

This ayah also reveals that there are living creatures not only on the earth but also in the heavens.

72. Here four attributes of the angels have been mentioned. First: that they prostrate themselves before Allah alone. Second: They do not brag and are not proud, and do not transgress. Third: They

fear their Lord, with this conviction that He is ever present above them. And fourth: That they are obedient and they do whatever they are bidden by Him to do. When this is the case of the angels, then what is the reason of associating them with God? If this is not abject ignorance, then what is? This is an ayat-i-sajdah, on reciting which it is necessary to perform a sajdah.

73. This has been a constant command of Allah and He has preserved it completely in the Qur'an.

The belief of more than one god is false from every aspect, though any person may be believing in dualism, or any person in trinity or any person may have invented umpteen number of gods—all these inventions are the example of ignorance and folly.

The concept of dualism (two gods) is particularly found among the Parsis (Zoroastrians). They have Yazdan as their god of good and Ahrman as their god of evil. The struggle between the good and the evil in the world has been philosophically interpreted by them in this way that the god of good is separate and the god of evil is separate, as if there is a constant struggle between the two gods and man is unaccountably being hit in their crossfire. When these two gods have not stopped their fighting as yet, how can then man be free from fighting in the world? This concept brings to fore the weakness of both the gods, for neither of the gods is powerful enough to subdue the other one, and therefore, nothing then remains for man except disappointment. What a poor concept of god that can be found in a religion! Immaculate is He and above what they say, Exalted and Great! (For further explanation, please see Note No.3 Surah Al-An'am).

74. In the text the word used is 'Ad-Deen', which here means obedience with the full sincerity of heart, and 'Wasib' used here means essential and permanent. It means that the essential and consistent obedience is our obligation to Allah. This obedience is neither temporary, casual nor dependent on anybody's choice, but as a slave of Allah man's relation with Him must be of this nature only, and it must be from the bottom of his heart, and not merely a formal, ceremonial or mechanical following of the rule.

75. Please see Note No.71, Surah Al-Ana'm.

76. That is: A group of mankind.

77. When Allah removes your misfortune, then instead of acknowledging Allah's obligation, you acknowledge some one else's saying that you were relieved by favours from such and such a person, etc.

The polytheists consider it to be the favour of some gods or goddesses, and among Muslims, those who indulge in polytheistic practices, think that it was due to the favour from 'Aulia' (Saints) or 'peers', they offer 'nazr' and 'niaz' in their names. This kind of polytheism among the Muslims was not found in the first century of Islam. This was invented later on, and now it has become so common that a large number of the present day Muslims do not consider it polytheism at all. If only they could see their faces in the mirror of

these ayat!

78. For associating others as partners in Allah's godhood, they have absolutely no proof. Even then they consider them as Allah's associates and allot a portion of their income for spending in the presents and offerings (nazr-o-niaz) to these associates.

(See Note No.247 Surah Al-Ana'm).

79. The Arab idolaters used to consider angels as the daughters of Allah, which was a baseless assumption. To have daughters was a disgraceful thing for them, as they liked to have only sons and having a daughter was thought to be a disgraceful situation. Thus they had set a lower standard for Allah than what standard they had set for themselves. This evil mentality of theirs is reproached here.



And Allah sent down water from the sky and with that revived the earth after her death. Verily in that there is a sign for the people who listen. And verily in the cattle there is a lesson for you. We give you to drink of what is in their bellies, from between the refuse and the blood, pure milk, a pleasant beverage for those who drink it. (Al-Quran)

58. When the good tidings of the birth of a female is given to one of them, his face grows dark and he is stricken by inward gloom.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. He hides himself from the people because of the evil of what tidings he has been given, (asking himself): Should he keep her with disgrace or bury here under the dust?⁸⁰ Lo! How evil is their judgment!

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلْأَسَاءُ مَا يَحْكُمُونَ ﴿٥٩﴾

60. For those who do not believe in the Hereafter is an evil example,⁸¹ and for Allah are the sublime attributes.⁸² He is the Mighty, the Wise.

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

61. If Allah were to bring to book mankind (immediately) for their wrong-doing, no living creature⁸³ would have been left by Him, but He gives them respite to an appointed day, and when their time comes they cannot put it off an hour, nor can they advance (it).⁸⁴

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. And they assign to Allah what they do not like (for themselves),⁸⁵ and their tongues claim falsely that good reward awaits them.⁸⁶ Without doubt, for them is the Fire and they will be left therein.⁸⁷

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَآ جِزْمَ أَنَّ لَهُمُ النَّارَ أَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

63. By Allah,⁸⁸ We verily sent messengers before you to other nations, but Satan made their misdeeds seem fair to them. So he is their patron today,⁸⁹ and for them is painful punishment.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ قَوْمٌ لِيٍّ ﴿٦٣﴾

64. And we have revealed the Book to you only so that you may explain⁹⁰ to them in which they differ, and it is a guidance and mercy for people who believe.

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا تِبْيَانًا لِّمَا فِيهِ خِلَافٌ وَلَهُمْ فِيهِ يَهْتَدُونَ ﴿٦٤﴾

65. And Allah sent down water from the sky and with that revived the earth after her death.⁹¹ Verily in that there is a sign⁹² for the people who listen.⁹³

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

66. And verily in the cattle there is a lesson for you.⁹⁴ We give you to drink of what is in their bellies, from between the refuse and the blood, pure milk, a pleasant beverage for those who drink it.⁹⁵

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لِّتُنْقِذُوا بِمَوَاقٍ مِنْ بَيْنِ قَرْنٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

80. The Arabs followed the tribal system, in which security and defence had special importance. This aspect was strong in their thinking that birth of daughters was unwelcome for them. The mentality of the society was so corrupt that it considered the birth of a daughter as something to be abhorred to such an extent that whenever a man received the news that a daughter was born to him, his face used to darken with sorrow and he used to be overtaken by gloom. If he brought her up, he did so thinking it to be a disgrace, or to avoid this he used to bury her alive. The image of this brutal practice of the Arabs is drawn in these ayat, so that they may realize how wrong is their mentality!

81. That is: Those who have no belief in the Hereafter do essentially develop in themselves bad attributes, e.g. false beliefs, evil intentions, tendency to show off, jealousy and rancour, ill gotten earnings, usurping other's rights, wasteful spending, wrong doing and excesses etc. Therefore, they deserve to be compared with bad examples so that their condition may become clear to them. Accordingly in the Qur'an their belief of making someone other than Allah their master and controller has been likened to the weakest house, that of a spider (Surah Ankaboot - 41), they have been compared to blind and deaf persons (Surah Hood, 240), they are said to be like animals, which do not understand a thing. (Surah A'raf, -179).

82. For Allah no simile can be considered proper which would reflect any kind of defect or weakness attributable to Him. His attributes are excellent and sublime, therefore, about Him only what may express His grandeur and excellence can be stated.

To say that the angels are Allah's daughters is to attribute to God something which is very much below His dignity. Similarly to consider Allah like worldly kings, to say that people cannot present their needs before Him and that is necessary to obtain some 'Wasila' or agency for this purpose, is nothing else but inventing false and improper examples for God.

83. Here living creature means man, as is clear from the wording of the ayah: 'No living creature would have been left by Him'.

84. Everybody has a time of respite till his death, and for the nations it is till their destruction.

85. It is a hint at their assigning daughters to Allah and desiring sons for themselves.

86. In spite of these polytheistic beliefs and evil acts they assert that all is well for them, that the good things of the world available to them because of these invented partners (of Allah), and if at all the trouble of the Hereafter occurs, these partners (angels) will intercede on their behalf and obtain their salvation.

87. That is: They are dreaming of receiving good rewards, though Hell is going to be essentially their permanent abode, and they will be left therein in such a way that they will never get relief.

88. Here Allah swears by His own self. What can be more trustworthy and definite than this!

89. In this verse the Prophet (S.A.W.) is comforted that before him many messengers were sent to various peoples, but they did not listen to them and became a prey to the deception of Satan, and his nation (Arabs) have also made him their friend and patron.

90. Great differences exist among the peoples about God and religion. To clarify these differences, Allah revealed the holy Qur'an to Prophet Muhammad (Sallalahu Alaihi Wa Sallam). After this there does not remain any reason for the people to have differences in these basic matters. If despite this people stick to their differences, then they themselves will be responsible for their acts.

91. That is: After a few showers of rain the dry land became green and verdant.

92. Sign of the fact that the God who can revive the dead land to life can also revive dead persons to life on the Day of Resurrection. For further explanation see Surah Baqarah, Note No.197.

93. That is: Those who listen with sincerity to understand and follow.

94. Lesson of Tawheed (monotheism), or Allah's Lordship, of His perfect excellence and might.

95. That is: In the bellies of the cattle where dung and blood are produced, there pure milk is also produced. This milk does not contain even the slightest portion of these two filthy things, and man finds the taste of milk pleasant and palatable. In other words Allah has created for man innumerable mobile factories, in which a very high kind of beverage is produced, which is tasty and also health-giving.

67. And of the fruits of the date-palm and grapes, from which you derive intoxicating drink, and also good (nourishing) food.⁹⁶ Surely, in that is a sign for the people who understand.⁹⁷

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا
حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٩٦﴾

68. And your Lord inspired the bee, saying: Build your homes in the mountains, in the trees, and in (the roofs) that they raise high;⁹⁸

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٩٨﴾

69. Then eat of all fruits,⁹⁹ and follow the ways of your Lord made smooth¹⁰⁰ (for you). From their bellies comes out a beverage of varied colours,¹⁰¹ in which there is healing for mankind.¹⁰² Surely, there is a sign for the people who reflect.¹⁰³

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ مِنْ
بُطُونِهِنَّ شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ
لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٩٩﴾

70. And Allah created you, then causes you to die, and some one of you is caused to reach the abject old age, so that he may not know after having had knowledge, Verily Allah is Knower, Powerful.¹⁰⁴

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ
الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿١٠٠﴾

71. And Allah has favoured some of you above others in provision. Then those who are more favoured will not share equally with their slaves their (excess) provision.¹⁰⁵ Do they then deny the grace of Allah?¹⁰⁶

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ
فُضِّلُوا بِرَأْسِي رَزَقَهُمْ عَلَىٰ مِثْلِكِ أَيَّامِهِمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعَمَةٍ
اللَّهُ يَجْحَدُونَ ﴿١٠١﴾

72. And Allah has provided you wives from among yourselves,¹⁰⁷ from your wives sons and grandsons, and has provided you with clean food. Do they then believe in falsehood and do they deny the favours of Allah?¹⁰⁸

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿١٠٢﴾

73. And they worship beside Allah what cannot give them any food from the heavens and the earth, it is not at all in their power.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ
السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿١٠٣﴾

74. Do not then coin similitudes for Allah. Verily He knows and you know not.¹⁰⁹

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٠٤﴾

75. Allah gives an example:¹¹⁰ There is a slave, who has control of nothing, and there is one on whom We have bestowed a good provision from Us, and he spends therefrom secretly and openly. Are these two equal?¹¹¹ Praise is for Allah (alone), but most of them do not know.¹¹²

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ
رَزَقْنَاهُ مِنْ أَرْحَامِنَا حَسَنًا فَهُوَ يَنْفِقُ مِنْهُ سِرًّا وَجَهْرًا
هَلْ يَسْتَوِي أَحَبَدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٥﴾

96. The fruits obtained from the date-palm trees and the grape-creepers are the blissful gifts from Allah, but people misuse these fruits by distilling wines from them. The wording of the ayah that you derive intoxicating drinks and also good (nourishing) food from them is a clear pointer of the fact that intoxicating drink (food) is not good and nourishing.

Although the definite command about forbidding the drinking of wine was revealed subsequently (Surah Baqarah, ayah No.219, and Surah Maidah No.91), but much before this revelation, by the ayah under reference a clear hint of its not being a clean beverage is given.

It is not correct to think that wine was considered lawful in the earlier Shariahs (religions). Since drinking of wine according to Qur'an is a filthy and Satanic act, and Allah's shariah cannot permit such things being considered lawful. In the Bible's Book of Isaiah and Examples, wine is declared undesirable:

"Woe to those who are heroes at drinking wine, and valiant men in mixing strong drink," (Isaiah 5:22)

"Be not among winebibbers, or among glutinous eaters of meat;" (Proverbs 23: 20)

"Wine is a mocker, strong drink a brawler and whoever is led astray by it is not wise." (Proverbs 20 : 1)

97. If man uses his common sense, he cannot fail to feel that his Lord is a great benefactor, who has created for him such excellent things, and when such a feeling is created in his heart, he will accept the tawheed (monotheism) to which Qur'an is inviting him.

98. Allah caused the bee to build its hive in high places, and to prepare honey by drinking the nectar from the flowers and the fruits. The kind of work that the bee performs is really mind-boggling. In the hive she makes hexagonal compartments, whose angles are so identical and correct that it seems that some expert has made them with precision instruments. Then the bees perform their work of storing the honey collectively in the most orderly and systematic way. This craftsmanship of the bee is the result of inspiration from its Lord. The inspiration which it directly gets from Allah has been termed as "Wahi".

99. In the text the word used is 'thamarat'

(fruits), which is commonly used for fruits, flowers and produce. The bee sucks the juices from various fruits and flowers. This nectar is stored in a bag in its belly and is converted into honey, which it spits out and stores in the hive. The distance covered by the number of rounds it has to undertake to prepare and store one pound of honey is equal to three times' rotation round the earth (vide Honey by Eva Crane, Director, Bee Research Association, Page 4).

100. 'Ways of Lord made smooth for the bee' means those methods by adopting which making of honey has been made easy for the bee. Every drop of honey which it prepares and stores requires it to go through very tiresome and difficult stages, but all these stages have been made so easy by its Lord that it is constantly busy in its work and goes to distant places in search of flowers and returns to its hive without losing its way. It sucks nectar from the fruits when their skin or rind has become soft or has split.

101. Honey has different colours, red, white, yellow. The honey varies in colour, taste and medical properties according to the kinds of flowers and fruits from which the bees suck the nectar.

102. Apart from being a tasty and useful food, honey is also a remedial prescription for various diseases. From ancient times people have been using it as a remedy. Honey is also a good preservative, because bacteria cannot survive in it, therefore, it is freely used in Unani medicine. According to modern research it has various kinds of vitamins and minerals. In other words honey is also a good tonic.

103. Sign of the fact that by setting the bee to produce this beverage or diverse qualities and full of useful uses, He has provided for man a blissful gift, which expresses His Lordship and Greatness.

104. The abject old age in life means very old age, when man's energies fail and some people reach such a stage that they are not aware of what they are doing. Their memory also becomes weak. At another place in Quran it is stated:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ

قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ط (سورة روم: ٥٤)

"Allah is He who shaped you out of weakness, then after weakness gave strength, then

after strength gave weakness and grey hair .
(Surah Ar-Room -54).

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ - (سوره یس - ۶۸)

"He whom We bring to old age, We turn him upside down in the world." (Ya Seen -68).

Thus the physical downfall of man which occurs naturally is sufficient to open his eyes. The failure of the powers, one after another, after having enjoyed full strength, is the proof of the fact that man has no power over his own strength or weakness that he may feel proud. All the powers that he enjoys are given by his Creator. He takes them away whenever He wills. In reality the Being who knows everything and is Mighty is Allah only.

105. It is a fact that all persons are not equal in the matter of their earnings and the comforts of the world available to them. Some have all the luxuries and some have very little to eat. And so far as the slaves are concerned, their rights apart, it is an accepted principle that slaves do not share the property of their master and cannot enjoy equal status. If that were to be so, then a slave would not have remained a slave. Therefore, when a man does not permit a slave to enjoy the status of a partner in his property, then how does he allow Allah's slaves to be partners in His godhood? How does man allow this to be attributed to God which he does not like for himself?

It should be noted that this example is given merely to clarify the wrong mentality of those who assign partners to Allah. It is similar to criticising their practice of declaring angels to be the daughters of Allah. It was then remarked that they had chosen sons for themselves but for Allah they assign daughters. The idea is to bring into focus the corruption in their mentality and falsehood of their belief, and not to give a certificate of approval for men to consider daughters as objectionable things. Here also the example of the slaves is given taking into consideration their basic status and not to deal with the problem of treating them. Therefore, the discussion should not be carried over to irrelevant fields. Some people have brought in economic philosophy in this connection, which is quite irrelevant here.

106. That is: When they properly understand

the relation between a master and his slave, then how can they attribute the favours bestowed by God to have been bestowed by His slaves? Are God's slaves and His creatures partners in His godhood and property? If not, and surely not, then on receiving any bounty and worldly comforts man should be thankful to God alone. But those who assign partners to Allah, on receiving good things of life do not thank God, but thank His slaves and His creatures that they received those worldly goodies by their favours.

This was about the practice of the polytheists. But in the present day same is the case of the 'bidat-loving' Muslims. Whenever anyone of them gets a son or some wealth, etc., he considers it as the grace of Khwaja Gharib Nawaz and 'Piran-i-Pir' etc. and as a mark of gratitude offers 'niaz' and presents in their name. In spite of these polytheistic activities these people think that their belief in tawheed is not at all affected. Would that they consider the teachings of Qur'an sincerely!

107. That is: For you wives are not provided from any other species but from your own species, from human beings so that you may be able to have relations of love and kindness with them.

108. Their case is very strange. They reap the benefits from the favours granted by Allah, but they are grateful to others.

It should be noted that the polytheists of Makkah do not deny that these blessings and worldly good have been created and granted by God, but with this belief they also believe that so and so are their interceders with God on their behalf, and through their recommendation they get Allah's blessings and favours, therefore, it is necessary to thank them. This belief placed the interceders on the pedestal of God and they treat them as if they are the gods.

109. The practice of coining examples and similitudes for Allah has opened the way for polytheism, e.g. in the beginning the concept of sons and daughters for Allah was only as an example or similitude, but when this concept became a firm belief, the example or the similitude disappeared, and the sons and daughters proposed by them became gods. Similarly God was considered to be like a worldly king, and as it is necessary to have some agency or 'wasila' to get one's request heard by the king, similarly it was considered, on the

same lines, to have 'wasila' to get one's prayer for help heard by God. When this concept became a belief, these agencies and 'wasila' achieved the position of godhood, after which they came to be invoked directly for help in prayer, to them the appeals for succour were made, to them pledges were made, offerings were presented, In short, different ways were adopted to worship them. The result was that the relation with one's own real God weakened and relation with the self-made gods was strengthened.

By forbidding to coin examples and similitudes for Allah, Qur'an has closed the door for committing polytheism. It says that to allow the imagination to run riot in relation to God is an act of ignorance. The wise and learned thing is to believe in the attributes of Allah which He himself has conveyed to us, for who can be more knowledgeable than Allah in the matter of His own attributes?

110. An example which refutes polytheism.

111. That is: A person is helpless and a slave and another person is independent and also munificent. Do you consider such two persons equal? No. Whenever you would like to go for help, you would approach the second person, and not the first person, because you know that he is helpless, he has no control over anything. In your personal and mutual dealings you will understand the difference between a helpless person and a person with power, and you act according to their status. But when the question of praying for getting your needs fulfilled arises, instead of turning to the Creator you turn to the creatures, and you consider His helpless slaves as your benefactors and you are grateful to them. Is this not an obvious act of ignorance.?

112. That is: real benefactor is Allah only and He only deserve to be thanked. But many people do not know this obvious fact, that is why they consider others as their benefactor instead of Allah and they are grateful to them.



76. And Allah gives one (more) example: There are two men, one of them dumb, having power over nothing, and he is a burden on his master; wherever he sends him, he brings no good (result). Is he equal with one who enjoins justice and follows a straight path? ¹¹³

وَضَرَبَ اللَّهُ مَثَلًا زُجْلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤٧

77. To Allah are known the Unseen (secrets of) the heavens and the earth, and the matter of the Hour (of Doom) is but a twinkling of the eye, or it is nearer still. ¹¹⁴ Verily Allah has power over all things.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٤٨

78. And Allah brought you out of the wombs of your mothers, (while) you had no knowledge; and gave you ears, eyes and hearts so that you may be grateful. ¹¹⁵

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ٤٩

79. Do they not see the birds subservient (hanging) in the heavens' vault (atmosphere)? None holds them except Allah. Verily in that is a sign for the people who believe. ¹¹⁶

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يَسْكُنُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ٥٠

80. And Allah has provided you from your houses an abode, ¹¹⁷ and has provided you of the skins of cattle houses which you find light ¹¹⁸ on the day of your travel and on the day of camping; and of their wool and their fur and their hair, various kinds of articles of value and comfort for a while. ¹¹⁹

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ ٥١

81. And Allah has made for you of what He has created shades ¹²⁰ and has made you places of refuge in the mountains, ¹²¹ and has provided you with garments to protect you from the heat; ¹²² and coats (of armour) to shield you in your wars. ¹²⁴ Thus does He perfect his favours to you, in order that you may submit to Him.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ٥٢

82. Even then if they turn away, your duty is only clear conveyance (of the message). ¹²⁵

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ٥٣

113. The first example was concerning tawheed. This second example is concerning prophethood: that on the one side are those sardars and leaders whose mouths are sealed, who do not speak out the truth, are deprived of doing any good, eat of the provision provided by their Lord but are ungratefully, they do not perform the good acts for which their Creator has sent them to this world. On the other side there is this messenger of Allah who follows the straight path of his Lord, and he is using his power of speech for speaking truth and for enjoining justice. Then who, between these two deserves to be made leader? It is obvious, it is the messenger of Allah. But it is amazing that instead of following the messenger of Allah people are going after these good for nothing leaders.

114. It means that for the Creator who has created this system of the universe, it is not at all difficult to destroy it and then create a new system and a new world. On the day on which Allah would like to cause the Doomsday to occur, it would occur in the twinkling of an eye, nay even quicker than that.

Man of ancient times considered the occurrence of Doomsday as unreasonable, because he thought that the system of the universe and this world are very strongly built entities. How can they be destroyed, how can these great mountains be razed to dust, but the modern scientific progress has shown that the energy released by the splitting of an atom is so great that it can destroy the entire city in no time: So the Being who has control over every atom of the universe, a slight hint from Him is sufficient to split the atoms of the universe, and release unimaginable energies and cause the explosion, which is known as the Doomsday. The Creator of this universe is undoubtedly, powerful to cause the explosion of the Doomsday, destroying the world in one second.

115. When a man is born, he is totally devoid of knowledge, but in his infancy he gradually, gets his faculties for properly seeing, hearing and thinking, which give him distinction over other creatures. These faculties are granted to man by Allah only, therefore, these favours demand that man should recognise his benefactor and should be thankful to Him. But man is careless and is

ungrateful.

116. That is: If people really open their eyes and see the birds flying in the sky they will see the signs of Allah's Lordship and might and they would then believe in Him. How do these birds fly in the atmosphere without taking help of any artificial contrivance? How do they hang in the air and do not fall down to the ground? Who it is that has given them wings to fly, and trained them to fly for miles in the sky without falling? Who is it that has caused them to be subservient and obedient to His command?

117. The art of building houses is also taught to man by Allah and He also provided the materials for the same. The comfort and tranquility man gets in the house is also provided by Allah.

118. That is: From the hides and skins of the animals tents are made, which can be folded and carried while traveling, and it is also easy to open them and pitch a tent when required to make a halt. In other words they are folding houses, gifted by God.

119. Wool is obtained from sheep, fur from camels, etc., and hair from goats. Blankets, garments and flooring materials are made from these.

120. Shades of trees and mountains.

121. Caves and pits and pot-holes.

122. Garments which protect from sunstroke and heat of the sun.

Above were mentioned those things which helped in making garments to protect from cold. Therefore, here particularly are mentioned garments which are made from cotton, and which protect from the sun, and which are a necessity in the hot countries like Arabia.

123. That is: Coat of arms, or mail.

124. Allah has showered on you so many blessings and favours that there is no physical and natural need of you that is not being met by these provisions. These favours have been granted to you so that you may recognise your Lord and become obedient to Him.

125. Even if after what has been stated above, 'they do not find in their hearts a feeling of indebtedness and subjugation for the Lord and they still want to stick to their false beliefs, then they are responsible for their acts. The responsibility of the Prophet (S.A.W.) was merely to convey Allah's message to them.

83. They recognize the favours of Allah., yet they deny them¹²⁶ and most of them are ungrateful.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾

84. On the day when we will raise up from every nation a witness,¹²⁷ then no leave will be given to disbelievers (for excuses), nor will they be asked to repent.¹²⁸

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

85. And when the wrong-doers will see the punishment, it will not be made light for them, nor will they be reprieved.

وَإِذَا رَأَوْا الْعَذَابَ فَلَا يَخَفُّ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٥﴾

86. And those who ascribed partners to Allah will behold those partners of theirs, they will say: "Our Lord! These are our partners whom we used to invoke instead of You." But they will fling the saying to them (with the words) : "Verily, you are liars!"¹²⁹

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

87. And on that day they will proffer submission to Allah,¹³⁰ and all the falsehood that they invented will fail them.¹³¹

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

88. Those who disbelieve and debar (men) from the way of Allah, for them we will give punishment over punishment because of the corruption they wrought.¹³²

الَّذِينَ كَفَرُوا وَاصْذَوْا عَنْ سَبِيلِ اللَّهِ زُذْنَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. And the day when we will raise in every nation a witness against them from their own people, and We will bring you as witness against these.¹³³ And we have revealed the Book (as an argument against them) as an exposition of all things clearly,¹³⁴ and a guidance and a mercy and good tidings for those who surrender to Allah.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

90. And Allah enjoins justice¹³⁵ and kindness,¹³⁶ and giving to kinsfolk¹³⁷, and forbids lewdness, and wickedness and oppression. He exhorts you in order that you may be reminded.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

91. Fulfil the covenant of Allah when you have made a covenant,¹³⁸ and do not break your oaths after you have solemnly affirmed them, and when you have made Allah a witness over you¹³⁹ Allah knows whatever you do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

126. The polytheists did not deny that these good things of life were created by God, but when some one was a recipient of a particular blessing, he considered it a favour of such and such saint or angel instead of Allah, or that it was the result of the intercession or recommendation of some other being through their 'wasila' or agency. On account of this belief this 'wasila' or 'wasta' (agency) were considered by them as worthy of their gratitude. Then they used to deal with them as they dealt with God only. Thus they admitted the blessings of God on the one hand, on the other they denied it by adopting a policy which was in contravention of that admission. This wrong attitude and wrong acts of the polytheists is being reproached here.

127. That is: The messenger of Allah who was sent to a particular nation with Allah's message will give witness before Allah on the Day of Judgment that he conveyed Allah's message to his people.

128. That is: After the witness of the Prophet, the disbelievers will have no chance of offering any false excuses before God, because the evidence of the Prophet will have convincingly proved their guilt. And they will not even be asked to seek forgiveness for their sins because the time for begging for forgiveness and reprieve would have passed. This chance they had in the world. In the Hereafter, they are to get the punishment according to their misdeeds.

129. From this refutation it is quite clear that here by the associates or partners of Allah, falsely ascribed, are not meant the idols but those personalities who were treated by the polytheists in the manner reserved only for God, e.g. presuming to be omnipresent and calling them for help to believe that they enjoy such authority that they can get whatever they want for their followers from God, that they fix the destiny and remove difficulties, and that they help on granting wealth and children from the Unseen, etc.

These persons will declare their followers liars on the Day of Judgment, saying that they did not know that they were being invoked by the followers for help and that they were quite unable to help them, and that the claim that they were making on their behalf was totally false.

130. That is: On that day these polytheists will

admit their error and falsehood and will express their helplessness before God.

131. That is: Their falsehood that God has granted to such and such a person certain power and that they enjoy immense power etc, will be exposed and they will be proved to be totally false.

It may be noted that polytheism is not only found in idolaters only but also in a large number of the present-day Muslims. Accordingly they have named one of their supposed benefactors as 'Mushkil Kusha' (Solver of Difficulties), another one as 'Dastagir' (hand-holder), some one as 'Gharib Nawaz' (Helper of the poor), and some other as 'Ghause-i-Pak' (Holy helper), and they try to convince others that this is not shirk (polytheism), although Qur'an has in principle declared all these things as shirk, their case is not at all different from this. These polytheistic activities of the ignorant Muslims is given the certificate of lawfulness by a section of the so-called ulema, so much so that in a recently published commentary on Qur'an it has been written that -

"Thus the Lord by His grace makes His favourite slaves masters of creation, but in spite of this they do not become equal to God, they remain His slaves only."

This last portion is an open contradiction of what is said earlier, and a great mistake—as if belief, in their being master of creation is also not shirk. May God save us from such self-deception.

132. For Qur'an the greatest corruption is that man may indulge in polytheism and then spread it and may debar men from following the path of tawheed (monotheism).

133. For explanation, see Note No.96, Surah An-Nisa.

134. Quran's subject is : "To show clearly the path of Allah to the people and to save them from going astray." In view of this Qur'an has accordingly described the necessary things clearly and openly, which are quite sufficient for man's guidance. As for the details of the Quranic commands and their practical forms, the sunnah of the Prophet has clearly and efficiently clarified them.

And when this is a fact that all the things which are concerned with man's guidance and on whom the salvation of man in the Hereafter depends, have been clearly narrated, then there is no such belief which is necessary in the reli-

gion and has not been mentioned in the Qur'an. Therefore, those Muslims who add any additional belief to the beliefs already presented by the Quran, they introduce a very great 'bidat' (innovation) in the religion, and this has created different sects among Muslims. If they take Quran to be sufficient for matters of belief, then only sectarianism will end among them.

135. If on the one hand Quran is emphasising that man should establish his relationship with his Lord on the basis of truth, on the other hand it also insists that man should recognise his moral responsibilities and should keep right relationship with another man. It has declared carelessness for the right of fellow-human or usurpation of his right as a sin.

The command given in this ayah is very comprehensive and holds moral basic values. Besides the command has a general appeal that is every person is its addressee. According to the time of its revelations, the ayah – not only the ayah but the whole surah – was revealed at time when the oppression of the Muslims by the disbelievers of Makkah had increased. On this occasion the command to do justice shakes man's conscience. Justice is such an attribute for man that it is not only a matter of honour for him but also makes him follow the straight path. It may be words or action, justice is necessary in both.

136. The person may be anybody, and should

be treated with kindness.

137. The relatives have precedence in the matter of rights. Treating them kindly and providing them financial support is essential.

138. The words "you have made a covenant" show that here by Allah's covenant is meant the covenant which man consciously makes with Allah, e.g. in difficulties man's pledge to Allah that if he is relieved of the difficulties he would become a grateful slave, but after being relieved he indulges in polytheism and becomes ungrateful to God (Surah An'am 63,64); or man's this promise to Allah that if He gave him a healthy child he will become His grateful slave, and on getting the child his turning away from his promise and associating others with Allah in the grant of that favour (A'raf 189-190). It is obvious that not to fulfill these covenants is blatant dishonesty. In the covenant of Allah are included these pledges which some one has taken in respect of Allah only, and in the wider sense it also includes the covenant of obedience and worship.

139. Here oaths mean those covenants and agreements which are made among persons over Allah's name. Among the Arabs there was the practice of making an agreement among themselves by mutually swearing by Allah. To break the oath means to break these agreements or not to fulfill the conditions therein, which is a very sinful act.

Whoever acts righteously,
whether a male or a female, and
is a believer, We will grant him
a clean life; and verily We will
reward them a recompense ac-
cording to the noblest of their
actions. (Al-Quran)

92. And do not be like the woman who unravelled the thread to bits after she has firmly spun it.¹⁴⁰ You make your oaths deceit between you because of a group being superior in numbers than another group.¹⁴¹ Allah tries you through this.¹⁴² And verily He will explain to you on the Day of Resurrection that in which you differ.¹⁴³

وَلَا تَكُونُوا كَالَّذِي تَفْصُتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ
أَمَكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ
تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ
لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

93. Had Allah willed He would have made you one ummah (nation), and He lets go astray whom He will and He guides whom He will.¹⁴⁴ And you will be questioned about what you have been doing.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ
عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

94. Do not make your oaths a deceit between you, lest a foot may slip after being firmly planted¹⁴⁵ and you may taste evil for debaring others from the path of Allah, and you may incur great punishment.¹⁴⁶

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ
ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ
وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

95. Do not sell Allah's covenant for a small price. Verily, what Allah has is better for you, if you but knew.¹⁴⁷

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا
إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

96. Whatever is with you will perish, and whatever is with Allah will remain.¹⁴⁸ And We will reward those who suffered patiently a recompense according to their noblest actions.¹⁴⁹

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ
صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

97. Whoever acts righteously, whether a male or a female, and is a believer, We will grant him a clean life;¹⁵⁰ and verily We will reward them a recompense according to the noblest of their actions.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

98. And when you read (or recite) the Qur'an, seek refuge in Allah from Satan the out-cast.¹⁵¹

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

99. Verily he has no authority over those who believe and put trust in their Lord.¹⁵²

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٩٩﴾

100. He has authority only over those who be friend him and those who ascribe partners to Him.¹⁵³

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ
هُم بِهِ مُشْرِكُونَ ﴿١٠٠﴾

140. That is: As cutting to shreds the thread which was spun from the cotton with great labour is a foolish act amounting to waste one's own efforts, similarly to break one's pledge and promise after strengthening it by swearing by God is also a great foolish act, the cause of immense loss.

This is a hint which points to the Jews who had made a covenant with Allah for following His Shariah, which they ultimately broke and became disobedient. The purpose of giving this example is to provide firmness and strength to those who had newly embraced Islam.

141. This is an address to those who, though had embraced Islam, the severity of the circumstances had made them a little unfirm, as is clear from the following ayah, e.g. Ubaidullah bin Jahash, who had become a Muslim but later on migrated to Abyssinia and converted to Christianity. (Al-Bidayah wan-Nahaya, Vol. IV p.143).

In this ayah oaths mean the kalimah of shahadat (witness) by reciting which a person comes under the subjugation of Islam. Accordingly in the Surah Munafiqoon the witness of the hypocrites when they say that Muhammad is Allah's messenger, has been termed as 'aiman' (oaths) (Surah Munafiqoon, 1-2).

And the meaning of making the oaths the means of dishonesty is to turn away from Islam, after embracing it, which is covenant-breaking with God, as also it is being traitorous with the Muslim ummah. At that time the group of Muslims in Makkah was very small, which had not power to even defend itself. On the other side was the group of the disbelievers which was very large and also had abundance of material wealth and power. This group was set on oppressing the Muslims on the basis of its might and numbers. On account of this severity of the circumstances, some Muslims were feeling weak and were shaky, for which they had been warned here.

142. Test to try their loyalty, as they had joined a group which was small and weak, but the might of truth was with it — to see whether they would remain with the group with truth on its side but weak or the group which has falsehood as its ideology but is powerful.

143. That is: On the Day of Judgment it will

be clear as to which group was on the side of truth — the group which came into existence on the basis of tawheed and Islam or the group which came into existence on the basis of polytheistic religion.

144. Allah could have made every person a Muslim by His unlimited power, but since the purpose was to test mankind, man was given the freedom to exercise his choices, between truth and falsehood. Whatever side a person chooses Allah's will puts that person on that path, therefore, nobody should be influenced by the large numbers of the polytheists and disbelievers, but he should try to see by following which path he can get salvation.

145. This is addressed to the Muslims, and as stated in note No.141 above, here oaths mean to recite the kalimah of shahadat and to make covenant of obedience with Allah, and slipping of the foot means to turn away from that covenant.

146. That is: If you take the path of deviation after embracing Islam, then this act of yours would debar many persons from following the path of Allah. Thus you yourself would be misguided and would cause others to be misguided. If you do like this, you would have to face adverse consequence and a great painful punishment will await you.

147. That is: If you have broken your pledge for some worldly gains or in your greed for something, and have turned away from Islam, then mind you that however big this gain may be from the materialistic viewpoint, it would be very insignificant and meagre in comparison with the gains in the Hereafter. So make the Hereafter your objective and do not sacrifice your religion for the sake of meagre worldly benefits.

148. The wealth and property of the world will perish and the Hereafter is everlasting, therefore, make the Hereafter your goal and be desirous of its blessings.

149. Those who will remain steadfast in these severe trials, for them their excellent acts will decide their rank in the Hereafter and they will receive their reward according to these excellent acts.

150. The successful life that the people of faith will lead in the next world is a foregone conclusion, but Allah promises that in this world too

He will make them live a clean life. Clean life includes purity of belief, light of faith, cleanness of heart, brightness of intellect, tranquillity of spirit, coolness of eyes, cleanliness of body, beauty of worship, lawful earnings, impeccable moral character, a sense of responsibilities, inclination towards pious deeds and abhorrence of evil deeds, etc. The sweetness which a believer experiences in his life when he is blessed with a clean life like this is such that materialists cannot even imagine it, and compared with this clean life the life of luxury and pleasure is nothing.

151. That is: This path of bliss, mentioned in the foregoing ayat, can be opened for you through Qur'an, provided you are alert against Satan while reading the Qur'an, for Satan is al-

ways aiming at preventing mankind from properly understanding Qur'an by means of putting doubts in their minds, etc; he creates doubts in the minds by confusing the intellect and tries to prove the teachings of Qur'an as wrong.

In pursuance of this command at the time of reciting Qur'an it is necessary to recite 'A' ooza billahi minash shaitanir rajeem.' (I seek refuge in Allah from Satan, the outcast), but this can be of benefit only when a man tries to read this with awareness and sincerely wants to understand Qur'an.

152. For explanation, please see Surah Hijr Note No.39.

153. Satan is able to deceive and entice only those who befriend him and indulge in polytheism, eschewing monotheism.

And when We reveal an ayah in place of another ayah, and Allah knows best what He reveals they say: "Surely, you are inventing." (The fact is:) Most of them know not (what is the reality). (Al-Quran)

101. And when We reveal an ayah in place of another ayah,¹⁵⁴ — and Allah knows best what He reveals — they say: “Surely, you are inventing.” (The fact is:) Most of them know not (what is the reality).

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُزِيلُ
قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Say: The holy spirit¹⁵⁵ has revealed it from your Lord with truth, that it may strengthen (the faith of) those who believe, and as guidance and as glad tidings for those who have surrendered themselves to Allah (Muslimeen) .

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ
لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And We know that they say that surely a man teaches him, (although) the tongue of the man whom they falsely allude is non-Arabic, and this is clear Arabic speech.¹⁵⁶

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي
يُلْحِدُونَ إِلَيْهِ أَعْجِبُ وَهَذَا لِّسَانُ عَرَبِيٍّ مُبِينٍ ﴿١٠٣﴾

104. Verily those who disbelieve the revelations of Allah, Allah does not guide them, and for them is a painful punishment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيَهُمُ اللَّهُ وَلَا
عَذَابُ أَلِيمٍ ﴿١٠٤﴾

105. Only they invent falsehood who do not believe Allah's revelations,¹⁵⁷ and they themselves are the liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

106. Whoever rejects faith in Allah after his belief — except him who is forced therefore and whose heart is still content with Faith¹⁵⁸ — but whoever open their bosom to disbelief, on them is wrath from Allah; theirs will be a great punishment.¹⁵⁹

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

107. That is because they have chosen the life of the world as against the Hereafter,¹⁶⁰ and Allah does not guide the disbelieving people.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

108. Such are those whose hearts, and ears and eyes have been sealed by Allah,¹⁶¹ and they are the heedless.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ
وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

109. Assuredly in the Hereafter they will be the losers.

لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخٰسِرُونَ ﴿١٠٩﴾

110. Then (however), for those who migrated after they had been persecuted, struggled in jihad,¹⁶² and suffered patiently, verily your Lord, after these (acts) is Most Forgiving, Most Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا
وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

154. Qur'an is not a book like the books produced by men, which are presented in a complete form at one time, through which either something is added to the knowledge of men or which present some academic research. But this book has been sent down by man's Creator for his guidance and instruction. Therefore, wisdom demanded that the group of its believers which would be formed in the early stages should receive timely guidance and instructions according to circumstances through this book, so that the objectives of Qur'an may also become clear and timely guidance may provide firmness to the faith of the faithful and strength of conviction in his action. In view of this great necessity the revelation of Qur'an was made in stages, gradually, and in this the difference of outline and detail occurred, which is quite natural, e.g. in the earlier surahs monotheism was presented in a comprehensive manner, but in the subsequent surahs its requirements or ramifications were presented. Similarly in the beginning the command to worship God was given in an outline, but later on the details of worship like salat, etc. were given. Muslims were asked to be patient in the face of oppression and tyranny, but in the later stages they were allowed to migrate to Abyssinia; in this surah a mention of the migration to Abyssinia has been made.

Muslims were asked to explain their viewpoint to the infidels, but subsequently they were asked to avoid them. These are the things to which Qur'an refers to as revealing one ayah in place of another ayah, and as such there is no contradiction in these ayat, nor is any ayah 'mansookh' (cancelled) in the traditional sense. Surah Nahl is a Maccan Surah, and that too of the middle period. Therefore, till then no command was revealed which had to be cancelled in the traditional sense. Therefore, the technical discussion about 'nasikh' and 'mansookh' (cancellation) here is irrelevant and there is no argument in its favour in the ayah. The statement in the following ayah that it may strengthen the faith of those who believe is sufficient to clarify its purpose.

155. 'Roohul Q'uds' (holy spirit) is the title of Archangel Jibril (Gabriel), who is the chief of the angels and who used to bring Allah's revelations to Prophet Muhammad (Sallalahu Alaihi Wa

Sallam).

156. Qur'an has not disclosed the name of the man about whom the idolaters used to say that he was teaching the Prophet. In the various narratives various names have been mentioned whose authenticity is doubtful. It proves the fact that there was no such person about whom such a preposterous thing could be imagined. If it were not so, the narrators would have stated his name without any dispute.

Qur'an clarifies that the person alluded to by the polytheists did not have Arabic as his mother tongue. Then how is it possible that such a person would be able to author Qur'an, which is in chaste Arabic and which has no equal in eloquence and appeal. For the refutation of the polytheists' charge only this one argument was sufficient, otherwise for those who can think and ponder there is no paucity of proofs, which negate the theory or the falsehood of Quran's being a mortal's work, they positively assert the fact that it is the word of Allah only.

157. Those who can assign falsehood to God can only be those who do not believe in the revelations of Allah and to assign falsehood to God are two contradictory things. Therefore, the Prophet cannot be said to be guilty of telling lies. However this charge can squarely be applied to the opponents of the Prophet and the polytheists that they tell lies in the name of God, for either they have themselves invented their belief and their religion or they have followed those who have invented it. In any event they are the liars.

158. In this ayah exemption is given to those who have been forced to utter blasphemy or words of disbelief on condition that in their hearts they have full faith in God and are content with their belief. This exemption is merely a consent, but a man of determination, a Muslim should stake his life instead of uttering a word of disbelief from his mouth. The best examples of such a manly determination was that of Yassir (R) and Sumaiyyah (R) : the polytheists tortured them brutally and ultimately killed them but till their last they were not prepared to utter a word of disbelief.

Yassir (R) is the first Muslim male to have tested the cup of martyrdom in Makkah and Sumaiyya (R) is the first Muslim lady to have been martyred

in Makkah for the cause of Islam.

159. That is: Whoever will be happy with disbelief and whose faith will be that of a disbeliever will be liable to receive Allah's wrath and will not escape His punishment.

160. It is clear that to prefer the welfare in this world to the welfare in the Hereafter is the pur-

pose of the disbeliever.

161. For explanation, see Surah Baqarah Note No.15.

162. Here by jihad is meant those efforts which a Muslim may make in spreading Allah's religion in severely unfriendly conditions, even at the risk of his life.

Allah cites an example: a township was secure and well content, its provision in abundance came to it from every quarter, but it showed ingratitude for Allah's favours, so Allah subjected them to taste scarcity and fear because of what they used to do. (Al-Quran)

111. On the day when every soul will come¹⁶³ pleading for itself, and every soul will be repaid for what it did, and they will not be wronged.

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

112. Allah cites an example: a township was secure and well content, its provision in abundance came to it from every quarter, but it showed ingratitude for Allah's favours, so Allah subjected them to taste scarcity and fear because of what they used to do.¹⁶⁴

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

113. And verily there came to them a messenger from among them, but they denied him, so that punishment seized them while they were wrong-doers.¹⁶⁵

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114. So eat of the lawful and good food which Allah has provided for you, and thank the favours of your Lord if you worship only Him.¹⁶⁶

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

115. He has forbidden for you only carrion and blood and the flesh of swine and the animal which has been slaughtered in any other name than that of Allah's,¹⁶⁷ but for he who is driven by absolute necessity, neither craving nor transgressing, verily then Allah is Forgiving, Merciful.¹⁶⁸

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٥﴾

116. And do not declare, on account of what your tongues wrongfully qualify, falsely that This is lawful and this is forbidden, so that you invent a lie concerning Allah.¹⁶⁹ Verily those who invent lies concerning Allah will never prosper.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

117. Brief is the enjoyment, and then there is grievous punishment for them.¹⁷⁰

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And to the Jews We had forbidden what We have already narrated to you.¹⁷¹ We had not wronged them, but they wronged themselves.¹⁷²

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

163. That is: On the Day of Judgment every person will be anxious for his or her salvation, and he or she will offer all kinds of excuses in their defence.

164. It is only the case of the Meccan people that has been narrated in the form of an example. They were leading a secure and comfortable life and their articles of food, etc., were coming to the city from every side. But instead of appreciating these blessings from Allah, they became ungrateful, because of which Allah subjected them to famine conditions. This famine was so severe that people were starving and there was fear of loss of life.

165. The conditions of the people of Makkah as related above was instrumental in Allah's sending His messenger from amongst them. But instead of appreciating this favour of Allah, they refused to accept him as Allah's messenger and stuck to polytheism, which is the worst kind of wrong. Ultimately Allah subjected them to the severest punishment. This punishment was to be their fate in the near future, that is why it has been so narrated as if they had already received the punishment.

For the polytheists of Makkah the form of punishment was this that a few years after the revelation of these ayat, the Battle of Badr took place, in which big leaders of the Meccan people were killed. Thereafter other battles were also fought, and thus Allah's punishment came down on the idolaters in the form of Muslims' swords so effectively and conclusively that after this not a trace of polytheism or polytheists remained in that region.

166. The polytheists used to claim to be God-worshippers in spite of their idolatry, therefore, they were told that if they were really worshippers of a Single God, it was necessary for them that they should eat only the food provided by Him which is clean and declared lawful by Him, and should not indulge in declaring such food as forbidden under the influence of polytheistic superstitions. It is also the demand of God's worship that for the favours and blessing bestowed by Him, He should be thanked, and sacrificing animals in other than Allah's name, offering gifts as a token of devotion to others (than Allah) be given up, as they are equivalent to

worshipping other than Allah and are contradictory to worshipping the One and Only God.

This is a reference to the superstition of the polytheists who used to let loose some cattle in the name of idols and avoided drinking their milk or eating their flesh or riding them. In this way they were guilty of making unlawful what was declared to be lawful by God, and by assigning the bounty granted by Him to others they were showing their ingratitude. (For further explanation, see Surah Maidah Note No.249, and Surah An'am Notes Nos. 251 and 253).

Here the command to eat the flesh of such animals means that you should end the 'religious sanctity' that you have engendered in them and you should appreciate the favour of Allah and slaughter the animals provided by Him in His name only and eat them.

167. For the explanation of these things, please: see Surah Baqarah Notes Nos. 209 to 213).

It should be noted that only that slaughtered animal is lawful to be eaten which has been slaughtered in the name of Allah, because the act of slaughtering in itself is a, form of worship and nearness to Allah. If any Muslim invokes the name of Allah while slaughtering an animal, and at the same time he also invokes the name of a saint or 'peer', then it will also amount to invoking the name of a person other than Allah.

168. This has been explained in Note No.214, Surah Baqarah.

169. The meaning of saying that a certain thing is halal (lawful) or haram (forbidden) is that Allah has commanded it to be so. To such a claim there should be some plausible proof, and this could only be Allah's Shariah, which is received by mankind through the prophets. Therefore, without any supporting proof from the Shariah to declare that a thing is halal or haram, merely to suit one's own desire is to invent a lie concerning Allah. This was the lie of the polytheists, but the greater falsehood is that which has been invented by the irreligious people of the modern times and that is God does not exist and that He is the creation of man's own imagination, and therefore, the question of what is lawful and forbidden does not arise. (May Allah give us refuge from such a blasphemy)

170. That is: Those who invent lies against Allah can enjoy their worldly pleasures only for a few days, but neither this worldly life of theirs is successful nor will they achieve any success in the life of the Hereafter. There they will have to undergo very grievous punishment.

171. Refers to Surah An'am, Ayah No.146. It should be noted that Surah An'am was revealed

after the Surah Nahl, but these few ayat of Surah Nahl in which answers to some objections in connection with the Jews have been given, were revealed after Surah An'am, and their place was fixed in the Surah Nahl in view of their subject matter.

172. For explanation, please see Surah An'am Note No.266.

However, verily your Lord for those who did evil in ignorance and afterwards repented and amended – verily (for them) your Lord thereafter is indeed Forgiving, Merciful. (Al-Quran)

119. However, verily your Lord for those who did evil in ignorance and afterwards repented and amended – verily (for them) your Lord thereafter is indeed Forgiving, Merciful.¹⁷³ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّعُوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ١١٩
120. Verily Ibrahim was an ideal personality,¹⁷⁴ obedient to Allah,¹⁷⁵ dedicated¹⁷⁶ (to Him), and he never was a polytheist;¹⁷⁷ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ١٢٠
121. Grateful for His bounties.¹⁷⁸ He chose him¹⁷⁹ and guided him to a straight path.¹⁸⁰ شَاكِرًا لِلنِّعَمِ إِجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ١٢١
122. We gave him good (recompense) in the world.¹⁸¹ and in the Hereafter he will be the righteous.¹⁸² وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَآتَانَاهُ فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ١٢٢
123. Then We sent you revelation asking you to follow the religion of Ibrahim, who was upright and was never of the polytheists.¹⁸³ ثُمَّ وَحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٢٣
124. The Sabbath was appointed only for those who differed concerning It,¹⁸⁴ and verily your Lord will judge between them on the Day of Judgment about what they used to differ.¹⁸⁵ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ١٢٤
125. Call men to the path of your Lord with wisdom and kindly exhortation, and argue with them in a courteous manner.¹⁸⁶ Verily your Lord is well aware of him who strays from His way and He is well aware of them who go aright. ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْبُوعْظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥
126. If you retaliate, then retaliate with the like of what you were afflicted. But if you endure patiently, verily it is better for the patient.¹⁸⁷ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ١٢٦
127. And (O Prophet!) endure patiently. Your endurance is only by the help of Allah. Grieve not for them, and be not in distress at their intrigue. وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ١٢٧
128. Undoubtedly Allah is with those who fear Him, and those who perform good acts. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ١٢٨

173. This verse invites those who are indulging in wrong religiosity on account of their ignorance to repent and amend.

174. In the text the word used is Ummah, which has several meanings. One meaning is: a personality who is peerless, and the other meaning is: Imam (leader) and teacher of virtues (Lisanul Arab, Vol. 12, page 27). Ibn Taimiah has taken it to mean an ideal personality (Majmu' Fatawa Ibn Taimiah, Vol. 17, page 483) and we have preferred this meaning.

The purpose in mentioning this characteristic of Prophet Ibrahim was to impress upon the polytheists, who considered him as their leader and claimed to follow him, that the environment in which he was born was fully polytheistic, but his personality was unique and distinctive that he rose up as an ideal monotheist, who gave the lesson of tawheed to the world. Therefore, he is the Imam of the monotheists and not of the polytheists, and if they really wanted to be his followers, then they should adopt the path of monotheism.

Further on his other attributes are narrated, which mirror his comprehensive and ideal personality.

175. In the text the word 'Qanit' is used, which means a person who is constantly submissive and obedient. Ibn Taimiah writes:

"Qunut means constant obedience and qanit is one who is constantly obedient to Allah." — (Majmu' Fatawa Ibn Taimiah Vol: V, page 23).

176. The word used here is 'Hanif. It means an upright person, and one who is dedicated to Allah. Ibn Taimiah states:

فَهُوَ مُسْتَقِيمُ الْقَلْبِ إِلَى اللَّهِ دُونَ مَا سِوَاهُ .

"Hanif, i.e. Who turns towards Allah with his heart and not towards anyone else." — (Ibid V.28, page 32).

177. Prophet Ibrahim was never a polytheist, therefore, to relate your polytheistic religion to him is absolutely wrong.

It is elicited that Prophet Ibrahim had never indulged in polytheism in his life, therefore, what he had stated on seeing the stars cannot be termed, as an act of polytheism, for it was merely an argument in a discussion (Surah

An'am Note No. 131).

178. That is: For the bounties of God, he was ; thankful to God only and appreciated His favours.

179. That is: God had chosen him for prophethood.

180. After blessing him with prophethood, God opened the path of the religion (Islam) for him, which was a straight path, leading to Him.

181. Among the good recompense which Allah had granted Prophet Ibrahim in this world are honour and leadership, sons like Ismail and Ishaq, the auspicious region of Syria, the soul-invigorating land of Makkah, and resources in abundance for doing righteous deeds, etc. Besides the speakers of Truth will ever keep the name of Prophet Ibrahim at the top of the World leaders. Peace be upon Prophet Ibrahim.

182. The first condition for success in the Hereafter is to be virtuous. The higher ranks come afterwards. Prophet Ibrahim had passed a virtuous and pious life in the world, therefore, in the Hereafter also he will be a virtuous personality.

183. Millat of Ibrahim means the way or religion of Prophet Ibrahim and his Shariah. His religion was the religion of tawheed, that is, Islam, and his Shariah was a simple one, which did not have those restrictions which were imposed subsequently on the Jews because of their disobedience. The rites of Hajj are also the part of the Shariah of Ibrahim.

The revelation of Quran took place to keep alive the religion and the Shariah of Prophet Ibrahim, and the direction given to Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) to follow his way is to show that the path of Qur'an is the same which was that of Ibrahim, therefore to follow the path of Qur'an is to follow the path of Prophet Ibrahim, as against this the path of the polytheists is not the path of Prophet Ibrahim.

184. The explanation about the observance of Sabbath has been given in Surah A'raf Note No. 250.

The best explanation of what is stated here — that is, the imposition of observance or Sabbath was ordained for those who had differed concerning that is — that which occurs in a hadith:

قَالَ قَالَ رَسُولُ اللَّهِ ﷺ نَحْنُ الْأَخِرُونَ السَّابِقُونَ
يَوْمَ الْقِيَامَةِ بَيَدَ أَنَّهُمْ أَوْتُوا الْكِتَابَ مِن قَبْلِنَا وَ أُوْتِينَاهُ
مِنْ بَعْدِهِمْ فَهَذَا يَوْمُهُمُ الَّذِي فُرِضَ عَلَيْهِمْ
فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ فَهُمْ لَنَا فِيهِ تَبَعٌ
فَالْيَهُودُ عَدَاً وَالنَّصَارَى بَعْدَ غَدٍ. (مسلم كتاب الجمعة).

"The Messenger of Allah (Sallalahu Alaihi Wa Sallam) said that we are the ummah that came later on, but on the Day of Resurrection will be ahead of all, though they got the Book before us and We got it after them. It is this very day (Friday) which was made compulsory for them, but they differed in it. So Allah gave us guidance in this matter. Now they have remained behind us: Jews for tomorrow and the Christians for the day after tomorrow." — (Muslim — Kitabul Juma')

It means that in the beginning the Jews were ordained to observe Friday for performing special commands given by Allah, but they differed with their prophet, and insisted that Saturday should be appointed instead. Allah appointed this day for them, and because of their dispute He ordained severe commands for observing this day. Had they agreed to observe Friday as a special day, then such severe commands would not have been given. Thereafter, when the Christians came, they also differed in the matter of Sabbath and instead of Saturday, they reserved Sunday as a special day for themselves. But the Ummah of Muhammad (peace be upon him) got Friday by the grace of God. When they were given special commands regarding observance of Friday, they did not disagree. Thus the day of Friday, with which the week begins came to the lot of Muhammad's Ummah. Jews remained a day behind because of Saturday and the Christians two days behind because of Sunday.

Concerning the command of slaughtering the cow also, the Jews, as narrated in Surah Baqarah, ayat 67 to 71, raised various kinds of queries. Similarly they had also changed the words of the saying which they were ordained to utter while entering a city victoriously (Surah

Baqarah, Verse No.58). Therefore it is not unusual for them to have refused to agree to the observance of Friday, and Allah in view of their disagreement and mischief ordained them to observe Saturday with more restrictions.

As for the Christians, they differed from the Jews and reserved Sunday for themselves as their Sabbath instead of Saturday, although they believe in the Torah.

Accordingly a commentator of the Bible writes:

"The changeover from Sabbath (Saturday in the Gentile Calender) to Sunday as the day of worship was accomplished by the early 2nd Cent." — (The Interpreter's Commentary on the Bible, page 650).

Actually in this ayah the objection of the polytheists is being answered as to why this prophet does not give the command concerning the observance of Sabbath. They have been answered that the command for Sabbath was not given in the Shariah of Prophet Ibrahim, but that it was for the Jews on account of special circumstances, and since this Prophet was given basically the same Shariah which was given to Prophet Ibrahim, there are no severe restrictions like Sabbath in it.

185. That is: The final judgment concerning all the disputes and disagreements that have been created about God's religion and His Shariah will be given on the Day of Judgment.

186. Three ways have been mentioned here of inviting people to Allah's religion:

The first method is of wisdom, that is, such points as may be appealing to common sense and intellect, which may include those arguments that are akin to human nature, and also reasoning with the help of signs in the universe. This method is more suitable for the intelligentsia.

The second method is that of kindly exhortation, that is to present such points as may appeal direct to the heart and which may create a feeling of emotional tenderness, etc., so that people's hearts may be ready to accept the exhortation. This is not 'sermonizing', but it is imparting education and training, reminding and appealing. It includes presentation of moral-teaching instances from the histories of

the prophets, reminding of the inevitable death, narrating the scheme of reward and punishment of Allah, etc. This method is more suited to the common people.

As regards the third method, it is of fair argumentation, which means that if it becomes necessary to argue and enter into discussion, it should be adopted provided a fair way of presenting the arguments is followed, that is if any argument is rejected, it should be done with reasonableness and every objection should be answered in a good way, and remaining within the limits of good etiquette so that opponent may not be provoked to obstinacy, resistance and violence, or else he will not be prepared to understand the main Dawah.

The main methods of dawah are only two as mentioned above and the method of argumentation and discussion has been adopted as of necessity. It becomes necessary when the opponent presents objections, doubts, or a false theory and philosophy. There are various ex-

amples of this in the Qur'an, e.g. Prophet Ibrahim's argumentation with his people and Namrood (Nimrod), replies to the polytheists on their objections concerning revival of mankind on the Day of Resurrection, etc.

187. In Makkah the idolaters were subjecting the people of faith to inhuman oppression and torture for the reason that they had responded to the voice of their conscience and embraced Islam. The Muslims were a handful of people and were not in a position to wield their power in a collective way. In these circumstances they have been exhorted to suffer patiently, but they were also permitted to take revenge from their oppressor to the extent that they were made to suffer by him, that is you can inflict the same degree of affliction which you suffered at his hands, you are not allowed to exceed this limit.

This provides us a guiding principle that in a non-Islamic society a Muslim, even if he is a da'ee (missionary) he is allowed to give tit for tat.

SURAH BANI ISRAIL

17-BANI ISRAIL (THE CHILDREN OF ISRAIL)

NAME: In the initiatory ayat of the Surah an important chapter of the history of Bani Israil is referred, which gives the Surah its name.

TIME OF REVELATION: It is a Meccan Surah and from the topics it is surmised that it was revealed about one year before the migration to Madina, i.e. in the year 12 A. H.

CENTRAL THEME: To warn both Bani Israil and Bani Ismail (polytheists of Arabia) about the decision to hand over the Masjid-i-Haram (Sacred Mosque) and the Masjid-i-Aqsa to this Prophet; if they do not give up their transgression and rebellion and decide to clash with His messenger, then they should note that Allah's whip will surely crack down on them; if they want to survive, then instead of creating obstructions in the path of the Prophet they should try to follow his teachings which have been revealed to him by Allah.

ORDER OF VERSES: It begins with the event of Mi'raj (Ascension), in which the hint is hidden that both the Masjid-i-Haram and the Masjid-i-Aqsa will pass into the possession of the Prophet and his followers.

In ayat Nos. 2 to 8 referring to the Aqsa Mosque, the Bani Israil are warned as the instructive and admonitory events from the history of Bani Israil are unfolded before them.

Ayat Nos. 9 to 22 present the dawah of the Qur'an.

In ayat Nos. 23 to 39 the divine teachings are presented which beautify man's character and strengthen his relationship with his Lord.

In Verses Nos. 40 to 60, the doubts of the de-

niers are answered.

In Verses Nos. 61 to 65 that event about Iblis is narrated in which he gained the enmity of the human race by refusing to prostrate himself before Adam, and deciding to mislead them, and it is he who is today turning men against Qur'an. It is necessary that the people recognise their enemy and be wary of him.

Ayat Nos. 66 to 72 present points which instill a belief in tawheed and the Hereafter.

In ayat Nos. 73 to 77 the Prophet is warned to stand firmly on the path of truth while facing the storms of oppositions.

In ayat Nos. 78 to 82 emphasis is laid on establishing salat, besides giving a hint regarding migration that this event will soon take place, glad tidings of the supremacy of the truth and a stern warning to the wrong-doers.

In ayat Nos. 83 to 100, there are censure on the wrong conduct of man and answers to the objections of the deniers.

Ayat Nos. 101 to 104 narrate the miracles of Prophet Moosa and a further clarification that inspite of witnessing these miracles Firaun (pharaoh) did not accept Faith and ultimately the punishment came down upon him.

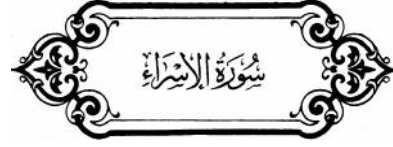
Verses Nos. 105 to 111 mark the end of the Surah, in which directions are given to observe certain etiquette while invoking God and to remember and recite His greatness and might. The Surah had begun with the point that Allah was Clean and Immaculate, and it ends with the point that He is an immensely great Being, therefore, proclaims His greatness.

17-Surah Bani Israil

(The Children of Israil)

Verses (ayaat) 111

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Immaculate is He who carried His slave by night from Masjid-i-Haram (the Sacred Mosque) to the far distant Mosque, the surrounding of which We have blessed, so that We might show him some of Our signs. Verily, He alone hears all and observes all.¹

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ
آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①

2. And We gave Moosa the Book² and appointed it a guidance for Bani Israil, saying: "Take no other guardian than Myself".³

وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ
أَلَّا يَتَّخِذُوا مِن دُونِي وَكِيلًا ②

3. "You are the descendents of those whom We carried (in the Ark) with Nooh⁴" Verily, he was a truly grateful slave.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ③

4. And in the Book We declared for Bani Israil: "You verily will cause mischief in the earth twice, and you will become great transgressors."⁵

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلِتَعْلَنَ أَعْمَالُكُمْ ④

5. "So when the time for fulfillment of the promise came, We sent against you slaves of Ours or great strength, who ravaged your dwellings, and the promise was fulfilled."⁶

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولَى بَأْسٍ
شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ⑤

6. "Then We gave you victory over them, and We aided you with wealth and children and increased your numbers."⁷

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ
وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ⑥

7. "If you did good, you did good for yourselves, and if you did evil, it is for the same."⁸ And when the time for the fulfillment of the second promise came, We sent, mighty slaves against you so that they might disfigure your faces and to enter the mosque as they entered it the first time, and to destroy everything that they laid their hands on.⁹

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِنَفْسِكُمْ ۖ وَإِن أَسَأْتُمْ فَلَهَا ۚ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءَ وُجُوهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ⑦

(COMMENTARY)

1. The event narrated in this ayah is known by the name of 'Isra' or 'Mi'raj'. Here is described the traveling of a distance from Makkah to Baitul Maqdis in one night, which was the first stage of Mi'raj (Ascension). As for the second stage in which the Prophet was carried to 'Sidratul Muntaha' located in the seventh heaven, it has been narrated in the Surah An-Najm. Therefore, we will confine ourselves to explain only those points which relate to the first stage of this journey, i.e. Isra (the journey up to Baitul Maqdis).

In the ayah, the word 'Abd' (slave) refers to the Prophet (Sallal Lahu Alaihi Wa Sallam), and Allah's saying that He carried His slave is the manifestation of that special favour which was bestowed on this slave.

By Masjid-i-Haram is meant that holy mosque in whose ground the House of Ka'ba is situated, and whose founder was Prophet Ibrahim, circa 2000 B.C. By distant mosque is meant Aqsa Mosque which is situated in Baitul Maqdis. Aqsa means one that is distant. By this Quran hints at the point that the mosque in Baitul Maqdis is far away from Makkah, but Allah made His Prophet cover this long distance in a part of one night. Because of this reference in Quran, this mosque of Baitul Maqdis came to be known as Masjid-i-Aqsa, though at the time of the revelation of Quran this mosque was not known by this name. This mosque of Baitul Maqdis was built by Prophet Sulaiman (Solomon) circa 1000 B.C. (Probably 959 B.C.), which served as a religious center for the Islamic dawah and religious activities of the Bani Israil, beside being their Qiblah.

Blessing its surroundings means that this whole region was replete with worldly and religious auspiciousness and blessings. So far as the religious blessings are concerned, this land is the place of migration of Prophet Ibrahim and the abode of Prophet Ishaq. Moreover many prophets of Bani Israil appeared in this land and they have left such footprints in this land which guided the people of the world after them. Here Prophet Sulaiman was granted a matchless kingdom and Bani Israil were granted those favours which were not granted to any other nation in

the world. In other words every part of this land, being the memorial of the prophets of Allah was abounding in religious treasures. As regards the worldly blessings, this region is very fertile and green. And in the Bible this region is praised and is mentioned to be having the rivers of milk and honey flowing.

The distance between Baitul Maqdis and Makkah is about 1000 miles. In those days this journey took about 40 days to cover this distance, but Allah arranged for the Prophet to cover it within a night. In the hadith it is mentioned that the Prophet rode a 'Buraq', and Archangel Jibril was with him, that is this journey was covered on a carrier of lightning-speed: Such a thing appeared very strange in those days, but in these days it does not seem a bit unusual when man has invented extremely fast speeding rockets and aeroplane, because when man can cover a distance of months' journeys in a few hours, then is not the Lord of the universe capable and powerful enough to arrange for His Prophet to journey from Makkah to Baitul Maqdis in a few minutes?

That is why this surah starts with the words that the Being of Allah is Immaculate, i.e. it is not beyond the power of Allah to arrange for such a miraculous journey. Those who consider such a thing impossible are under a wrong impression about Allah's might.

It also clears the point that the journey of the Prophet was physical and it was undertaken in a state of wakefulness. If it were to be a spiritual journey or a dream-state journey, then it would not have been stated that we carried our slave in one night, nor this would have been a means of testing people.

Whoever would study the ayah with a clear mind, he would not help feeling that through these words information of an extra-ordinary event is being imparted. It is further supported by a hadith in Bukhari, in which the Prophet states: "When the Quraish belied me, I stood in Hijr (the external part of the House of Ka'ba). At that time Allah made Baitul Maqdis appear before me, I was pointing out to them the various signs from it by seeing it. (Bukhari -Hadithul Isra)

If despite this people indulge in argumenta-

tion, then they are warned that Allah is listening to every thing they talk and He observes everything they do.

As for the objective of this journey, it is stated in the ayah that Allah wanted to show some of His signs to His Prophet. By the signs are meant those signs which are found in the Aqsa Mosque, and which reflect on monotheism, worship of only one God, the common dawah of the prophets, and their struggle for the religion of truth, the history of the rise and fall of Bani Israil, and Allah's law of reward and punishment. Since the Prophet was to be made the 'Nabiul Qiblatain' (the Prophet of two Qiblas), this observation of the Aqsa Mosque holds considerable significance. Besides these signs, the wonders of the Nature were also to be shown.

It should be noted that the month and the date on which this event took place is neither narrated by the Qur'an nor any tradition of the Prophet. As regards the narratives, they are various in this connection, and it is a proof of the fact that the objective was not to observe this night every year, else its clarification would have been given either in the Qur'an or the hadith. As for the custom of the Muslims to observe this night on the 27th of the month of Rajab, it seems to be the Muslims' own invention. It has no reality in the religion. Neither is this night specified for special prayers, nor is there any command to observe this night as a special "night."

2. That is: The Torah.

3. Even today the lesson of monotheism can be found in the Torah. For example in the Exodus it is stated:

"I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me." (Exodus 20 : 2,3)

4. That is: O Mankind, with the Bani Israil all of you are the descendents of those who were made to ride in the Ark of Nooh and were saved from certain destruction in the deluge. The entire mankind is under obligation to Allah for this favour, and every man should be grateful to Him. Man can be grateful to Allah when he recognises Him as his real Benefactor.

5. The Book, as is mentioned above, is the Book of Moosa, the Torah. According to the statement

of the Qur'an, two prophecies were made in the Torah that Bani Israil would cause mischief and corruption in the land twice and they would indulge in frightening transgression, which would bring in their destruction twice. This topic has not survived in the present Torah in these words, but some hints at these happenings are however found in it:

"But if you will not hearken to me, and will not do all these commandments, — — — but break my covenant, I will do this to you: and you shall be smitten before your enemies; those who hate you shall rule over you, — — — And if in spite of this you will not hearken to me, but walk contrary to me, then I will walk contrary to you in fury, — — — And I will unslay your cities waste, and will make your sanctuaries desolate, — — — and I will scatter you among the nations, and I will unsheathe the sword after you; and your land shall be desolation, and your cities shall be a waste." (Lev 26: 14 to 33)

"If you are not careful to do all the words, of this law which are written in this book, that you may fear this glorious and awful name, the LORD your God, then the LORD will bring on you and your offspring extraordinary afflictions, — — — and you shall be plucked off the land which you are entering to take possession of it. And the LORD will scatter you among all peoples, from one and of the earth to the other;

(Deut 28:58to 64)

Then when Bani Israil had become morally corrupt and characterless, the people generally indulged in transgression morally, then Prophet Eremiah warned them in time and informed them of their destruction at the hands of the king of Babylon:

"Therefore thus says the LORD of hosts:

Because you have not obeyed my words, behold, I will send for all the tribes of the north, says the LORD, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these nations round about; — — — — This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. (Jeremiah 25 : 8 to 11)

6. Refers to the attack of the king of Babylon, Nebuchadnezzar, which he launched on the kingdom of the Jews in 586-588 B.C. He completely destroyed the Jewish center, Jerusalem, so much so that he demolished the holy mosque. He killed thousands of Jews, and carried away countless persons as male and female slaves. A commentator on Bible writes :

"When the Babylonians finally broke into the city they levelled the walls and palaces and razed the temple to the ground. Zedekiah's sons were slain in front of him, and he himself was blinded and carried to Babylon in chains. The greater part of the population of Jerusalem was taken into exile with him. Thus the kingdom of David came to a tragic end.

(The Interpreter's commentary on the Bible P. 1025)

This was the great punishment which was meted out to Bani Israil on their first social corruption. It is also elicited that when corruption becomes common in a nation and it becomes a transgression, then Allah causes its enemy nation to overpower it and causes the tyrants to rule over it. This is a very painful form of the Divine punishment.

7. During the slavery of Bani Israil in Babylon various movements of reformation were launched and gradually they turned towards God. Ultimately Divine mercy returned to them and they were relieved from their slavery of Babylon. It came about in this way that the king of Persia, Cyrus, conquered Babylon in 539 B.C. and thereafter he allowed the Jews to go back to Jerusalem and to construct God's house there. Thus the Jews got the opportunity to return to their center and to construct Baitul Maqdis. Then Prophet Uzair explained and clarified the Torah before them in such a way that a new life surged in the Jews and they became prepared to give up anti-Shariah practices and to follow the Divine Shariah. (For details, see Surah At-Taubah, Note No.58). This was the new life for Bani Israil, and when the Divine mercy came back to them, then all circumstances became favourable to them, there was abundance of provisions and increased birth rate.

It is also elicited incidentally that accelerated

births and the increased numbers of individuals in a nation is Allah's blessings and favour, and therefore, people of faith do appreciate it. As for the formula for family planning, they suit well those who are unable to appreciate God and His blessings.

8. This is really the declaration of that Divine tradition, according to which if the social character of a nation, which is also bearer of the Divine Scripture, is good and exemplary, then Allah blesses it with his favours and it gains honour and ascendancy in the world, and if its social character is corrupt, then Allah causes its enemy nation to rule over it, and makes it taste disgrace.

9. This is a reference to the second instance of great corruption of Bani Israil and the resultant destruction. This corruption was more severe than the first one, as religion was followed merely for appearance's sake. To incline them towards religion and to instill spirit of religion in them Allah sent among them Prophets Yahya and Eesa. But the Jewish ruler of the time on a demand from a dancer caused the beheading of Prophet Yahya and presented his head to the dancer (Injeel, Mathew, Chapter 14). And the Jews spared no efforts in working against Prophet Eesa until they were set to kill him. This was their second frightening corruption, about whose adverse effect Prophet Eesa had informed them in these words:

"Truly, I say to you, there will not be left here one stone upon another, that will not be thrown down." (Math: 24:2)

"Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children For behold, the days are coming when they will say,

"Blessed are the barren, and the breasts that never gave suck." Then they will begin to say to the mountains, "Fall on us;" and to the hills, "Cover us."

(Luke 23 : 28 to 30) And the punishment for this great corruption was meted out to the Jews in this way that in the year 70 A. D. Titus of Rome attacked Baitul Maqdis and razed it to the ground. The holy mosque (Temple of Solomon) was destroyed and countless people were done to death. This tragic event scattered Bani Israil so badly that they took shelter in various foreign countries around the world.

It may be that your Lord will have mercy on you, and if you repeat (the evil act), We will repeat (the punishment). We have appointed Hell a prison-house for the disbelievers".(Al-Quran)

8. "It may be that your Lord will have mercy on you, and if you repeat (the evil act), We will repeat (the punishment).¹⁰ We have appointed Hell a prison-house for the disbelievers".¹¹

عَلَىٰ رَبِّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عَدَاَنَاٰ وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

9. Verily, this Qur'an guides to that path which is the straightest,¹² and gives glad tidings to the believers who perform good acts that theirs will be a great reward.

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

10. And for those who do not believe in the Hereafter, We have prepared a painful punishment.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

11. And man prays for evil as he prays for good, for man was very hasty.¹³

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

12. And we made the night and the day two signs. Then We made the sign of the night dark, and made the sign of the day bright, so that you may seek bounty from your Lord, and so that you may know the calculation of the years, and the reckoning.¹⁴ And We have expounded everything in detail.¹⁵

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ
النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ وَكُلُّ شَيْءٍ فَضْلَنَاهُ تَفْصِيلًا ﴿١٢﴾

13. And every man's fate We have attached to his own neck, and on the Day of Resurrection We will bring forth for him a book which he will find wide open.¹⁶

وَكُلُّ إِنْسَانٍ لِّزَمْنِهِ لَظِيرَةٌ فِي عُنُقِهِ وَنُخْرِجُ لَهُ
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

14. Read your book (of deeds)! Today, enough you are to take your own account.¹⁷

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

15. Whoever takes guidance, it is for the good of himself, and whoever goes astray, does so to his own disadvantage. No burden-bearer will bear another's burden.¹⁸ And We do not punish (a people) until We have sent a messenger.¹⁹

مَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿١٥﴾

16. When we intend to annihilate a people, We command those among them who live in comfort, then they transgress therein, so the word (of punishment) becomes applicable to them, and We annihilate it with complete annihilation.²⁰

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
فَحَقَّقْنَا عَلَيْهِمُ الْقَوْلَ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

10. After narrating this instructive and tragic events from the history of Bani Israil, the Jews are told that the coming of this Prophet has provided them with one more opportunity to make themselves deserving of the mercy of God; even now if they pay heed and follow the guidance which has been revealed to this Prophet, the gates of Divine mercy will open up for them. But if they oppose this Prophet and adopt an attitude of transgression, then they should note that Allah will surely crack down His whip of punishment on them.

In spite of this warning of Qur'an when the tribes of Jews living around Madina rose as opponents of the Qur'an and enemies of the Prophet (Sallal Lahu Alaihi Wa Sallam), and indulged in scheming and plotting against him, Allah caused them to taste His wrath. Accordingly in the presence of the Prophet of Islam they have to receive the punishment at the hands of the people of faith.

Bani Qainqa' and Bani Nadhir were exiled and Bani Quraizah were put down by the sword. As for the Jews of Khaibar, they had to live under subjugation and in the time of Umar (R)' caliphate they were also exiled.

After living scattered for a long time, the Jews are now gathering in Palestine, and their collecting in one place is becoming dangerous for the world peace. It appears that Allah wants to inflict a very heavy punishment on them. It would not be surprising if the lightning of His wrath strikes their nest and turns it into ashes. The signs hint at such an end. However, the Unseen is known to Allah only.

11. That is: Those who are in reality disbelievers, but in appearance pose as believers in the Divine Book, in the Hereafter their abode will be the prison-house of Hell.

12. This is an invitation to the nations of the world that they should follow the way towards which the Qur'an is giving them a call, and they should follow it because it is the straightest path, and the desired goal – success in the Hereafter – can be reached by following it only.

The path towards which Qur'an is calling is the straight path from every aspect. It appeals to the intelligence. Nature gives evidence of its rightness.

The good taste shouts that it is the truth. This path had been the path followed by the prophets of Allah. The justice, on which the heaven and the earth are sustained, is found in this path. This reaches and guides to the Lord of the worlds. The common parlance name of this path is the Religion of Islam. As regards the other paths, whether religious or free from religion, are not straight from any aspect, nor do they reach God.

13. That is: Man's behaviour is strange. He should pray to God for his good, but in unhelpful circumstance and in haste he prays to his Lord for his own evil. This is a common weakness of a human being, in which men and women are equal participants. Besides this general meaning or the verse, it particularly refers to the infidels of Makkah who were demanding of the Prophet (Sallal Lahu Alaihi Wa Sallam) that he should hasten the Divine punishment about which he was warning them. They are being told that for them good has come down from their Lord in the form of Qur'an and their reaction should have been that they would pray for this good for themselves from their Lord, but instead of rushing to this good fortune they are demanding for punishment, which if it came down would be an evil consequence for them.

14. That is: These signs of the night and day, which you observe daily, are, if you ponder, sufficient to change your point of view. If the day were not be made bright, the work of seeking Allah's favours i.e. economic striving could not have been taken up, but the occurrence of the night and the day provided both the advantages to you, and another advantage is that by counting both these man can calculate the years and other relevant reckoning, e.g. the events of the past as to when did they occur, or that how many hour of the day have passed and how many hours of the night are remaining, etc. Thus it became easier for man to prepare his time table.

These clear signs or Allah's Lordship invite man to follow his Lord's path – and Qur'an invites man to this only.

15. The things which were necessary for the guidance of man have been clearly mentioned in detail in the Qur'an. Now there is no chance for man to say that the signs of path of truth have not been manifested to him clearly.

16. Man's good fortune or bad fate is hidden in his own acts, and the record of every man's acts has been made a necklace around his neck. This record will come to his view as an open register before his eyes on the Day of Resurrection. Therefore, the adversity or fate does not depend on any external augury but is connected with his own acts.

The good or bad effect of what a man does is felt by him in his own heart, and its memory is preserved in his conscious or subconscious mind. This is the indication of the fact that none of his acts is without an effect or result, and that his record is being preserved.

With regard to the question that when our record of acts is hanging around our necks, then why is it that we are unable to see it, the answer is: if we were to see it with our physical eyes, where would the trial remain, when Allah has created this world to test mankind, and our examination and test lie in our using our intellect and commonsense in the light of the Divine revelations and accepting those Unseen realities and in adjusting our conduct and acts in accordance with them.

17. In view of this reality, an intelligent man takes the account of his deeds in the world itself so that he may not be regretful on the Day of Resurrection.

18. On the Day of judgment every person will bear the burden of his or her sin, he or she will not bear the burden of any other person. On that day you cannot lighten your burden of sins by saying that you were misguided by a particular chief, sardar or leader or saint, or that Satan is responsible for your straying, therefore, those who misguided you should bear the burden of your sins. Nay, they will bear their own burden and you will bear your own.

19. Means that punishment which obliterates nations from the page of existence, and which is a touchstone for the right and falsehood. The punishment, which obliterated the nations A'd, Thamud, nations of loot and of Firaun, etc., came down on them after the messengers of Allah convincingly conveyed Allah's message to them. That very divine tradition has been mentioned here.

Therefore, to conclude from this that those

people to whom the message of the Prophet did not reach are neither answerable before God, nor would they receive any punishment for their evil acts is not only against the clear teachings of the Qur'an and the Sunnah but is also an unreasonable stand. Qur'an says that there are a number of evil acts, and awareness of their evil is ingrained in the human nature. If a man commits an evil act, he is a sinner and he is answerable before God. From the ahadith also it is learnt that before the coming of the Prophet (Sallalahu Alaihi Wa Sallam) those who spread idolatry and obscenity, like 'Amar bin Lahy, Umraul Qais, etc., have become liable to be sent to Hell.

And so far as the intellect is concerned, it considers any one who commits an obvious evil act e.g. a tyrant or an unjust murderer as a criminal and a sinner irrespective of whether the message of Allah's messenger has reached him or not. However, in the case of the message of the Prophet not reaching them, what is the limit of their responsibility and to what extent they deserve to be forgiven, is known to Allah only. These matters will be decided on the Day of Judgment, therefore, for us it is sufficient to understand the principle only without indulging in unnecessary debates and discussions, sufficient it would be for us to worry about what we are doing for our own salvation after the message of Allah's messenger has reached us, and what steps we are taking to convey this message to other slaves of God.

20. In the foregoing ayah, the Divine tradition was clarified in the matter of punishment to the nations. In this ayah this aspect is being brought into focus that a township is subjected to destruction when sinning becomes common and rampant. The form it takes is like this: the well-to-do people of the township including the ruling class, the rich and the leaders are commanded to obey Allah. Accordingly Allah's messengers specifically address this section of the populace, so that Allah's message may be said to have been convincingly conveyed to them, and through them to the common people. But these people are so much absorbed in their love of material world and are so intoxicated in their luxuries that they do not care for Allah's commands. They themselves indulge in sinning, in

disobeying Allah's commands, they also promote sinning and crimes against Allah by propagating false philosophical ideas and arguments. In this way the whole township becomes liable to receive divine punishment, and Allah completely destroys such a township by sending one or the other natural calamity. In the following verse those nations have been pointed out to whom such a treatment was meted out.

Some commentators have taken great pains in trying to explain the meaning of the words 'Amarna' (We command). Some one has taken it to mean the command that fixes the destiny at the time of creation, i.e. We command that your destiny will be that you will indulge in sinning, etc, and some one has interpreted it in some other way. But literally as well as with reference to the

context it means the same thing which has been stated above. In Arabic when the word 'Amarna' is used independently, without any qualification, it means general command to obey. Accordingly Ibn Jarir Tabari has preferred' this meaning, and Allama Shaukani writes:

"Any person who knows Arabic language would understand only this meaning for the wording that the thing which was commanded was different from sinning; because sinning is negative of 'amr' (command to do good) and is its contradictory term. Therefore, the words 'amartuhu fafasaqa' (I commanded him but he sinned) these words show that the thing which he was commanded to do has not been done, for 'fisq' means the commitment of a thing which is the opposite of what is commanded," -(Fathul Qadeer, Vol. III, page 214).

17. How many generations have We destroyed after Nooh ! And Allah suffices as Knower and Beholder of the sins of His slaves.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ
بِذُنُوبٍ عَابِدَةٍ خَيْرًا لِّبَصِيرَةٍ ①٧

18. Whoever desires the quick-passing world, We will give him therein whatever We will and to whomsoever We will, thereafter We have prepared for him, Hell wherein he will burn, condemned, rejected.²¹

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا
لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ①٨

19. And whoever desires the (life of) Hereafter and strives for it with the necessary effort, and he be a believer, their effort shall be appreciated.²²

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ
سَعْيُهُمْ مَشْكُورًا ①٩

20. To every one We Supply provisions (for living), both these and those, from the bounty of your Lord. And the bounty of your Lord is not denied to any one.²³

كُلًّا نَّمْنُ الْهُلَاءَ وَهُوَ لَكُمْ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ
مَحْظُورًا ②٠

21. See how have we exalted one (group) over another (group),²⁴ and verily there are higher ranks in the Hereafter and greater exaltations.²⁵

أَنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ الْكِبَرُ دَرَجَاتٍ
وَالْكِبَرُ تَفْضِيلًا ②١

22. Do not make with Allah any other god, lest you sit down reprov'd, forsaken.²⁶

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا ②٢

23. Your Lord has decreed that you worship none save Him,²⁷ and you treat your parents with kindness. If with you one of them or both of them attain old age, do not say "Fie" to them nor refuse them anything harshly, and speak to them a respectful speech.²⁸

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَٰٓأَيُّهَا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ②٣

24. And lower to them the wing of submission with mercy,²⁹ and pray: "My Lord! Have mercy on them both as they brought me up when I was an infant."³⁰

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا
كَمَا رَبَّيْنِي صَغِيرًا ②٤

25. Your Lord best knows what is in your hearts.³¹ If you become righteous, then verily He is ever Forgiving to those who turn (to Him).³²

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ
لِالْوَٰثِقِينَ غَفُورًا ②٥

26. Give the kinsman his due, and the destitute and the wayfarer,³³ and squander not (your wealth) wastefully.³⁴

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَتَامَىٰ وَابْنَ السَّبِيلِ
وَلَا تَبْذُرْ بَذِيرًا ②٦

21. In the text the word used is 'Ajilah,' which means that which hastens, which means the world, that gives its benefits quickly, and to be desirous of it means to be desirous of world's temporary and quickly-achieved benefits. A person who makes the world as his goal, it is not necessary that he should always get many worldly benefits quickly and immediately, but this depends on the will of Allah. He may decide how much and when to give to anybody. This pertains to the achievement of the worldly benefits. After this there is no share for such a man in the benefits of the Hereafter, on the contrary he will have to face very bad conditions, and deprived of Allah's mercy will have to enter the Hell. This severe punishment will be given to him, because he was sent to the world for keeping the benefits of the Hereafter in view and to act in the world in such a way that the result of his acts should give good rewards in the Hereafter, but he did not care for the Hereafter and engaged himself for his whole life in gathering the benefits of the world. In this way he lived as transgressor against his Lord and so his whole life was a great mistake.

22. Man in reality has been created by his Lord not for this world but for the next world. The world is only a stage in man's life, after passing from which he has to dwell permanently in the realm of the Hereafter. Therefore, to consider the Hereafter as objective of life and to make it a center and axis of all activities is in consonance with this reality which is active not only in the creation of man but also of the whole universe. This ayah clarifies that for Allah the efforts of only those people are acceptable and appreciable who have made the Hereafter as their objective, their goal, and made efforts to achieve it as it deserved,— such efforts which are made by a man who believes in the Hereafter and the method for which has been shown by the Qur'an. There is also a condition that such a person should be a *momin*, a Muslim, a believer, i.e. he believes in all those things, which Qur'an has declared necessary to believe in.

23. That is: They may either be the seekers of this world or the next world, whether faithful or infidel, everybody in the world is being provided the necessary provisions for living by their Lord,

and nobody is denied His bounty. This bounty is common, exactly according to that wisdom according to which this world was created.

24. That is: Those who have made success in the Hereafter as their goal in this life have superiority over others, and this can be observed in this world itself. Their attachment to their Lord, their fear of Him, timely paying the dues of others, sense of responsibility, trustworthiness and honesty, lawful earning, avoidance of unlawful things, expenditure in good cause, sacrifice for truth, patience, forbearance love for justice and other moral qualities and good conduct speak for their exalted position and superiority, even if they are insignificant and unimportant from the standpoint of wealth.

25. In the Hereafter the people of faith will have manifest superiority over the infidels. Accordingly the infidels will be in lower section of the Hell, while the people of faith in the high and exalted Paradise. Then the people of faith will be the recipients of high ranks according to their degrees of faith and acts, and in proportion to this they will gain superiority.

26. That is: If you would believe in any other god in association with Allah, then your condition will be such as you will receive reproaches and rebukes from every quarter and you will be totally helpless.

27. This is the definite and final decision of Allah that you should worship Him alone and none other. In the foregoing ayah joining any other being with Allah as god was forbidden, and in this ayah worshipping any being other than Allah is forbidden. From this it becomes abundantly clear that worshipping a being other than Allah amounts to making that being as god, whether one may call it vocally god or not, e.g. if a man worships land (*Bhoomi puja*), it is open polytheism and it is declaring land as god and worthy of worship.

It should be noted that the word '*Ibadat*' means worship, which has been commanded to be reserved only for Allah alone. As for the obedience it is its natural demand, therefore, commands concerning obedience have been given separately after that. The difference between worship and obedience should be always kept in view, or else the importance of worship in religion will not

remain at a level which is its due. (For further explanation, please see Surah Hood, Note No. 5)

On this 'occasion we consider it necessary to clarify that the opinion of some people, about the commands given in this ayah and the following ayat, that their significance was that of the constitution of the Islamic state of Madina, is not correct. Constitution is a technical term of politics, and here neither politics is under discussion nor the state, but here those good attributes have been mentioned which make a person a worthy human being and which help him to achieve success in the Hereafter and when a group of men, possessing these good qualities appears, then its politics is also coloured in this hue and the system of the state takes its shape according to these good attributes. Therefore, it is not necessary to give these commands a political colour, otherwise the disadvantage would be that the reader's mind would be misled to think that the addressee of these commands is the Islamic state and not he, and the spirit of these commands will suffer. Such far-fetched explanations do not help in preparing rightful religious minds.

28. Among the slaves of God the greatest right is that of the parents, and it is because they brought up the children. It is their right that the children should treat them respectfully and kindly throughout life, i.e. they should treat them kindly, should serve them, should spend for them if it becomes necessary, should not become disobedient and should not cause them pain.

In old age parents become more deserving of service and at this time they become very irritable. Therefore, it has been emphatically stated that nothing should be said which would hurt them, nor should they be denied anything with harshness, but they should be spoken to with respect and tenderness.

29. That is: Treat them with love and tenderness, and deal with them in the nicest possible

manner.

30. That is: You should not forget that your parents had undergone untold sufferings in bringing you up. Remembering this obligation of theirs, you should pray for them for mercy.

This prayer for their sake is in view of their external condition and old age, therefore, even if they are not Muslims there is nothing wrong in praying for them. As for the prayer for salvation for the polytheist parents, it cannot be done as stated in Surah Taubah, ayah No.113 (See Surah Taubah, Note No.299).

31. That is: He knows very well your intentions, your feelings, and the state of your hearts (minds).

32. If you have committed any faults in your treatment of your parents, then seek Allah's forgiveness repenting for them and mend yourself for future, for Allah accepts the repentance of those who become righteous, and forgives their faults.

33. By the due here is meant the financial dues, which are ascertained according to their needs and an individual's personal circumstances. Moreover, this due or right is not limited to the amount of zakat only, but can be beyond that.

34. 'Tabzeer' (Wasteful expenditure) means unnecessary spending of wealth, and unnecessary expenditure makes a person careless of paying the dues of others.

Those, who get wealth in abundance, think it to be their own property, and then they spend it in unlawful acts and in fulfilling their own desires recklessly, though the wealth is a trust from Allah, which he is responsible to spend in lawful acts, besides others also have some rights in that wealth, and paying those dues is his responsibility.

On account of lack of correct Islamic perspective about the wealth and property and for want of a sense of responsibility in this connection, a person spends his wealth senselessly and irresponsibly.

Verily the squanderers are brothers of Satans,
and the Satan is ever ungrateful to his Lord.
But if, while waiting for your Lord's mercy,
for which you hope, you have to avoid them,
then speak to them kindly. (Al-Quran)

27. Verily the squanderers are brothers of Satans, and the Satan is ever ungrateful to his Lord.³⁵

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ٢٧

28. But if, while waiting for your Lord's mercy, for which you hope, you have to avoid them, then speak to them kindly.³⁶

وَأَمَّا لَعْنُكُمْ عَنْهُمْ فَبِمَا كَفَرُوا بِرَحْمَةِ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيِّسُورًا ٢٨

29. And let not your hand be chained to your neck nor open with a complete opening, lest you sit down rebuked, helpless.³⁷

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْضُورًا ٢٩

30. Verily your Lord gives the provision abundantly to whom He will and sparingly³⁸ (to whom He will). Verily, He is Aware and sees His slaves.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ٣٠

31. Do not slay your children for fear of poverty, We provide for them also as We provide for you.³⁹ Verily their slaying is great sin.⁴⁰

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَكُنْ مِنْ نَّرْزُقِهِمْ وَإِنَّا لَهُمْ لَنَاقِتًا لِّكَانَ خَطَايَا كَبِيرًا ٣١

32. Do not go near to adultery. Verily it is open shameful and an evil way.⁴¹

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ٣٢

33. And slay not the life which Allah has forbidden save with right.⁴² And whoever is slain wrongfully, We have given the authority to his heir, so let him not commit excess in slaying.⁴³ Verily he has been helped.⁴⁴

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّهُ سُلْطَانًا فَلْيُكَرِّفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ٣٣

34. And do not go near the wealth of the orphan save with that which is better until he attains his age of strength;⁴⁵ and keep the covenant. Verily, of the covenant it will be asked.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ٣٤

35. Give full measure, when you measure,⁴⁶ and weigh with even scales. That is fair and better in the end.⁴⁷

وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطِ الِّسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٣٥

36. Do not be after that of which you have no knowledge.⁴⁸ Verily, the hearing, the sight and the heart each of these will be asked.⁴⁹

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ٣٦

35. 'Wealth is a great blessing from Allah and its wasteful expenditure is the greatest act lack of appreciation for that blessing. Therefore, whoever spends his wealth wastefully, establishes his relation with Satan, who is the most ungrateful creature.

36. That is: If your financial condition is not such that you may be able to help them, then you should speak to them softly and in such a way that would be sympathetic towards them.

It is also learnt from this ayah that you may be expectant of Allah's favours for payment of dues of others and for meeting their rights and to make further efforts in that direction is an approved thing.

37. Hand being chained to the neck is an idiom which is used to connote stinginess, miserliness, and opening it with a complete opening means to be a spendthrift. It means that a man should neither be miserly nor a spendthrift in spending his wealth for himself and his kinsmen, but he should be a balanced person in this regard. Those who spend abundantly earn a bad name and helplessness. As against this balance in expenditure makes a man dignified and this practice becomes a means of goodness and blessing for him.

38. This has been explained in Surah Ra'd, Note No.58.

39. This has been explained in Surah An'am Note No.276.

40. That is: To kill one's own children is not an ordinary thing, but it is a great sin.

In pre-Islamic Arabia children used to be buried alive for fear of poverty, or they used to be killed by other methods, therefore, its mention has been made specifically, otherwise whatever be the motive for killing the children, this heinous act is a great sin.

Modern civilization has made unlawful sex a common thing, with the result that illegitimate children are conceived in large numbers, and in order to hide this people do not hesitate to kill the children as soon as they are born. Thus they become guilty of first illegal sexual act and secondly of wrongful murder.

41. Illegal sex out of wedlock is forbidden in Islam in all circumstances, even if the male or the female or both commit it willingly, and irrespec-

tive of the fact whether the person or persons concerned are married or unmarried.

The fact of illegal sex being a shameful act is a self-evident truth. Its being an evil way is also well-known, for once a person enters this lane he loses his morality and follows the evil way.

The instruction to keep away from adultery has been given in the ayah with such an emphasis that it requires a person to totally avoid all those things which lead to it. (See Surah Al-An'am Note No.277).

In a hadith the Prophet (Sallal Lahu Alaihi Wa Sallam) has listed the preamble of adultery (things that lead to it) in this way:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيئُهُ مِنَ الزَّنى . مدرك ذلك

لا محالة فالعينان زناهما النظر، والأذنان زناهما

الاستماع واللِّسان زناه الكلام واليد زناها البطش،

والرجل زناها الخطا، والقلب يهوى ويتمنى،

ويصدق ذلك الفرج أو يكذبه. (مسلم كتاب القدر)

"The part which a man plays in adultery is written, which (i.e. his sin) he will definitely get. Accordingly the adultery of the eyes is (lustful) look, the adultery of the ears is hearing (sexy talk), the adultery of the tongue is talking (about romantic things), the adultery of the hand is gripping (with lust), and the adultery of the feet are the steps (which proceed in this direction). The heart desires and longs, and the genitals either confirm or contradict it."-(Muslim-Kitabul Qadr).

42. For explanation, please see Surah Al-An'am, Note No.278).

43. The word 'Wali' used here means heir, that can be one or more. The heir has been given the authority to either accept from the killer compensation (blood money) or to kill him in retaliation. Committing excess in this connection means that no person other than the murderer be killed. In the pre-Islamic days (Jahiliyah) in retaliation of one person killed more than one person used to be killed, or instead of the killer an influential person of the tribe used to be killed. These practices were against justice and fairplay, and were therefore, forbidden.

This was the ignorant way of the Arabs, But

the ignorant way of the modern times is in no way less reprehensible, which is demonstrated in India. When there is a communal tension in a town and a person of one community is killed, then people of that community kill another man of the killer's community, even if that person is an innocent pedestrian and had nothing to do with the first killing. And such a killing is not considered wrong although killing some one else other than the killer is absolutely wrong and tyrannous.

This is a Meccan Surah, in which the heir of the wrongfully killed person has been given the authority to kill the killer when the Islamic state had not been established. From this it is clear that the authority to kill a killer in a non-Islamic state is given to a Muslim by the Shariah, however it is a different matter if the laws of that non-Islamic state do not grant this authority to its Muslim subjects.

It should also be noted that in this ayah the authority to kill the killer has been given to the heirs of the killed person, but subsequently when an Islamic state was established in Madina, it took the responsibility to enforce this authority. In other words the developed form of this law is that it would be enforced by the Islamic court. Accordingly the famous Missionary and jurist of Islam, Abdul Qadir Audah Shaheed in his explanation of this law states:

"The principle is that the enforcement of the punishments for crimes of retribution, like the punishments for other crimes, has been left to the persons in authority, but in exceptional cases permission is given to execute the punishment of retribution through the heir of the killed person, and this ayah (No.33) is the source for it. And it is agreed on all sides that the heir of the killed person has the right to take the retribution, provided the execution takes place under the supervision of the government, because it is a matter in which 'ijtihad' (decision taking) is involved, and

in such matter any kind of excess is haram." (At-Tashri'ul Jinaiul Islami-Vol.I, page 757).

44. That is: The help and support of the Shariah and the Islamic Society is available to the heirs of the killed person, therefore, he should be within the limits of the Shariah.

45. This has been explained in Surah An-Nisa, Note No.17).

46. That is: Measures for measurement and weighing should be correct as also they should be used honestly. Short measurement and dishonest methods in weighing and measuring are used by those who are not mindful of their accountability on the Day of Judgment.

This point leads to the principle that man should be honest in all his affairs and dealings in his daily life. (For further explanation, please see Note No.1, Surah Tatfeef).

47. This practice is good, for it creates confidence and exercises good influence. This practice results in good and auspicious progress in business.

As for the end being better, it means that the end in the Hereafter will be better and pleasant, It is only for those who prove their honesty in their dealings, and not for those who employ all kinds of tricks and dishonesty in enhancing their business prospects.

48. This is a comprehensive guidance about things which include imputing motives to Allah without any reasoning, superstition, to give importance to absurd narratives, to talk unreasonably in religious matters, to philosophies about Unseen realities and debating about them, to believe in hearsay about jinns, to form bad opinion without any valid reason, and to accuse without making sure about the facts, etc.

49. That is: The faculties of hearing, sight and thinking are a trust from God, which has been given for correct use. On the Day of Judgment every individual will be asked whether he used these faculties rightly or wrongly.

Do not walk proudly on earth. Verily you cannot rend the earth, nor can you stretch to the height of the hills. The evil of all that is hateful in the sight of your Lord. This is (part) of that wisdom which your Lord sent you as revelation. And do not set up with Allah another god, lest you be thrown into Hell, reproved, rejected. (Al-Quran)

37. Do not walk proudly on earth. Verily you cannot rend the earth, nor can you stretch to the height of the hills.⁵⁰
38. The evil of all that is hateful in the sight of your Lord.⁵¹
39. This is (part) of that wisdom which your Lord sent you as revelation.⁵² And do not set up with Allah another god,⁵³ lest you be thrown into Hell, reproved, rejected.
40. Has your Lord then blessed you by giving you sons, and has taken for Himself angels as female (children)?⁵⁴ Verily you speak a very harsh word !
41. Surely We have clarified in this Qur'an (the truth) so that they may be reminded,⁵⁵ but it has only increased their aversion.⁵⁶
42. Say:"If there were other gods with Him, as they say, then they would have sought a way against the Lord of the Throne."⁵⁷
43. Immaculate is He, High Exalted above what they say.
44. The seven heavens and the earth and all that is therein praise His immaculateness, and there is not a thing that does not praise His immaculateness, but you do not understand their praise⁵⁸. Verily He is Forbearing, Forgiving.⁵⁹
45. And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter a hidden veil,⁶⁰
46. And We place upon their hearts covers lest they should understand it, and in their ears hardness of hearing,⁶¹ and when you make a mention of your one Lord in the Qur'an, they turn away in flight.⁶²
47. We well know what they hear when they turn to hear you and when they parley secretly, when the wrong-doers say: "You follow but a man bewitched."⁶³

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ
الْجِبَالَ طُولًا ﴿٣٧﴾

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

ذَلِكَ مِنَّا آوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ
اللَّهِ إِلَهًا آخَرَ فَتُنْفِقُ فِي جَهَنَّمَ مَكُودًا مَّدْحُورًا ﴿٣٩﴾

أَفَأَصْفُكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ
لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذْ أَتَىٰنَا
إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ
إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ
حَلِيمًا غَفُورًا ﴿٤٤﴾

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا
ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَىٰ أَدْبَارِهِمْ نُفُورًا ﴿٤٦﴾

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ
إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٤٧﴾

50. That is: Do not be proud and strut haughtily. You are not powerful enough to rend the earth by striking it with your foot, nor can you reach up to the height of the mountain by stretching your neck. Then why this pride? Man should realise the might and greatness of Allah, and considering his own helplessness should walk meekly on earth.

51. That is: Every forbidden thing which has been mentioned above is evil and therefore is disapproved of by God.

52. That is: All these commands are based on wisdom. If you contemplate, your intellect and nature would bear witness that these are wise things and are such as will put a man on the path of virtue and betterment.

53. The command had begun with the teachings about monotheism and it is also ending on the note of monotheism. In other words, tawheed or monotheism only is the source of the Shariah and these commands are its practical demands. With monotheism, worship and obedience are also necessary.

54. Its explanation is given in Surah Nahl, Note No.79.

55. Its explanation is given in Surah An'am, Note No.109.

56. Allah has employed various styles and methods in the Qur'an to explain its teachings to the people, arguments have been presented as well as historical events that are instructive, admonitions as well as warnings, realities and similes, but those who are obstinate, they are not influenced by any counsel. They give wrong meaning to the teachings of Qur'an, with the result that their distance from the truth goes on increasing.

57. Presumably if the claim of the polytheists were true that there are many gods in the universe, then all the lesser gods would have rushed to subjugate the God who is the owner of the Arsh(Throne), and who is in control of the entire universe. And if there would have been a struggle among the gods for power, then how the system of the universe would have run smoothly? In such an event, this universe would have collapsed in no time. But you have seen that such is not the case. No defect or fault is observed in the system of the universe, which is a clear proof of

the fact that the entire universe is being ruled by only one God, nor is there another god, nor has anybody any share in the government of the one and only Allah.

58. This is an Unseen reality from which the Qur'an has lifted the veil. It explains that there is nothing in the universe that does not sing the praises of Allah, His Greatness and Immaculateness. It does not mean that everything sings, His praises symbolically but it physically does so, however, it is quite a different thing that we are not able to understand it.

Today modern science has considerably enriched human knowledge. The modern theory about atom is that Electron particles revolve round its nucleus. In other words every particle is in motion, but this motion and revolution is not seen by us. And on account of its not being seen by us, we cannot deny its existence. Then if the divine revelation, which is a source of certain knowledge, informs us that everything in the universe sings praises of Allah, then why should we not believe in it? Merely on the ground that its denial will be proper as we do not hear this hidden voice? By lifting the veil from the secrets of the universe Qur'an has added considerably to man's knowledge so that he may find the light of faith from it. Therefore, its denial will be a means of his deprivation.

59. It means that it is the duty of the created ones that they should sing the praises of their Creator. If there are people among the humans who ascribe defects and faults in their Creator and assign partners to Him, then these acts of theirs are such as would attract Divine wrath on them. But Allah is Forbearing. He tolerates these acts. He is also Forgiving, therefore, He gives them time so that they may repent and be deserving of His mercy.

60. There are people who are so influenced by the worldly glamour that if they hear the Qur'an being recited or if they themselves recite it, their minds do not accept any influence or impression from it, and the reason behind it is this that there is a Divine Law which rules that whoever is not prepared to accept the truth, he will be deprived of the Divine guidance to accept it. This law functions effectively, but the external eyes cannot see it, that is why it is termed as 'hidden veil'.

61. Its explanation has been given in Surah Al-An'am, Note No.44.

62. That is: Seeing that the Qur'an that you present before the people mentions only one God and there is no mention of the gods invented by them, nor of their share in godhood, they do not like to hear the Qur'an being recited, nay they turn their backs and run away from it.

63. Points to the leaders of the infidels of Makkah, who if they ever try to listen to Qur'an, it is with the idea of opposing it. Accordingly they used to hold secret consultations among themselves, and when they used to see one of their companions being impressed by the dawah of the Prophet (Sallalahu Alaihi Wa Sallam), they

used to say that he was following a person who has been charmed and bewitched by some magic, and because of that he was talking like a mad man.

This ayah clarifies that the charge of Prophet's being bewitched was coined by the infidels, which was totally false. It is also clear from this that the Prophet was immune from any influence of magic, as it is a thing which would disgrace the office of prophethood. Therefore, in some of the narratives the mention of Prophet's having been bewitched by magic by some Jews in Madina is not acceptable and is rejected as they clash with what is stated in the Qur'an. For further explanation, please refer to Note No.6, Surah Falaq .

And your Lord knows best all those who are in the heavens and the earth. We have exalted some prophets above others, and to David We gave the "Zaboor" (Psalms). Say: "Invoke those whom you assume (to be gods) beside Him, they have no power to relieve you of your distress nor to change your condition." (Al-Quran)

48. See what examples they invent for you, thus they have gone astray and cannot find the (right) path.

أَنْظُرْ كَيْفَ تَقُولُ الْكَافِرُ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾

49. And they say: "When we are bones and fragments, will we be raised up as a new creation?"

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرِقَاقًا إِنْ أُنَّا الْمُبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

50. Say: "Be you stones or iron."

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

51. "Or some other created thing that is yet greater (in hardness)⁶⁴ according to your thoughts." They will say: "Who will bring us back to life?" Say: "He who created you the first time." Then they will shake their heads at you, and say: "When will it be?" Say: "Perhaps it will be soon."

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

52. The day (when) He will call you, you will answer with His praises, and you will think that you had tarried but for a little while.⁶⁵

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

53. Tell My slaves to speak that which is better. Verily, Satan sows discord among them.⁶⁶ Verily, Satan is for man an open enemy.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمُ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

54. Your Lord knows you best. If He will, He will have mercy on you, or if He will, He will punish you.⁶⁷ And (O Prophet!) We have not sent you to be answerable for them.⁶⁸

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ تَشَاءُ رَحْمَتُكُمْ أَوْ إِنْ تَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

55. And your Lord knows best all those who are in the heavens and the earth. We have exalted some prophets above others, and to David We gave the "Zaboor" (Psalms).⁶⁹

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾

56. Say: "Invoke those whom you assume (to be gods) beside Him, they have no power to relieve you of your distress nor to change your condition."⁷⁰

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرَرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾

57. Those, whom they invoke, themselves seek the nearness of their Lord — which of them will be the nearest — they hope for His mercy and fear His punishment.⁷¹ Verily the punishment of your Lord has to be shunned.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

64. That is: After death a man's body may decompose and become dust or even if it becomes iron or some other harder metal, it would not at all be difficult for Allah to restore it to life again with its body. A Being who has given life to man for the first time, how would it be difficult for the same Being to raise him again on the Day of Resurrection ?

65. On the Day of Resurrection there will be a call from Allah to the entire mankind to present themselves before Him. The entire mankind will respond to His call. Allah's praises will be on their lips. This will be the voice of the nature which is conversant only with the praises of her Lord.

The presence of mankind before Allah on the Day of Resurrection has been presented in a symbolic way in the rituals of Hajj. Accordingly during the pilgrimage of the House of Allah the slave says 'I am present in your presence' and on his lips these words of praises are constantly there:

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ

'Innal hamda wan ne'mata Lak' (Praises and gratefulness for you).

People think that the day of Resurrection is far off, but when they will be revived they will feel that the time that passed between their life in the world and the Doomsday was very short, and that their stay in the world of Barzakh was only for a short time and the Day of Resurrection suddenly occurred.

66. That is: Instruct the people of faith not to join issue with the deniers, nor should they say anything which would provoke them, they should adopt the method of explaining and should present their dawah in a nice way. Remember Satan wants to spoil human relations by provoking them and sowing the seed of prejudice, and he does not want that people should accept the truth.

67. This is an address to the common people that their Lord knows best the condition of their hearts, and reward and punishment depend on His will, and His judgment is delivered taking into consideration the internal conditions (intentions) of the people. A person who is prepared to accept the truth with sincerity, Allah bestows His mercy on him, and finding the truth he be-

comes a deserving recipient of Allah's mercy. As against this a person who is not prepared to accept the truth sincerely, Allah keeps him deprived of His mercy, and on account of his disbelief he becomes liable for punishment.

68. That is: The duty of the messenger is to convey Allah's message to the people, he is not responsible for the deeds of his people.

69. The purpose is to prevent people from entering into unnecessary disputation about the superiority of one prophet over the other. The Jews considered Prophet Moosa superior to other prophets, while the Christians thought their Prophet Eesa was the most superior prophet. And the polytheists of Makkah used to spark off the discussions merely for the sake of discussion. This was the background when this command was given that either it may be a prophet or an angel, the fixation of their superiority or greatness was not their task, it was for Allah to do so, for He knows best the entire body of creatures in the heavens and the earth. And so far as the prophets are concerned, if Allah has granted superiority to one prophet from one aspect, then He has granted superiority to another prophet from another aspect, e.g. Prophet Dawood (David) was granted the scripture-Psalms which in its sweetness and influence is like Qur'an. Therefore, whatever greatness Allah has given to a prophet should be acknowledged, and a prophet's greatness should neither be exaggerated nor should it be minimized.

There is also similar kind of debate which is very common among the Muslims, that is about the righteous Khalifas (caliphs). They debate as to who is superior-Abu Bakr(R) or Ali (R). Every proponent sect of the debate has made this debate a part of their belief, although we have not been burdened with the responsibility of fixing their greatness. Only Allah knows well who deserves what degree of greatness, and who holds higher rank according to Him. Then why should we make such topics subjects of our debates and discussion ?

70. That is: You are under the wrong impression that besides Allah there are others who can meet your needs. If you do not want to use your common sense and intellect and want to remain under the wrong impression, then fulfill your de-

sire for invoking them in your times of distress. But the fact is that they are neither powerful to relieve you of any of your sufferings nor are they to change your condition from bad to good.

71. Refers to angels and not the idols, for to seek the nearness of Allah, to be hopeful of His mercy and to fear His punishment can be the attributes of the angels only and not of the idols. In the foregoing ayah (No.4) also it was mentioned that the polytheists term angels as the daughters of Allah. Refuting these false beliefs of theirs concerning the angels it is being stated that you consider the angels as influential in Allah's work, you invoke them for meeting your needs and for solving your problems. But the condition of the angels themselves is that they too seek nearness of Allah and vie with one another to be the nearest to God. If they expect to receive His mercy, they are also in mortal fear of His punishment. Then what is the meaning of invoking them instead of God ?

This was about the relation of the polytheists with the angels. But the association of others with God is not limited to this case only. A very large group of Muslims of the present day indulges in dealing with their saints, 'peers' in the same way in which they are supposed to deal with God. They have invented a philosophy of 'wasta' and 'wasila' (agency and link) and on its basis sometimes they invoke the Prophet (Sallalahu Alaihi Wa Sallam) and sometimes their own invented 'Ghaus' (helper). Sometimes they appeal to their conjured up 'Mushkil kusha' (solver of difficulties) and sometimes seek fulfillment of their desires from their imagined 'Gharib Nawaz' (Soothee of the poor). Their 'ulema' interpret this ayah and other similar ayat in such a strange way that in spite of their polytheistic methods and practices their belief in monotheism is not supposed to be impaired in the least. If they read the Qur'an with an open mind, they will see their folly and will be rightly guided.

There is not a township but We will destroy it before the Day of Resurrection, or punish it with severe punishment. This has been written down in the Book.(Al-Quran)

58. There is not a township but We will destroy it before the Day of Resurrection, or punish it with severe punishment. This has been written down in the Book.⁷²

وَلَنْ مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

59. Nothing hindered us from sending signs except that ancients belied them.⁷³ And We gave Thamud a she — camel — a clear sign — but they wronged her.⁷⁴ And We do not send signs except for warning⁷⁵ (people).

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ
وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا
وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

60. And when We told you that your Lord has encompassed mankind,⁷⁶ and made the vision which We showed you a test for mankind,⁷⁷ and also the Accursed Tree in the Qur'an.⁷⁸ We warn them, but it increases in them nothing but transgression.

وَإِذْ قُلْنَا لِلَّذِينَ رَبُّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرَّءْيَا إِلَّا آيَةً لِّكَ
إِلَّا تَتَذَكَّرُ إِلَّا نَذَرْنَا لِمَن يُرِيدُ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُحَوِّفُهُمْ فَمَا يَزِيدُهُمْ
إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And when We said to the angels : "Prostrate yourselves before Adam," they all prostrated themselves⁷⁹ except this (Satan),⁸⁰ he said: "Shall I prostrate myself before that which you have created from clay?"⁸¹

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ
أَسْجُدْ لِمَنْ خَلَقْتُ طِينًا ﴿٦١﴾

62. (Moreover) he said: "Have you so decided that You have exalted him above me?⁸² If you give me respite till the Day of Resurrection, I will verily exterminate all but a few of his descendents."⁸³

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَنْ أَخَّرَكَ إِلَى يَوْمِ
الْقِيَمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

63. He said: "Go, whoever of them follows you — verily, Hell is your reward, an ample reward."⁸⁴

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ
جَزَاءً مَّوْفُورًا ﴿٦٣﴾

64. "And tempt any of them whom you can with your voice,⁸⁵ and attack them with your cavalry and foot-soldiers,⁸⁶ and be a partner in their wealth and children,⁸⁷ and promise them. And Satan promises them only to deceive."⁸⁸

وَأَسْتَفْزِرُ مِنْهُمْ بِصَوْتِي وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

65. "Verily, My (faithful) slaves, — over them you will have no authority,⁸⁹ and your Lord suffices as their Guardian."⁹⁰

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

72. Means the townships and colonies of polytheists, disbelievers, and transgressors. Accordingly in the foregoing ayah No.16. a point similar to this has been mentioned. Here this divine tradition has been stated that every such township whose residents are guilty of this corruption of belief and action, and are not prepared to give it up, then in their case the divine judgment is that their township will face either total destruction and the residents would be completely exterminated or they would have to taste the severest punishment. The duration of their respite may be however long, in any event either of the two calamities will surely seize them.

History confirms it and in the present times such events are taking place aplenty. For example largely populated cities are destroyed by earthquakes, or Allah's punishment is making them taste the fruits of their acts in the form of enemy's aerial bombardment.

It should be noted that this punishment from Allah descends down on the cities because of their general corruption, and if the righteous people residing in these cities are struck by this divine punishment, then in reality this punishment is not a punishment in their case, and on the Day of Resurrection judgment in their case will be given according to their acts. It should also be noted that this punishment is different from that punishment which is meted out to a people who have belied their prophet and the punishment is sent down as a confirmation of the truth of the prophet. In this case a decisive judgment or result in respect of faith and disbelief is obtained, therefore, the prophet and his followers are made to vacate the township before it is subjected to the divine punishment.

73. Here signs mean perceptible miracles.

74. It has been explained in Note No.119, Surah A'raf.

75. That is: The miracles that are being shown by the prophets are not shown merely to strike a note of wonder in the minds of the beholders, but they are shown as a warning for the coming divine punishment that if even after seeing this open sign you do not accept faith, then realise that Allah's punishment is lurking on your head, and will crack down upon you with all its dire consequences.

76. Points to this ayah of the Surah Burooj which states that:

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ.

"But those who disbelieve are engaged in denial. And Allah is surrounding them from the front and the behind" (Surah Burooj 19,20).

It means that Allah has already clarified it beforehand that people in their attempt to belie the prophet will go on raising one or the other objection, but Allah has them in complete control, therefore, they will never succeed in their schemes, and whatever plan Allah has concerning Qur'an and the Prophet, it will surely be materialized.

77. The word used in the text is 'Ar-rooya', which means to see in a state of sleep (dream) or to see also in the state of being awake with the physical eyes (Lisanul Arab, Vol. 14. page 297). And in Bukhari this explanation is narrated through Ibn Abbas :

هِيَ رُؤْيَا عَيْنٍ أَرَاهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرَى بِهِ. (كتاب انفسير)

"It was the observation by the physical eyes which was arranged for the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) in the night of Isra (Ascension)."

-(Bukhari -Kitabut Tafseer).

Therefore, it means that physical observation by the eyes, which was shown to the Prophet in his journey to the Aqsa Mosque, and it has been termed as 'rooya' because the journey to Baitul Maqdis was executed so speedily and in such extraordinary circumstances that a man can imagine it only to have been performed in a dream. But this was not a dream at all. If it were a dream, it would not have been mentioned with such elaboration and the Quraish also would not have tried to belie him, nor would it have become a means of testing for the people. It could become a means of testing the people only when this observation were to take place in the state of being awake and if it were a physical journey, as is mentioned in the Qur'an.

78. Means the Zaqqum-tree, which is mentioned in Surah Saffat (ayat 62 to 66). This wicked tree will be in the Hell, and the denizens of Hell will satisfy their hunger with its fruits, as if this tree will be a symbol of curse, that is why it is called the rejected one. The deniers received this

news with sarcasm and observed that trees would grow even in fire! They ignored that what was being said was about the next world which was quite different from this world, if Allah has made the Zaqqum-tree fire-proof, what is so strange about it.

79. This has been explained in Surah Baqarah, Note No. 47

80. This has been explained in Surah Baqarah, Note No. 48

81. For explanation, please see Surah A'raf, Note No.16.

82. The objection of Iblees against the judgment of Allah was for the reason that man was made the Khalifa of the earth, and he was honoured by asking the angels and Iblees to prostrate themselves before him. Iblees neither had the right to raise any objection nor was that a right objection. Allah has the full authority to give whatever honour he may desire to any of His creatures. None has the right to question His authority or to raise any objection. Then Allah is All-knowing and All-Aware, therefore, all His decisions are based on wisdom and knowledge. And if Iblees could not understand the wisdom of His decisions, or if the good points of His decision were not clear to him, then how could it be right that he should declare Allah's decision as wrong ?

83. Iblees knew that if man with his feelings and desires were to be tempted in the environment of a world with all its splendour and pleasures, it will be easy to mislead him. Therefore, he confidently claimed that if he is given respite till the Day of Resurrection, he would mislead the entire race of mankind on to the wrong path from its real goal of life, and there will be only a

few who would not fall a prey to his temptations.

84. For explanation, please see Surah A'raf, Note No.22.

85. The voice of Iblees, his call and his invitation are towards straying and sinning, for which he communicates secretly suggestions for the purpose. In the modern times the media have provided easy means of communication to Iblees, his voice is being carried to the four corners of the world through radio, television and the newspapers, and day by day his hulla gulla and fanfare are increasing.

86. Means the children of Iblees and his disciples. They attack mankind in the manner of an army. (For further explanation, please see Surah A'raf, Note No.21).

87. By partnership in wealth is meant earning wealth by illegal means and spending it in unlawful ways: gifts and presents for deities other than Allah, spending it for false purpose, to use financial resources to promote evil are examples of meeting the objective of Satan and making him partner in wealth.

Partnership in children means that man may consider his children, on a hint from Satan, as a gift and blessing from some devi or devta or some saint, etc., or to make his children polytheists: or infidels, or to give them wrong training and make them follow wrong ways.

88. This has been explained in Surah Ibrahim, Note No.29.

89. This has been explained in Surah Hijr, Note No.39.

90. That is: They will put their trust in Allah, and Allah will be sufficient for solving their difficulty.

It is your Lord who drives for you the ship upon the sea that you may seek of His grace. Verily He is ever Merciful towards you. And when harm touches you upon the sea, all whom you invoke, fail - save Him (alone), but when He brings you safe to land, you turn away, for man is ever ungrateful. (Al-Quran)

66. It is your Lord who drives for you the ship upon the sea that you may seek of His grace.⁹¹ Verily He is ever Merciful towards you.

رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلَكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ
إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٧٦﴾

67. And when harm touches you upon the sea, all whom you invoke, fail⁹² save Him (alone), but when He brings you safe to land, you turn away, for man is ever ungrateful.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهًا
فَلَمَّا بَلَغْتُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٧٧﴾

68. Do you feel secure that He will not cave in the earth (beneath you), or send a sand-storm upon you, and then you will find that you have no protector⁹³?

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٧٨﴾

69. Or do you feel secure that He will not return you to that (sea) a second time, and send against you a violent hurricane and drown you for your thanklessness, and then you will not find anybody to question Us?⁹⁴

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْهِ تَبِيعًا ﴿٧٩﴾

70. Verily We have honoured the children of Adam,⁹⁵ and We carried them on the land and the sea,⁹⁶ and have made provision of clean things for them,⁹⁷ and exalted them above many of them whom We created, with marked exaltation.⁹⁸

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٨٠﴾

71. On the day when We will summon all men with their leader,⁹⁹ whoever is given his record in his right hand¹⁰⁰--they will read their records¹⁰¹ and they will not be wronged a shred.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ
فَأُولَئِكَ يَفْرَحُونَ بِكُتُبِهِمْ وَلَا يَلْظُمُونَ فِتْنًا ﴿٨١﴾

72. And whoever is blind here will be blind in the Hereafter¹⁰² and farther from the path.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا ﴿٨٢﴾

73. And they tried to entice you away from what We revealed to you so that you might invent something other than that (as our revelation); and then they would have accepted you as their friend.¹⁰³

وَلَنْ كَادُوا لِيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ
لِيَقْبَلُوا عَلَيْكَ غَيْرَهُ وَإِذْ اتَّخَذُوا ذِي هَيْبَلًا ﴿٨٣﴾

74. And had We not made you absolutely firm, you might have almost inclined towards them a little.¹⁰⁴

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكِنُ لَهُمْ شَيْئًا قَلِيلًا ﴿٨٤﴾

91. Means lawful earnings.

92. It is proof of the fact that man's nature is aware of only one God, otherwise what is the reason for a person remembering only one God when surrounded by the danger of a stormy sea.

93. That is: After coming out of the danger of sea storm, when you reach safety of land, you return to your polytheistic attitude, as you do not feel any danger on land, though there is danger on the land too. The land could cave in during an earthquake and you could be buried in it, or the sand storm, with its hurtling stones, could kill you. If Allah would send any such devastating natural calamity, who is there to stop Him from doing it or who is there to question Him ?

94. That is: It is also possible that He may arrange for such circumstances that you would be compelled to undertake another sea journey, and there He may again send a violent storm and cause your drowning to punish you for your thanklessness. In such an event who is there who can stand up as your supporter against God and question Him for the action of drowning you?

95. Allah has bestowed honour and blessings on man. He is not sinner by birth nor a mean creature, nor is it correct to place him at the animal level. None of human species or race or class is of a lower class or caste according to their original birth. Every person, whether male or female, having any colour, race or caste, is respectable and an honoured being, an individual of the human race. Casteism, untouchability, distinctions of colour and race, and the concept of woman being of lower rank are presumptions that go against man's respectable birth, and Islam wants to remove all of them.

96. What an honour is this that on the land man is provided with animals for riding over their back and on the sea he is given the ship which can sail as his carriage! And now one more blessing has come his way, he can fly in the air too. If Allah had not granted man ability to ride on the backs of the animals or to invent various modes of carriages, etc., could he have attained this higher position ?

97. Animals eat insects while Allah has blessed man with a highly sophisticated taste for food, and things to satisfy the human taste. He has provided varieties of clean things to serve

him as food.

98. The word 'tafdheela' used here means highest exaltation. This ayah clarifies that Allah has bestowed on mankind the highest kind of exaltation over all the creatures. So far as the creatures on the earth are concerned, man is the most honoured of the creatures. However some creatures in the heavens may be such as may have some sort of more exaltation than man, as from certain aspects angels have superiority over man, but from some other aspects man has been granted this exaltation that he has been made the object of deep veneration by the angels.

In other words the matter of exaltation between man and angels is not of total exaltation of the one over the other, but of exaltation of one from a few aspects and vice versa. Then this exaltation is according to man's creation, his energies and capabilities. His real worth will be determined on the Day of Judgment when the result of his deeds and misdeeds will be declared. Therefore, we should not indulge in the debate as to who is superior, angels or man, but that our concern should be that in what way we can make ourselves worthy of the exaltation bestowed on us by Allah. Otherwise as a consequence of his incapability and ingratitude man can reach the nadir of his lowness (Asfalus safileen).

99. That is: Man will have to appear before God on the Day of Resurrection with the being who he had made as his leader in beliefs and practice. Sincere men of faith will gather under the leadership of the Messenger of Allah, as they had made him their leader in all sincerity and had accordingly followed him. As against this the polytheists and the infidels will appear with misguided leaders and the followers of the false religions under the leadership of their astray leader, and founders of false religions.

100. For explanation, please see Surah In-shiqaq, Note No.7

101. That is: They will read their records of deeds with pleasure because the handing over of the records in their right hands is the sign of their success.

102. In the world he had been seeing signs of Allah's existence, but his heart remained blind to this great reality. Therefore, his recompense will be that in the Hereafter he will remain blind.

Further on in ayah No.97 more clarification concerning this punishment is given. It may be noted that on the Day of Judgment man will have to pass through various stages. One stage will be that in which the eyesight of the disbelievers will be very strong, as stated in Qur'an :

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (ق: ٢٢)

.....and piercing is your sight this day." (Qaf-22). This sharpness of the eyesight will be to witness the punishment. The second stage will be that in which they will see their false deities and will call out: Our Lord! These are deities invented as your partners. And one stage will be in which they will be made deaf, dumb and blind and will be driven facing backward into the Hell. (We seek Allah's refuge from such a punishment!)

103. It gives an idea how much pressure the polytheists were applying to the Prophet (Sallallahu Alaihi Wa Sallam), to unauthorisedly

change the divine scripture. They wanted that if he has not prepared to give up the Qur'an totally, then at least he should make certain changes in it so that there might be found some room for their idolatry being tolerated or justified. On this condition they were prepared to accept the Prophet as a friend.

In the polytheists and the disbelievers of the present day a tinge of this mentality can be seen. They ask the Muslims to present their monotheism in such a way that it should not refute polytheism and idolatry, and should present Islam in such a way that the truthfulness of other religions should not be questioned.

104. That is: The pressure of the polytheists was so heavy that it was not easy even for a Prophet to remain firmly stuck to his stance, but the provision made by Allah for safeguarding the innocence and purity of the Prophet and the divine guidance which is ever available to him assisted him to stick firmly to his mission.

And We are sending down in the form of Qur'an that which is a healing and a mercy for believers, but it adds nothing to the evildoers but ruin. And when We bestow favours on man, he turns his back and keeps aloof, and when ill touches him he grows despondent. (Al-Quran)

75. Then We would have made you taste a double (punishment) of living and a double (punishment) of dying, then you would have found no helper.¹⁰⁵

إِذَا أَلَذَّتْكَ الْحَيَاةُ وَضَعْتَ الْمَوَاتِ ثُمَّ لَا يَجِدُ لَكَ عَلَيْكَ نَصِيرًا ﴿١٠٥﴾

76. And they are trying to unsettle you from the land so that they may drive you away from it, and in that case they would not stay there after you but a little while.¹⁰⁶

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿١٠٦﴾

77. Such was our tradition in the case of those messengers whom We sent before you, and you will not find any change in our tradition.¹⁰⁷

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿١٠٧﴾

78. Establish salat from the declining of the sun to the darkening of the night, and the recital of the Qur'an at 'Fajr'. Verily, the recital of Qur'an at 'Fajr' is in the divine presence.¹⁰⁸

اقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿١٠٨﴾

79. And during the night perform 'Tahajjud' prayer, that is additional (duty) for you.¹⁰⁹ It is likely that your Lord will raise you to a praised position.¹¹⁰

وَمِنَ اللَّيْلِ فَسَبِّحْهُ بِحَمْدِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مُمَجِّدًا ﴿١٠٩﴾

80. And pray: "My Lord! Cause me to enter wherever I may enter with truth, and cause me to exit from wherever I may exit with truth,¹¹¹ and give me from Your presence sustaining power."¹¹²

وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿١١٠﴾

81. And say: "Truth has come and falsehood has vanished away. Verily, falsehood was bound to vanish."¹¹³

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿١١١﴾

82. And We are sending down in the form of Qur'an that which is a healing¹¹⁴ and a mercy¹¹⁵ for believers, but it adds nothing to the evildoers but ruin.¹¹⁶

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿١١٢﴾

83. And when We bestow favours on man, he turns his back and keeps aloof, and when ill touches him he grows despondent.¹¹⁷

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأِجِبَانِيهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿١١٣﴾

105. This is a spine-chilling warning and it is to make it clear to the polytheists that if they expect His messenger to be soft towards their polytheism as a result of their enticement, and if such a situation really came to pass, then it would have been against the high exalted office of prophethood, and on this account the messenger would be liable to receive double punishment in the world as well as in the Hereafter. This statement makes it automatically clear that to expect any compromise with the Prophet on the issue of polytheism is totally useless.

106. That is: The polytheists of Makkah have created such conditions that it was not possible for the Prophet to stay any longer in Makkah and consequently had to migrate from there. If it were to so happen, then they should remember that after the migration of the Prophet they themselves will not be able to stay there for long. Their being seized by the divine punishment is certain.

107. This tradition, rule of Allah is unchangeable that when a township turns out its Prophet, compelling him to migrate to some other town, then after his migration the respite left to the people of the township is soon ended and divine punishment seizes it.

This divine tradition came to be operated in the case of the polytheists of Makkah also. Within two years of the migration of the Prophet from Makkah, the Battle of Badr took place, in which big leaders of the polytheists were killed, and after a few years from thence Makkah was totally cleared of the polytheists. This was the punishment which was meted out, according to the tradition (rule) of Allah, to those who had turned out the Prophet from their township, and had stuck to their polytheism and denial.

108. There are three times when the sun goes down during the day. One when the sun goes down from the middle sky, which is known as 'zawal' (decline) of the sun. After this 'zawal' the time for the salat of Zuhr (Mid-day) starts. The second time the sun goes down is when the shade of a thing becomes equal to the thing itself. This is the time for the Asr prayer. And the third time of the sun going down is the sun setting totally. This is the time for the Maghrib or evening prayer.

By the darkness of the night is meant that time

which starts after the disappearance of the twilight. This is the time for the I'sha prayer And Fajr means the time immediately before the rising of the sun, when the salat of Fajr is offered. Thus there are prayers for five times during the day and night, which have been made compulsory for every Muslim. The details of the times have been mentioned in the ahadith.

By the recital of Qur'an at Fajr is meant the salat of Fajr, and it had been termed as the recital of Qur'an because this distinction of the Fajr prayer is made clear that it is comparatively a prayer with a longer recital of Qur'an, which should be audible. Then the salat of Fajr is termed as 'Mashhood' because that time is such when the heart experiences the presence of the Lord near and angels are also said to be present at that time. Accordingly, in a hadith it is stated-

تَشْهَدُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ.

"At that time the angels of the night and the angels of the day remain present."

— (Tirmizi — Abwabut Tafseer).

109. 'Tahajjud' means the salat that is to be performed rising from sleep during the night. No time is fixed for this prayer. However, the last part of the night is said to be very propitious.

The Prophet (Sallal Lahu Alaihi Wa Sallam) was directed that this salat was an additional duty for him, that is besides those which have been mentioned above.

110. 'Praised position' (Maqam-i-Mahmood) is that rank of high exaltation which would compel the tongues to move in praise.

When this Surah was revealed, the deniers were bent on causing hurt to the Prophet. They had left no stone unturned to cause the Prophet to be disgraced in the eyes of the people, but Allah at such a time gives this glad tidings to His messenger that He wants to exalt him to such a high position that he would attract praises. This not only proved an encouraging statement for the Prophet, but its truth was also seen by the world. The Prophet's personality is made praiseworthy in the eyes of every justice-loving person, and the high esteem in which every individual among his followers holds him is well known. Every Muslim in his daily prayers sends the gift of 'darud' and 'salam' to his beloved Prophet. Then the po-

sition enjoyed by him in the world will be surpassed by the position that Allah will grant him in the Hereafter. On the Day of Resurrection his station of

praise-worthiness will be very prominent-on the Haudh-i-Kauthar (Tank of Kauthar) and on other occasions.

111. A hint of the fact that the time for migration has come near. Accordingly, only a few days after this the event of migration to Madina took place.

In this prayer the real spirit of migration is reflected, and it is this that his going away should be with truth and honour. Therefore, the migration of the Prophet from Makkah was not an escape or running away, but it was the abandoning of native place in the path of Allah, and his entrance into Madina was not like that of a refugee, but it was the entrance of a great personality for a great purpose. For this reason his companions received him with open arms and most jubilantly and most sincerely.

112. Sustaining power here means political power, and the attribute of the helper manifests that the power that is desired is such as would help in subjugating the enemies of Islam and in making truth victorious.

This prayer was taught to the Prophet in Makkah and through him to the people of faith, which is a proof of the fact that for the religion of truth the demand of power, victory and political superiority is a desirable and desired thing. Those Muslims who object to the demand of political power for the Muslims for this purpose and want that with Islam no talk of political power be entertained, they obtain their concept of religion not from Qur'an but from some other sources.

113. This was the prophecy of Qur'an that although Islam was oppressed in Makkah at that time, but consider it victorious and consider falsehood as vanished. Within less than ten years of this declaration in the year 08 A. H. Islam entered Makkah triumphantly. On this occasion the Prophet was pushing the Idols kept in the House of Ka'ba with his lance and reciting this ayah:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ

كَانَ زَهُوقًا۔ (سورہ بنی اسرائیل آیت۔ ۸۱)

"Truth has come and falsehood has vanished away. Verily, falsehood was bound to vanish." Thus the scene of the truth coming out victorious and the falsehood vanishing was witnessed by the people and the truth or the Quranic prophecy was fully confirmed.

114. Its explanation has been given in Surah Yunus, Note No.88.

115. Its explanation has been given in Surah Yunus Note No.90.

116. By 'zalim' or evil-doers are meant those people who do not want to listen to the talk of justice and truth. How can then such people take the teachings of Qur'an seriously. But to them the message of Qur'an has been convincingly conveyed and their increased opposition to Qur'an increases their own chances of ruin.

117. That is: The condition of man is such that after receiving bounties and favours from Allah he becomes careless and turns away from his benefactor, and when some misfortune befalls him he is disappointed, that is he neither expresses gratitude for the favours nor exercises patience and forbearance. He is expressing the same mentality even after receiving the favours.



Say: "Each man works in his own way,
but your Lord knows best who is best
guided." They ask you about the
spirit. Say: "The spirit is by my Lord's
command. The knowledge given to
you is but little." (Al-Quran)

84. Say: "Each man works in his own way, but your Lord knows best who is best guided."¹¹⁸

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ
هُوَ أَهْدَى سَبِيلًا ۝١١٨

85. They ask you about the spirit. Say: "The spirit is by my Lord's command. The knowledge given to you is but little."¹¹⁹

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ۝١١٩

86. If We pleased We could take away what We have revealed to you, then you would find none to support you against us.¹²⁰

وَلَيْنُ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ
لَآتِيَنَّكَ بِهِ عَيْنًا وَكَيْلًا ۝١٢٠

87. Except for mercy from your Lord, verily His grace to you is very great.

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ۝١٢١

88. Say: "If men and jinn joined to produce the like of this Qur'an, they could not produce one like it, even if they help one another."¹²¹

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝١٢٢

89. And We have employed in this Qur'an every kind of parable, yet the greater part of men did not respond, except with denial.¹²²

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ
كُلِّ مَثَلٍ فَأَلَّى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ۝١٢٣

90. They say: "We will not believe in you until you make a spring gush from the earth.

وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تُفْجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۝١٢٤

91. "Or until you have a garden of palms and vines and cause rivers to flow forth in them, full of water.

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعَنْبٍ
فَتَفْجِرُ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ۝١٢٥

92. "Or until you cause the sky to fall upon us in pieces, as you have claimed you can do, or bring Allah and the angels before us.

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ
وَالْمَلَائِكَةِ قَبِيلًا ۝١٢٦

93. "Or until you have a house of gold, or you ascend to heaven; and we will not believe (even) in your ascension until you send down for us a book which we can read." Say: "Immaculate is my Lord! What am I, except a human messenger?"¹²³

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ
لِرُقِيِّكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيْ هَلْ
كُنْتُ إِلَّا بَشَرًا مِّثْلَ سُوْلَا ۝١٢٧

94. And nothing prevented people from believing when guidance came to them except their saying: 'What! Allah has sent a human being as a messenger?'¹²⁴

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى
إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا مِّثْلَ سُوْلَا ۝١٢٨

118. That is: Concerning God and the Hereafter, everybody has fixed his line of action, and everybody has a religion to which he or she is attached, and about whose truth he/she is an assertive claimant. But the definite knowledge about it is possessed only by Allah as to which religion is based on truth. Accordingly Allah has manifested to you the truthfulness of the Prophet and of his being rightly guided by means of the divine revelations. If people do not believe in it even after this, then they are responsible for their action.

119. Here 'Rooh' (Spirit) means revelation (wahi), and in the Qur'an this word has been used as revelation as a technical term (See Surah Nahl, Note No.3), and here its proof is the context in which it is used. The Question was about the revelation, that is the questioners wanted to know the reality about the hidden conveying of messages. Here they are answered that for them it was sufficient to know that this is the decree from Allah. As for the reality as to how this act is executed, this is of the secrets of the Unseen whose knowledge is not held by men, and man is granted only that much knowledge which is essential for him to pass through the life of test and trial. So when the secret behind the process of conveying the revelation has not been disclosed, in view of some great purpose, then insistence on understanding the details of this process is not right, nor is it right to deny it because all its details have not come in the grasp of our knowledge. If man was not aware in the past of the existence of the radio waves, does it mean that they did not exist before. Then if we are not able ourselves to experience the conveyance of revelation, which only the prophets can experience, whose truthfulness is above suspicion, and when their message itself offers the evidence that it is divine revelation, then why should it not be believed? Will not its denial be the denial of reality? And by denying the reality, will not we place our lives on the wrong paths?

120. As Allah has conveyed this revelation to his Prophet, He can also withdraw it. If He does so, there is no power on earth that would be able to restore it. The idea is to make it clear that the revelation is sent down by Allah, and the Prophet has no say in it, and therefore, to consider it as

authored by the Prophet is the denial of reality.

121. This is the challenge of the Qur'an that not only one individual, but the whole mankind, nay, not only the mankind, but even all the jinns united together may try to compose a book like Qur'an, they cannot do it. Fourteen centuries have elapsed since this challenge was thrown, but none has been able to meet it.

The fact is that Qur'an is a living miracle of Allah until the end of this world. There is not the slightest exaggeration in this, this is a solid reality. For the explanation of its miraculous aspects, Note No.30, Surah Baqarah may be seen.

122. That is: We have presented the Dawah in the Qur'an in different ways, and have adopted different styles of comprehension and remembrances, so that people of varying tastes may understand whatever style appeals to them, but the condition of many men is such that they persist in their denial and are not prepared to understand anything.

In the modern times a great objection against Qur'an is that it repeats a thing many times, i.e. there is a lot of repetition in it, although Qur'an says that it is a necessity in connection with guidance and comprehension. The fact is that people think that Qur'an is like other books, which are written as an academic exercise or for providing information, while the subject of Qur'an is the guidance from Allah, and the purpose of its revelation is to change the lives of the people and provide ideological and practical training. For guidance and training it is necessary that road-signs should be clearly indicated at every turning point, and the lesson be repeated according to the appropriateness of the occasion, so that it may be firmly understood. Besides it requires that to clarify the objective various styles should be adopted. In other words what was the merit of the Qur'an turned out to be its demerit in the eyes of these detractors.

It should be noted that same was the style of the other divine scriptures: In the Torah and the Psalms one thing is repeated many times, as if this is the common characteristic of the heavenly books.

123. That is a brief answer to their big and lengthy demands. It means that the Prophet has not claimed to be god and therefore it is meaning-

less to demand of him to perform such miracles – Allah is free from all association – The prophet has presented himself only as a messenger, therefore, his message should be examined and evaluated. To perform miracles is not within the powers of the Prophet. It is in Allah's power. (For further explanation, please see Surah Ibrahim, Note No.30).

124. That is: People have their own concept that how a human being, walking on earth, can be a prophet. If God really wanted to send a prophet on earth, He would have sent an angel as His messenger. On account of this false concept they deny a man's being sent as a prophet, as a result they are deprived of the guidance from God which is revealed to the prophet.



**Say: "If the angels were walking the earth contentedly, We would have sent down for them from heaven an angel as messenger."
Say: "Sufficient is Allah as witness between me and you. Verily, He knows and observes His slaves." (Al-Quran)**

95. Say: "If the angels were walking the earth contentedly, We would have sent down for them from heaven an angel as messenger."¹²⁵

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يمشُونَ مُطِيعِينَ لَنَزَلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكَاتُ سَوَاءً ﴿٩٥﴾

96. Say: "Sufficient is Allah as witness between me and you. Verily, He knows and observes His slaves."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

97. And he whom Allah guides is rightly guided, and he whom He leaves in error—for him you will find no helper beside Him. And We will assemble them all on the Day of Resurrection, prostrate on their faces, deaf, dumb and blind,¹²⁶ Hell shall be their abode, whenever its flames will die down, we will rekindle them with increased fierceness.¹²⁷

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَن تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَكُتِبَ لَهُم مَّا أُولَئِهِمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

98. This will be their reward because they disbelieved Our revelations and said: "When we are bones and dust, shall we be raised up as a new creation?"¹²⁸

ذَٰلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا ءَإِذَا كُنَّا عِظَامًا وَرَفَآئِآءَ إِنَّا الْمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

99. Did they not see that Allah, who has created the heavens and the earth, has power to create the like of them,¹²⁹ and has appointed for them an end about which there is no doubt? But the wrongdoers refuse everything except disbelief.¹³⁰

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ قَالُوا لَا يَأْتِي الظَّالِمُونَ إِلَّا الْكُفُورُ ﴿٩٩﴾

100. Say: "Had you possessed the treasures of my Lord's mercy, you would have surely withheld them for fear of spending." Man is very miserly!¹³¹

قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَّامْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

101. And We gave to Moosa nine clear signs.¹³² Ask Bani Israil when he came to them, Firaun said to him: "Moosa, I think that you are bewitched."¹³³

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَقَالَ يُوسُفُ بْنُ إِسْرَءِيلَ إِنِّي مُنْجَبٌ مِنْهُ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مُسْجُورًا ﴿١٠١﴾

102. He replied: "You know full well that none but the Lord of the heavens and the earth has sent down these eye-opening proofs,¹³⁴ and I think O Firaun! you are destined to be doomed."

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنُ مُنْجَبٌ ﴿١٠٢﴾

125. Although angels do come to earth and go back, the creatures that securely and naturally walk on earth and who have been sent here for going through the test are human beings. Therefore, sending of a man as a prophet to human beings is the demand of wisdom, for a prophet's life is a model for his followers and he is worthy of emulation. If an angel is sent down as a prophet, how can his life be a model for the humans.

126. This has been explained in Note No. 102.

127. That is: The fire of Hell will never die down. The moment its intensity becomes less, it is made to burn with more vigour.

Scientists say that atomic explosions take place in the sun, which maintain its heat at a constant level. This is the condition of the material world. We cannot compare it with the world of the Hereafter. So when Quran informs us about the constant and everlasting burning of Hell fire, what is strange in that ?

128. It is the duty of man to believe in the signs of Allah and have faith in the Hereafter. Its denial means disbelief and transgression, and this severe punishment of the Hell fire is the proper reward for such denial and transgression.

129. That is: Such an obvious thing is not understood by these deniers that the Being who has created the heavens and the earth has no difficulty in re-creating or reviving the dead mankind.

130. Occurrence of the Day of Resurrection is beyond any shadow of doubt, and it has been explained by very strong arguments, but those who are false and are wrong-doers are so persistent in their denial that no argument and no proof is acceptable to them.

131. The purpose is to explain that the Hereafter is the demand of mercy. His mercy is limitless, and by spending nothing diminishes from its treasures. He wants that His sincere slaves should be perpetually blessed with His mercy' So that they should achieve the ultimate satisfaction. He has created Paradise for the bestowal of His mercy

only. Therefore, man's denial of the Hereafter and his considering of the Paradise as an impossible thing is an absolutely wrong concept of Allah's attribute of mercy. In fact, man is very narrow-minded and miserly. That is why the vastness of Allah's mercy becomes unacceptable to him. And the condition of these deniers is such that if Allah were to make them the dispensers of His treasures, or would have handed over His treasures of mercy to them, they would have held back their hands and would have deprived the people from their blessings for fear of the treasures being spent. Do they think that God is also like them ? Will there be any decrease in His treasures of mercy if He opens up the gates of His treasures to His sincere slaves ? If such a thinking is not right, then realise that the Paradise is quite in keeping with the demands of wisdom, and for that purpose the next world or the second life is necessary.

132. The nine miracles performed by Prophet Moosa have been mentioned in Surah A'raf, i.e. (1) Turning of the staff into a snake (2) the brilliant hand (3) Famine (4) Shortage in farm produce (5) Storm (6) Locusts (7) Lice (8) Frogs and (9) Blood.

For explanation, please see Surah A'raf Notes Nos. 163, 164, 186, 187, 188, 189, 190 and 191.

133. That is: Bani Israil well know that even after seeing the nine miracles performed by Prophet Moosa, Firaun did not accept the true faith. Nay, he had belied Moosa, saying that he had been under the influence of some magic, that is why he is talking about prophethood. This obduracy of Firaun is being presented before the polytheists of Makkah who were demanding of the Prophet that he perform certain miracles. It is presented as an example, so that they may give up this absurd demand.

134. That is: These signs are sufficient to open the eyes of man and they are the clear proofs of the fact that they have been manifested by the Lord of the universe. In other words there is no doubt about their being miracles.



103. Then he wished to scare them from the land, so We drowned him and those with him, all together.¹³⁵

فَأَرَادَ أَنْ يَنْفِرَ هُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

104. And thereafter We said to Bani Israil : "Dwell in the land.¹³⁶ When the promise of the Hereafter comes to be fulfilled, We will assemble you all together."¹³⁷

وَقُلْنَا مَنْ بَعْدَ إِبْرَاهِيمَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جَمَعْنَاهُمْ لَفِيفًا ﴿١٠٤﴾

105. We have sent it down with truth,¹³⁸ and with truth has it descended.¹³⁹ And We have sent you as naught but a bearer of good tidings and a warner.

وَالْحَقِّ أَنْزَلْنَاهُ وَالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

106. And Qur'an We have divided it into sections that you may recite it to mankind at intervals, and We have revealed it by gradual revelation.¹⁴⁰

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكُثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

107. Say: "Believe therein or believe not, verily, those who were given knowledge before it,¹⁴¹ prostrate themselves upon their faces when it is read to them.¹⁴²

قُلْ اٰمِنُوْا بِهٖ اَوْ لَا تُؤْمِنُوْا اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ﴿١٠٧﴾

108. "Saying: 'Immaculate is our Lord! The promise of our Lord was bound to be fulfilled.'¹⁴³

وَيَقُولُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿١٠٨﴾

109. "And they fall down on their faces, prostrating themselves, weeping, and their humility further increases."¹⁴⁴

وَيَخِرُّوْنَ لِلْاَذْقَانِ يَسْكُوْنَ وَيَزِيدُهُمْ خُشُوْعًا ﴿١٠٩﴾

110 Say: "Call Allah or call Rahman.¹⁴⁵ By whatever name you may call Him, His are the most beautiful names."¹⁴⁶ Offer salat neither with a loud voice nor with a low one but follow between them a middle course.¹⁴⁷

قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا دَعَوْا فَلَهُ الْاَسْمَاءُ الْحُسْنٰى وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا يَخَافُ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿١١٠﴾

111. And say: "Praise be to Allah ¹⁴⁸ who has never taken son, who has no partner in His sovereignty, nor has He any (need) for a protector for weakness. ¹⁴⁹ And proclaim His greatness as is His due.¹⁵⁰

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَهٗ وَلِيٌّ مِنَ الدُّلٰلِ وَكَثِيْرَةٌ كَثِيْرًا ﴿١١١﴾

135. Bani Israil wanted to leave the country, but Firaun was not allowing them to do so. However subsequently realising that Prophet Moosa, and Bani Israil are creating for him one difficulty or another every now and then, he wanted to keep them away from the country, but in the end Firaun himself had to depart from his land for good. He and his companions were drowned in the sea.

Quraish were also bent on seeing that the Prophet (Sallal Lahu Alaihi Wa Sallam) is made to leave Makkah. Therefore, this event had been narrated to them to enable them to take a lesson from it. But they did not learn anything from it, and they compelled the Prophet to leave Makkah. In the end they themselves had to leave the town when the Prophet entered it victoriously.

136. Means the lands of Syria and Palestine, because after leaving Egypt Bani Israil had reached their native land via the valley of Teeh.

137. That is: Do not think that they have to dwell in the world forever, but remember that the real abode is in the Hereafter, and when the Day of Resurrection will occur, We will gather you all in our presence.

But this lesson was forgotten by Bani Israil. Accordingly in the available editions of the Torah this event is not at all found recorded. What they remembered was that they got a country in which the rivers of milk and honey flow.

138. The topic mentioned was concerning Qur'an. In between, the subject of miracles came up and the event of Moosa and Firaun was narrated. Now the narration reverts to Qur'an.

139. That is: Qur'an is Truth from top to bottom, and is free from every kind of adulteration. In this neither Satan could interfere nor could anybody else add or remove anything. It was revealed to the Prophet (Sallal Lahu Alaihi Wa Sallam) in the same way and form in which Allah wanted it to be revealed. And as it was revealed to the Prophet, he conveyed it to the people exactly as it was with absolute honesty.

140. This is the answer to the objection that why the Qur'an was not revealed at one time in the form of a complete book. Allah said that it has been revealed in the form of ayat and surahs gradually in stages, so that the Prophet may read it to the people at intervals.

For those who were the first addressees of the Qur'an, this concession was necessary that in view of the conditions that obtained in consequence of the Prophets dawah, the Qur'an should offer them guidance accordingly. In this way it would be easier for the followers to follow the directions in practice and also understand it.

141. Refers to those people of the Book who had the knowledge of the divine scriptures and were also pious. They immediately understood that it was the Divine word when they heard the Qur'an, and then their condition became as is further described.

142. The word used here means falling by the chin, which has been translated, according to the English idiom, as falling down on their faces. Throwing the chin up is the sign of pride, but the men of faith prostrate themselves before God by lowering their chins, on their faces, in a spirit of humility.

143. That is: The promise of sending a divine messenger with certain attributes, made in the Torah and Injeel, has been fulfilled by the coming of this Prophet, Muhammad, Sallal Lahu Alaihi Wa Sallam.

144. By listening to Qur'an they are so moved that tears come out of their eyes and they prostrate themselves, and thus the listening to Qur'an increases their sense of humility.

Their first 'sajda' (prostrating themselves), mentioned in ayah No.107 above, was in celebration of the revelation of Qur'an, and the second 'sajda' is the result of their being emotionally moved by listening to the Qur'an.

This is the ayah of 'sajda', and on its recitation one should perform a sajda.

145. For the explanation of the word Rahman, please see Note No.5, Surah Fatiha. In Qur'an the word 'Rahman' has been used as an attribute of Allah as also as 'Ism-i-Ilm', therefore, it is exclusive for Allah and is not to be used for any other being. The deniers of Qur'an had raised an unreasonable objection as to why two names were being used—Allah and Rahman, which shows that there are two gods, while we know only one Allah and do not know any Rahman. The answer is given to this objection that either you call Him Allah or Rahman, He is one and the same, it does not affect the monotheistic belief. It means that

they are indulging in futile wordy debates when the meaning and the reality is only one.

146. For explanation, please see Surah A'raf Notes Nos. 278 and 279.

147. Since the best way to call or invoke Allah is to offer prayer (Salat), it is directed here that it should be offered with all solemnity and in a dignified way. In the salat the voice should not be raised so high and loud that it may seem rowdy nor should it be so low that the 'muqtadi' (followers) may not be able to hear the recitation. The right way is to use the voice in a balanced way.

It should be noted that here the discussion is not about what parts of the salat should be loud or low-voiced, but that the salat which are to be offered with audible recitations, care should be taken to be neither very loud nor very low. The recitation should not be so loud that the dignity of the salat be made to suffer nor so low that the followers may not be able to hear it. To avoid both the extremes, the middle course should be adopted and the balanced voice be used, so that

the solemnity and peace of salat may be maintained, and those standing in salat behind may be able to hear.

148. This is the concluding portion. The Surah, began with the mention of Allah's Immaculateness and it is ending with His praise.

149. In this ayah all the three forms of polytheism, indulged in generally by the people of religion, are repudiated; one, the belief of Allah's being the begotten son, second the concept of some having a share in His kingdom or godhood, and third the idea of some one being His helper.

A helper is needed by one who is helpless. Allah is free from such a want. He is Mighty and All powerful, then why would He need a helper.

150. That is: Proclaim His greatness in such a way that His sublimity is fully expressed and the defects and weaknesses that the polytheists ascribed to Him are convincingly repudiated. Allahu Akbar (Allah is the greatest), the words which are repeated in the Azan and salat are the acknowledgement and expression of the sublimity and greatness of Allah.



18 - SURAH AL-KAHF (THE CAVE)

NAME: The chronicle of people of the Kahf has been narrated in the ayah No.9, which allusion gives it its name "Al-Kahf" (The Cave).

TIME OF REVELATION: Revealed in Makkah in the last period of the Prophet's stay in that city, as is elicited from the context.

CENTRAL THEME: To create a belief about the next world in the light of the worldly events. In the last surah the Jews were specifically warned. In this surah the Christians are specifically warned, and it is for the reason that they have invented a son to God, being guilty of polytheistic belief and also for disbelief in the Hereafter.

ORDER OF THE VERSES: Verses Nos. 1 to 8 form the preamble of the surah in which the purpose of revealing the Qur'an has been explained.

In the ayat Nos. 9 to 26 the chronicle of the 'Ashab-i-Kahf (People of the Cave) has been narrated, which is a factual parable of the life in the second world, and which also is a guidance for migrating in the cause of Allah.

In ayat Nos. 27 to 31 there is an appreciation of the people of faith and direction to leave alone those who are absorbed in worldly activities and pleasure.

Verses Nos. 32 to 44 narrate the chronicle of two persons, one of whom considered the success in this world as the real success, but the second person believed that the success in the Hereafter amounted to real success, and how the person given to worldly pleasures had to feel sorry.

In ayat Nos. 45 to 49 the splendour of the temporary life of this world has been explained by means of an example, and picture of appearing before God on the Day of Judgment is drawn, the good deeds having been declared to be reward earning and fruitful.

Verses No.50 to 59 narrate briefly the chronicle of Adam and Iblees, and the mentality of the polytheists, and their attitude towards the Qur'an is reproached.

In ayat Nos. 60 to 82 the events of the journey of Prophet Moosa have been narrated, in which have been unfolded certain secrets of the divine wisdom, which guide mankind that the countless happenings that take place in the world are not to be judged by looking to their external aspects only. Behind these happenings work the wisdom and reasons of Allah, which are not known to man, and man, on account of his defective knowledge and haste, interprets them wrongly. This aspect of the happenings that they have varied secrets behind them is very significant in relation to the Hereafter.

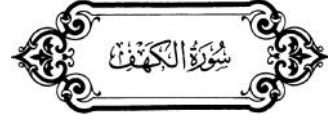
In ayat Nos. 83 to 101, in reply to a question the chronicle of Zul-Qarnain is narrated. In this chronicle this aspect of his character as to how he used his authority and power with a fear of God in his heart and with a sense of his accountability in the next world, is particularly highlighted.

Verses Nos. 102 to 110 are concluding ayat in which there is a warning against polytheism and disbelief in the Hereafter.

18-SURAH AL-KAHF-(THE CAVE)

Verses (ayaat) 110

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Praise be to Allah who has sent down the Book to His slave, and has not placed therein any crookedness.¹
2. Straight (Book),² to give warning of stern punishment from Him, and to bring to the believers who perform good acts, the news that theirs will be a rich reward.³
3. Wherein they will abide for ever;
4. And to warn those who say that Allah has taken a son.⁴
5. About this neither they have knowledge nor had their fathers.⁵ Monstrous blasphemy is what comes out from their mouths.⁶ They speak nothing but a lie.
6. (O Prophet!) Perhaps you may destroy yourself with grief sorrowing after them if they believe not in these words.⁷
7. Verily We have made that which is on earth an ornament for it, so that We may test them as to which of them is best in conduct.⁸
8. And surely We will make all that is on it a barren ground.⁹
9. Do you think the People of the Cave and Ar-Raqeem (the Inscription) were a wonder among Our signs?¹⁰
10. When some youth took refuge in the Cave¹¹ and prayed: "Our Lord! Give us mercy from Your presence and provide us guidance in our affair."¹²
11. Then we patted their ears (inducing sleep) in the cave for a number of years.¹³

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ
لَهُ عِوَجًا ۝١

قِيمًا لِنُذِرَ بَاسًا شَدِيدًا لِّلَّذِينَ كَفَرُوا وَيُبَشِّرَ
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢

مَّا كُنْتُمْ فِيهِ أَبَدًا ۝٣

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً
تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۝٥

فَلَعَلَّكَ بَاحِعٌ تَفْسَكُ عَلَىٰ أَثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا
بِهَذَا الْحَدِيثِ أَسَفًا ۝٦

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ
أَحْسَنُ عَمَلًا ۝٧

وإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ
آيَاتِنَا عَجَبًا ۝٩

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ
رَحْمَةً وَهَبْ لَنَا مِنْ أَمْرِنَا رَشَدًا ۝١٠

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ۝١١

(COMMENTARY)

1. The meaning of there being no crookedness is this that there is nothing in the Qur'an which is against common sense and nature, nor anything devoid of justice and truth. It is absolutely free from the philosophical intricacies, contradictions, and far-fetched statements. It is for this reason that Qur'an easily appeals to the right-thinking and virtue-loving people. For having sent down such a grand book its Author (God) deserves our praises and encomiums. The beauty of this Book reflects on the beauty of its Author and its perfection reflects on the perfection of its Author. Its revelation on a slave of His who was unlettered is the bright sign of perfection of His wisdom.

A man comes to know of this distinct quality of Qur'an when he studies the holy books of other religions; he becomes completely confused when he finds extremely complicated philosophical discourses and contradictory statements, while the teachings of Qur'an are simple and directly appealing to our hearts.

2. That is: The straight-path showing and container of right and definite teachings.

3. Here two most important objectives of revealing the Qur'an have been stated: one to inform the humanity lost in the slumber of negligence of the impending divine punishment, and secondly to give the glad tidings to the people adopting a life of virtue and good conduct of the handsome reward. The Prophet performed these two duties fairly well. Now under his leadership this responsibility devolves on his ummah. As it is necessary for the Muslims to understand the teachings of the Qur'an, it is also similarly necessary for them to inform the whole mankind of this divine warning.

4. That is: You should particularly warn those who believe in God's having a child. The hint is specifically directed at the Christians, who consider Prophet Eesa as the son of God. Ordinarily this is a general warning for all those who believe in God's having a child in any form, e.g. The polytheists of Makkah believed that the angels were the daughters of God.

5. Those who claim that God has a son or children, they have no scientific argument for such a claim. A man has knowledge about God from

the awareness that has been ingrained in his consciousness by nature, or is gained by him from the signs which Allah has placed in the universe and in the living beings, or through the revelations which Allah sends down to the prophets, and the most obvious example of this is the divine Book. Besides these there is no other way of acquiring knowledge about God. Out of these three means, there is not a single source out of these three which supports this claim that God has begotten a child or children. On the contrary every source negates this claim. Then on what basis people claim that God has begotten a son or children? As for their argument that this belief comes down from their forefathers, it cannot be taken as a proof that God has children. It only proves that their forefathers were also speaking the same language of ignorance which they are now speaking.

6. People consider it an ordinary and easy thing to say that God has children, and do not feel the necessity of searching 'for the truth, although ascribing any defect or weakness to God is a very serious sin.

7. It shows that the Prophet (Sallalahu Alaihi Wa Sallam) was a great well-wisher of his community and how sad he was feeling for their not accepting the faith. He was a man full of sympathy. How could he agree that his community be subjected to divine punishment. But when after warning and counsel, people are bent on letting themselves be hurled into the hellfire, then what is the use of feeling sorry for them? For this reason the Prophet had been comforted that he had done his duty by then, and now if they do not accept faith, he need not feel sad for them. In this if there is a manifestation of sympathy by the Prophet for his community, there is also a reproachment for those who are not prepared to believe in his teaching, that they are not worthy of his sympathy.

8. The world is a many splendoured place, but it is not everything. It has been made an attractive place so that mankind may be tested, to find out who is attracted by its splendour and becomes a materialist and who uses his wisdom, patience, and discipline and accepts the guidance from God and proves himself to be the man

of best qualities. And this second category of man will be given an abode in the everlasting Paradise.

9. That is: On the Doomsday the spring and the blossom, the glitter and the splendour of the world come to an end. Whatever man has been building on the earth is going to be turned into dust. The explosion of the Doomsday will destroy all the progress and all the achievements of his civilisation in the shortest possible time. Then what is the use of making such progress and such achievements of civilisation as the goal of one's life?

10. The chronicle of the People of the Cave pertains to the followers of Prophet Eesa (Jesus), but it had become so widely known that citizens of Makkah also knew about it. They considered it a tale of wonder. Since this chronicle is a prominent example of the raising of man from death for the second time, Qur'an has highlighted its important aspects.

Addressing these very Arabs Qur'an poses a question to them: Do they think this is a tale of wonder, although this was the manifestation of one sign out of many signs of the Divine Might, which proves the surety of man's being revived on the Day of Resurrection. You are wonder-struck by the external, aspect of the chronicle, but you ignored the event of the revival in the world of Hereafter which it foretells and proves.

Kahf in Arabic means a wide cave, and Raqeem means writing. According to this meaning, a group of commentators opines that inscription which was placed at the mouth of the Cave in memory of the People of the Cave. The name of the city where this event is reported to have taken place is said to be Ephesus. It was a big city of the Romans and was situated in the present day Turkey. The tyrannical ruler from whose oppression they sought refuge in the Cave is reported to be 'Daqyanoos.' He ruled in the third century A.D. A modern commentator thinks that the city in question was Petra, a famous historical city of the Nabatis. All these details are derived from the Christian narratives, which are considerably influenced by story-telling and guess work. That is why Qur'an had given a clear command in the ayah No.42 that about the People of Kahf nothing should be in-

quired about them, whether they be polytheists or the Christians. However the result of the new research undertaken by Ustaz Muhammad Taisir Zabyan, conducted with the co-operation of the Archaeological Department of the Jordan Government, seems to fit the Cave which has been mentioned in the Qur'an.

The learned researcher has thrown edifying light on this issue in his book 'Ahlul Kahf,' (The People of the Cave). The book is in Arabic and has been published by Darul I'tisam, Egypt. According to this research this Cave is located at Ar-Rajeeb, eight kilometers from the capital of Jordan: and This Ar-Rajeeb is the changed form of Ar-Raqeem. The archaeological work that has been carried out by the Archaeological Department of the Jordan Government has cleared the myths from the facts, which are briefly as under:

(1) This cave is located in a south-northerly direction, and the sun evades it passing in the East-westerly direction.

(2) The Cave is wide from the inside as is mentioned in the Qur'an.

(3) There are eight graves in the Cave.

(4) Above the cave are the ruins of a mosque, about which a mention is made in the ayah No.21, There are seven pillars in this mosque, which have probably been erected corresponding to the number of the People of the Cave.

(5) On the northern wall there is a picture of an animal, about which the archaeologists have opined that it is the picture of a dog, Besides something is written on the wall in the Phoenician and the old Greek script.

(6) The event of the People of the Cave's taking refuge in the Cave does not pertain to the time of Daqyanoos but to the time of the Trojan, who ruled from 98 A.D. to 117 A.D., and in 109 A.D. he had conquered Jordan. This ruler was a great tyrant. Whoever refused to be an idolater or to offer gifts to the idols was mercilessly beheaded. In his time great sufferings were inflicted on the followers of Christ. The Byzantine coins of his time were also found in the Cave.

(7) Muslim historians have also expressed the same opinion that this cave is situated near Amman. Accordingly Maqdisi in his book 'Ahsanul Taqseem has written: "Ar-Raqeem is a town in Jordan near Amman." And Yaqut

Hamavi writes in his book 'Ma'jamul Buladan' Amman is a city near around Syria, and it had been a big city of the land of Balqa. Near it are situated Kahf and Ar-Raqeem". For all these details please see Muhammad Taisir Zabyan's book, 'Ahlul Kahf.'

In our opinion this research is very valuable and much more preferable to the Christian narrative and weak sayings. Since this is a new discovery in connection with Kahf and Raqeeem, we had to be a little lengthy in this explanation.

11. That is: Without going into the details of the number of the youths, it is sufficient to know that they were some youths, who had taken refuge in the Cave to protect their faith. In an oppressed township the rising up of a few youths

with their full energy of faith which is an indicator of their high moral courage and love for truth, and such a trait is found more in the youths.

12. For the protection of their religion and for the work of propagating the Divine message they sought the help and guidance of Allah, and the way in which Allah helped and guided them is manifest from the subsequent events.

13. That is: Kept them sleeping in the Cave for a number of years. Patting the ears is an idiom which means to induce sleep. Accordingly in the subsequent verse there is a mention of their being raised up or awakened, which is the proof of the fact that sleep was imposed on them. Besides there is also a mention in Ayah. No, 18 that they were sleeping.



Photo's of KAHF AND RAQEEM
Please see on Page No. 301

12. And then We raised them up to see which of the two parties could best reckon the time of their stay.¹⁴

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَالِ الْبُتُوْا أَمَدًا ۚ ﴿١٢﴾

13. We narrate to you their story in all truth.¹⁵ Verily, they were a few young men who believed in their Lord, and We advanced them in guidance.¹⁶

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ۖ ﴿١٣﴾

14. And We made their hearts firm when they stood up and said: "Our Lord is the Lord of the heavens and the earth. We never invoke other god beside Him, for if we did, we should be blaspheming."¹⁷

وَرَبَطْنَا عَلَى قُلُوْبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَدْعُوْا مِنْ دُوْنِهٖ اِلٰهًا لَّا تَدْرُکُنَا اِذَا شَطَطَا ۚ ﴿١٤﴾

15. "These, Our people, have taken (other) gods beside Him."¹⁸ Why do they not bring clear authority for what they do?¹⁹ And who is a greater wrong-doer than the man who invents a falsehood concerning Allah?²⁰

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُوْنِهٖ اِلٰهَةً لَّوْ لَا يَأْتُوْنَ عَلَيْهِمْ سُلٰطِيْنٌ يَّبِيْنٌ فَمَنْ اَظْلَمُ مِمَّنْ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۙ ﴿١٥﴾

16. "And when you have left them and that which they worship other than Allah, then seek refuge in the Cave;²¹ your Lord will extend to you His mercy and will carry on your work with advantage."²²

وَإِذَا عَزَلْتَهُمْ هُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاوْا۟ اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَّحْمَتِهٖ وَيَهَيِّئْ لَكُمْ مِنْ اَمْرِكُمْ مَّرْفَقًا ۙ ﴿١٦﴾

17. And you would see sun when it rises moving away from their Cave to the right, when it sets going past them on the left, and they lay within in the wide space.²³ That is one of Allah's signs.²⁴ He whom Allah guides, he indeed is rightly guided, and he whom He leaves to go astray, for him you will not find a guiding friend.

وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَوْرُوْعَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ۚ ذٰلِكَ مِنْ اٰیٰتِ اللّٰهِ مَنْ يَّهْدِ اللّٰهُ فَمَا يُضِلُّ ۚ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْسِدًا ۙ ﴿١٧﴾

18. (Had you seen them) you might have thought them awake, while they were asleep, and We caused them to turn over to right and the left, and their dog lay at the entrance with paws outstretched. Had you caught a glimpse of them, you would surely have turned your back and fled in terror.²⁵

وَتَحْسَبُهُمْ اَيْقَاظًا وَهُمْ رُقُوْدٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ لَوِ اطَّلَعَتْ عَلَيْهِمْ لَوَكَيْتَ مِنْهُمْ فِرَارًا وَكَلِمَتْ مِنْهُمْ رُجْبًا ۙ ﴿١٨﴾

14. By the two parties are meant: one the party of the "People of the Cave themselves and secondly the party of those they had to deal with after they woke up. So far as the People of the Cave are concerned, they could not correctly calculate the time of their stay in the Cave, as is clear from the ayah No.19, that they felt that they had slept only for a few hours. As for the people of the town with whom they had to deal after getting up, they had to conclude from seeing the coins in the possession of the People of the Cave that they had been sleeping for a great length of time. It is clear from this that tarrying for a very long time was an event of which those who slept were not aware. In other words it was the example of the life of Barzakh, where man will lie down for a very long period, but when he will be raised on the Day of Resurrection he will feel that he had stayed in Barzakh only for a few hours. Not being conscious of the passage of time is the proof of the point that a man who dies, his Doomsday has arrived. Allah has manifested this very reality by the event of the People of the Cave.

15. In the foregoing ayah the gist of the chronicle was given, now the details are being presented.

Narrating this chronicle in all truth means that in comparison to the conjectural and imaginary tales which were being dished out in connection with this event the narrative of the Qur'an is absolutely pure reality, and every word of it is the mirror of truth. Moreover it is purposeful in its aspect.

16. It elicits that in guidance advancement and increase are also effected, and this advancement depends on the guidance from Allah.

17. This was the declaration of monotheism of the People of the Cave, and since they had made this declaration in very dangerous conditions Allah has made their hearts unwavering and firm, and had boosted their morale. Therefore, they did not compromise with idolatry, not succumbing to the fear, and they refused outright to accept any other being as their god.

18. It shows that the community of the People of the Cave was polytheistic.

19. That is: Polytheism and idolatry are quite baseless. If there is any argument in their favour, then why the idolaters do not present it, and why

do they insist on others accepting a baseless thing.

20. The belief that God has taken others as his partners in His godhood, or that He has distributed His powers among others, or that He has made them worthy of being worshipped is out and out false and is a baseless charge against Him, for Allah has never stated a thing like this. What a serious crime is the falsehood that is being uttered against Allah and how gravely guilty the person concerned will be.

21. The decision to take refuge in the Cave was taken by them taking into consideration the seriousness of the conditions, as is clear from the ayah No. 20. Their nation was idolatrous and did not recognise the freedom of religious practice and belief. The government was so tyrannical that it put to death anyone who believed in one God and refused to worship the idols. In those circumstances the People of the Cave decided to take refuge in the Cave to save their faith. This provides the guidance that the main thing is the protection of faith and religion, and that when the conditions be so dangerous that this valuable and dear belonging 'is found to be in peril, then a believer can resort to migration or he can take shelter in a cave, etc. For such occasions the hadith has this to state:

"It may be soon that a Muslim may have his best property as his sheep, which he may take away to a mountain peak or to a place where there may be plenty of rain, so that he may be able to save his religion from mischiefs." - (Bukhari -Kitabul Eeman).

It may be noted that it has nothing to do with asceticism or with the monastic life indulged into by the sufis, but it is for such dangerous and mischievous circumstances when there is no other alternative for protecting one's religion.

22. This is a style in the Arabic language that when the members of a group address each other among themselves, they use the pronouns you and your, while in other languages the pronouns used are we and ours. If this style of Arabic is not kept in view, it is likely that an error may be committed in thinking that the person who is addressing is not a man of the same group but some one else. The people of the Cave, relying fully on the help of Allah, said with full certainty that when they have accepted the only God

worthy of their worship and have turned away from polytheism and the polytheists, Allah will surely bless them with His mercy and He will definitely assist them in the work which they have undertaken.

23. That is: the Cave in which they had taken shelter was so situated that the sunlight did not penetrate into the wide space where they were lying in slumber. It means that the opening of the Cave did not face the eastern or the western side.

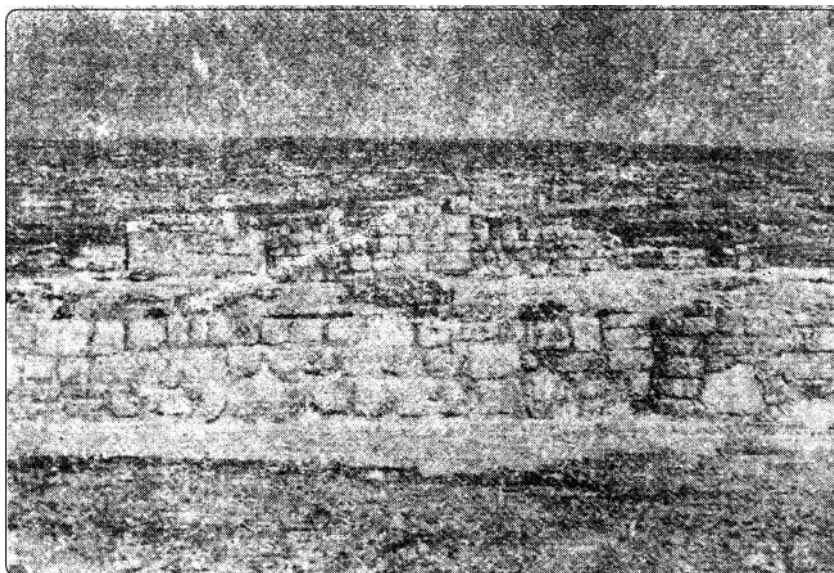
24. That is: Sign of the point how Allah helps those who put their trust in Allah. The People of the Cave being guided, at such a delicate time, to a cave which was suitable for their protection from every aspect, and in which they found peace is a sign of the fact that Allah helps His sincere slaves on delicate occasions and in emergencies and guides them.

25. That is: They were sleeping in such a way and were turning to their right and left in their sleep that if by chance anybody saw them, he would have thought that they were just lying and were awake, and their dog too was sitting at the entrance of the Cave with his paws outstretched. If anybody were to cast a glance in this dark cave, this scene was so terrifying that he would have run away at once. He would have been frightened not knowing who these people were, hiding in this cave, and what were their intentions. Allah had caused this terrifying scene to be presented at the cave so that nobody might dare go near them and disturb them. This was an extraordinary arrangement for their protection.

They had kept the dog with them in this wilderness for their own safety, therefore, from the point of view of the Shariah no objection can be raised on keeping this dog.



KAHF AND RAQEEM
THE SCENE SHOWING AR-RAQEEM MOUNTAIN AND THE
OLD MOSQUE ABOVE THE CAVE.



THE SCENE OF THE FRONT OF THE CAVE AND THE
RUINS OF THE OLD MOSQUE ABOVE IT.



19. And in like manner We awakened them²⁶ that they might question one another. ²⁷ A speaker from among them said : "How long have you stayed here ?" They replied: "We have stayed a day or some part or a day." Others said: "Your Lord knows best how long you have stayed here.²⁸ Now send one of you with this your silver coin to the city, and let him see what food is purest there²⁹ and bring you provision from it. Let him conduct himself With caution and let no one know about you.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ
كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا وَبَعْضُ يَوْمٍ قَالُوا رَبُّكُمْ
أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ
إِلَى الْمَدِينَةِ فَاكْتَنُظِرُوا أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ
مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ①٩

20. "For if they find you out, they will stone you (to death), or force you back to their faith.³⁰ Then you will surely not prosper."

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ
فِي مَلَائِكِهِمْ وَلَنْ تَفْلِحُوا إِذَا أَبَدًا ②٠

21. Thus did we make their case known³¹ (to the people) so that they might know that the promise of Allah is true, and that, as for the Hour of Doom, there is no doubt concerning it.³² When the People disputed their case among themselves,³³ some said: "Erect a wall over their remains; their Lord knows best about them."³⁴ Those who won their point said : "We verily will build over them a place of worship."

وَكَذَلِكَ أَعِزَّنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ
بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا
رَّبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
لَنَنْتَحِنَ عَلَيْهِمْ مَّسْجِدًا ②١

22. These people will Say: "They were three, their dog the fourth." and some (will say): "Five, their dog the sixth," guessing at random;³⁵ and some will say : "Seven and their dog the eight", Say: "My Lord knows best their number. None knows them except a few." Therefore, do not dispute about their case except in a casual Way, nor ask any of them concerning them.³⁶

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ
وَتَامُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ
إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ②٢

23. Do not say of anything : I will do it tomorrow.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ②٣

24. "Without adding: 'If Allah Wills.'³⁷ If you forget, remember your Lord and say: "Perhaps my Lord³⁸ will guide me to a nearer way to right direction than this."³⁹

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ
عَلَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا ارْتِدًّا ②٤

25. And they stayed in the Cave three hundred years and additional nine years.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ②٥

26. That is: After causing them to go to sleep in such an extraordinary way, He caused them to be roused.

27. That is: They should find out from one another as to how long they had been sleeping.

28. From their mutual talk it appeared that they did not make a correct estimate of the length of the time they were in the state of slumber. One person estimated that they had been sleeping for one day or even less. But when they did not reach any satisfactory conclusion, they left the matter to Allah, who knows best how long they slept.

In fact they slept for a very very long time, but when they woke up they felt that they had spent only a day or even less in their sleeping. This event is a sign which helps in understanding the condition of the world of Barzakh. Man will be lying for a very long time in the world of Barzakh, and when on the Day of Resurrection he will be revived, he will feel that he has been lying in sleep for a day or less.

29. After Waking up they felt hungry, therefore, they sent one among themselves to the city with a few silver coins to fetch the purest food. They thought that the conditions of the city would be the same polytheistic as they had found before they went to sleep, and in a polytheistic society there is no distinction between halal and haram. The slaughter could be in the name of the idols, therefore they instructed him to bring the pure, i.e. halal food. It gives an idea of their purity of soul.

30. This gives an idea of how tyrannical was the nation which they had left. In their country the penalty of giving up the polytheistic religion was death, and besides, the rulers used to force people to revert to their original idolatrous practices.

31. When that man went to the city with the silver coin of an old period, the secret was out that they had been sleeping for a very long period and now they have woken up. These were the arrangements made by Allah to let the people know of their strange case.

32. Allah caused this reality to be disclosed in order to remove the doubts of the people about the Day of Resurrection, and they may be convinced that the promise of Allah will surely be

fulfilled. If man can wake up after a slumber for a very very long period of time, then why can he not wake up, by the might of the same Almighty, after dying ? If a preternatural incident can take place in this world in your time, why another preternatural event after your death at the time of the end of the world cannot take place?

33. From the context it can be clearly gathered that after the People of the Cave died, and on their death this unnecessary discussion took place as to how they should be buried and in what way a monument might be built in their memory.

34. At that time the government had also changed and the religion of the people too had become different. Both the state and the people had accepted Christianity as their religion. They had, therefore, great regard for the People of the Cave. Compare it with the earlier condition that they were keen to stone them to death and now what a change that they had become their devotees. And when they became devotees they lost balance, and in order to attract more people to them, they considered it necessary to build a place of worship over their graves.

Although there was, among them, a group of persons whose way of thinking was right, and it had suggested that their dead bodies be kept in the Cave itself, and a wall might be erected at the entrance of the Cave, so that they might be buried in that and their affair might be left to Allah, who knows it best; let them not do anything improper in their excessive devotion. But this suggestion of the monotheists was not acceptable to those who had the reins of power in the church in their hands. In view of their corrupt mentality and innovative nature, they decided that over their graves, i.e. the Cave, they should build a place of worship to express their devotion to them.

It is this excess regard and devotion to the graves which leads to grave-worship and waywardness. For this reason, the Prophet (Sallallahu Alaihi Wa Sallam) has emphatically forbidden to build structures and buildings over the graves or to build mosques over them :

لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا

"May Allah curse the Jews and the Chris-

tians-they made the graves of their prophets their places of worship." (Bukhari - Kitabul.Janaiz).

أُولَئِكَ إِذَا مَاتَ مِنْهُمْ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى
قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ أُولَئِكَ
شَرَّاءُ الْخَلْقِ عِنْدَ اللَّهِ. (بخارى كتاب الجنائز)

" Among them, when a virtuous person died, they made a place of worship over his grave, and drew his pictures in that. They are the worst creatures with Allah."

-(Bukhari - Kitabul janaiz)

نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ
عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ. (بخارى كتاب الجنائز)

"The Messenger of Allah, Sallalahu Alaihi Wa Sallam, has forbidden to make the grave firm with lime, and to sit over it and to erect a building over it." -(Bukhari-Kitabul Janaiz).

In view of these ahadith, to erect grand mausoleums and dargah over the graves of the virtuous persons is contradictory to the Islamic teachings and is the cause of grave-worship and waywardness.

Some people have derived wrong meaning from this ayah, and they present it as an argument in support of building mosques over the graves of saints and virtuous people. But in view of the clear-cut instruction." in the hadith of the Prophet (S.A.W.) their arguments becomes totally false. Accordingly Allama Alusi has criticised them severely in his Tafseer Roohul Ma'ani, and has very ably analysed their perverted logic, and has very clearly demonstrated the falsity and wrongness of the argument to erect buildings over the graves of the virtuous and pious people.- (Roohul Ma'ani, Vol.5,p.237).

If the whole ayah is kept in view, then its purpose will be quite clear that by rousing the People of the Cave after a very long period Allah has provided, a sign for the people concerning the occurrence of the Day of Resurrection. Therefore, what was needed, was that whenever they discussed about the People of the Cave they kept this point in view and as the center of

their attention and talked on this point only. But their devotees sidetracked the real issue and concentrated on the issue of building a memorial for them.

35. That is: These are all inventions of their imagination.

36. Those who had no interest in the purpose behind this event, and those who did not want to learn any lesson from it, they initiated the unnecessary discussion about the number of the People of the Cave. Without giving an answer to their discussion, Qur'an narrated their story in its precise and well balanced style and brought into prominence the instructive aspect of the chronicle. In addition, it directed that such discussions should be entertained only in a casual way and Muslims should not seriously get themselves involved in these discussion.

About the number of the People of the Cave, Qur'an did not deny the third statement (that they were seven), nor did it say that it was a correct statement, but said that the Lord knew best what was their real number. Therefore, we must, without any hesitation, act on this direction.

It appears that even at that time the chronicle of the People of the Cave had assumed the form of a popular fiction story. Qur'an brought out its reality, which had been buried in its fictitious form into the open, has directed the people of faith that now it was not necessary to ask anyone about this chronicle. But it is a pity that even after this direction the fictitious Christian tales about this chronicle have found place in the tafseers, to the extent that the names of the People of the Cave and of their dog too have been mentioned !

37. That is: Do not say with certainty that you would do a certain work the next day, because you do not know what would happen the next day and whether it would be possible for you to do that work or not. For this reason on such occasion you should say 'Insha-Allah' (If Allah wills). The expression of this condition is admission of the fact that the main thing is Allah's will and not your decision. If He wills, then you will be able to do a certain work, otherwise not. Therefore, the practice or the manner of a momin is that whenever he says that he would do a certain work or when he promises a thing, he al-

ways says 'Insha-Allah' (If Allah wills). This was the general aspect of the ayah's meaning. As for its special aspect with reference to context, it is a directive to the Prophet that if people would ask him anything, whose answer depends on the revelation from Allah, then he should not say that he would answer it the next day without adding if Allah wills it.

38. That is: If you forget to say 'Insha-Allah,' then when you remember this lapse remember your Lord so that the lapse may be wiped out.

39. That is: As He opened the vista of piety for the people of the Cave, so will He, it is hoped,

open more vistas of piety for me. This is a reply to the idolaters of Makkah that they had created the same conditions for him by their oppression and aggression, which the nation of the People of the Cave had created for them, but His Lord will open more vistas of success for him. It was a pointer to the fact that very soon the time of migration would come. Accordingly in a few days' time that event occurred, and the Prophet was compelled to take shelter in the cave Thaur, but he had to spend only three days in the cave. Thereafter he reached Madina and then onwards success greeted him.



26. Say: "Allah is best aware how long they stayed.⁴⁰ With Him (the knowledge of) the heavens and the earth. How clear of sight is He and keen of hearing! Men have no other guardian besides Him, and He does not associate anyone in His rule.⁴¹

قُلْ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ
أَبْصَرُ بِهِ وَأَسْمِعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا ۝٣٩

27. And recite what is revealed to you from the Book of your Lord.⁴² None can change His words.⁴³ And you will find no refuge beside Him.

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ
وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝٤٠

28. And keep yourself contentedly those who invoke their Lord morning and evening. Seeking His countenance, and let not your eyes turn away from them⁴⁴ seeking the adornment of the life of the world. And do not obey him whose heart we have made heedless of our remembrance, who follows his own carnal desires and whose case exceeded the due bounds.⁴⁵

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ
وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ
تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا
قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ۝٤١

29. And say: "This is the truth from your Lord. Then whoever will, let him believe, and whoever will, let him disbelieve."⁴⁶ Verily we have prepared for the wrong-doers a Fire, the flames of which have surrounded them.⁴⁷ If they will ask for water, they will be given water like molten metal, which will burn their faces. Evil will be the drink, and ill the resting place!

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ
فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ
سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ
كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ۝٤٢

30. Verily for those who believe and perform good acts, We never waste the reward of him who does good work.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ
أَحْسَنَ عَمَلًا ۝٤٣

31. For them, there are Everlasting Gardens. Where underneath which rivers flow, their in they will be bedecked with bracelets of gold, and will wear green garments of thin⁴⁸ and thick silk, reclining upon thrones therein. Blissful is the reward and excellent the resting place!

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ
يُحْكُونَ فِيهَا مِنْ آسَافٍ وَذَهَبٍ وَيَلْبَسُونَ ثِيَابًا
خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى
الْأَرَآئِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۝٤٤

32. Narrate to them the parable of two men,⁴⁹ to one of whom We gave two vineyards and surrounded them with date-palms and in between the two we placed a cornfield.⁵⁰

وَاصْبِرْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝٤٥

40. This sentence proves that the period of three hundred and nine years mentioned above was what the people said, which has been quoted by the Qur'an. In ayah No.22 various sayings of the people about the period of stay were quoted, in between came the parenthetical sentence, and now the thread of the narrative is again taken and another quotation about the period of their stay in the Cave is given, that they stayed there for three hundred and nine years. But there is no need to enter into any discussion in this regard, for Allah knows best how long they stayed in the Cave.

In the beginning of this chronicle, Allah has made it clear that they tarried in the Cave for years and years (ayah No.11) that they lay sleeping in the Cave and this much knowledge is sufficient for taking a lesson from it.

In connection with the chronicle of the people of the Cave, some commentators have started a discussion about, the miracles. So far as this matter is concerned, it shows that sometimes Allah causes some of His pious slaves to perform some preternatural acts. It is a reality of which the event of the People of the Cave and the event related to Hazrat Maryam (Mary) are examples. These events are the proofs of the might of Allah and reflect the reality that He rules over the universe, and whenever He wills He can effect changes in the physical laws and rules of nature. It is true that the personalities through which such extra-ordinary events are caused to be performed are pious and virtuous persons, but personally they do not contribute in their performance as the entire event takes place on account of Allah's will alone. These persons are totally powerless in this matter. They cannot perform any preternatural act with prior claim to do so. When a Prophet performs a miracle with the command of Allah claiming to do such an act, such a miracle is the proof of Allah's might. In sum the concept of some people that the saints and pious people perform, on their own, preternatural acts is absolutely wrong. The reality is that sometimes for a set purpose Allah causes some extra-ordinary act being performed through a pious person, and such events take place very rarely, and sometimes even the person performing that act does not know that a supernatural act has been performed by him. The people of the Cave slept for a very long time, but they did not know or realize that some supernatural act was being performed by them, and when they woke up they did not even know the period for which they slept.

What was then the miracle that they performed? This was a sign from Allah which was manifested through them. This was an honour and supernatural thing for them.

It may be noted that the preternatural acts performed by the 'peers' and saints popularly believed to be true by Muslims are the concoctions of the people of the extremist nature among the Muslims in order to engender a sense of devotion among them. They are far from reality. These absurd tales have created a mentality of saint worship among the Muslims.

41. In the text the word 'Hukm' (command) is used, which also means judgement, and also those powers under which judgements are delivered and commands are given. Allah does not allow anyone to share in His command means that He has not taken any partner in His godhood. The reality of monotheism is that all the power and authority of godhood are out and out for Allah alone, while the philosophy of polytheism is that in the powers of godhood others also have a share; and the polytheism that has crept in into the belief of Muslims through the saint-worship is that they believe that Allah himself has granted some of His powers to these saints. Since this polytheism bears the label of devotion to the saints, Muslims are easily misled by this.

To show that this belief is absolutely false only this one ayah is sufficient in which it has been very clearly stated that Allah does not allow anyone to share His powers.

42. This command to recite Qur'an is general, that is: The purpose is to convey the message of Qur'an not only to Muslims but to the whole mankind whoever may be prepared to listen to its message.

The language of the Arabs was Arabic, and Qur'an is in the Arabic language, therefore, to recite the Qur'an to them was to convey Allah's message to them in their own tongue. Now when the Muslim Ummah has to deal with the non-Arabic knowing nations, the Qur'an will have to be conveyed to them, with its meaning and sense, in their respective languages, so that the argument of the Qur'an may be brought home to them and, God willing, many of them will receive the much needed guidance.

43. That is: There is no power that can change Allah's commands. His every command is unchangeable, every decision is enforceable, and every promise is bound to be fulfilled. Therefore, it is

in your own interest that instead of desiring any changes in His words you should change yourselves, and mould yourselves into a form in which He wants you to be moulded.

44. Most of those people who had embraced Islam and had become the Prophet's companions had neither wealth nor property nor did they have any influence, but they were blessed with the guidance of faith, therefore, their lives were being spent in quest of Allah's pleasures. The world-loving people considered them as low brow, but they were invaluable gems of men. Allah commanded His Prophet to fully appreciate their efforts and he should consider their companionship enough for himself. It must never come to pass that the Prophet might turn away his attention from them, and might be inclined towards those who were wealthy and property owners and displayers of worldly pomp, but unmindful and negligent about their Lord.

Although in this ayah the address is to the Prophet, the idea is to tell the deniers that they were proud of their worldly splendour and considered the people of faith as lowly, but in the eyes of Allah the deniers were not deserving of honour and appreciation, but these sincere slaves were.

The congregational prayers of Islam have this important advantage that they provide opportunities of companionship among the Muslims, and such a gathering of theirs should be a gathering of Divine worship and such a meeting of theirs should be a meeting of remembering Allah.

45. When a man is not serious in matters pertaining to God, He causes that man's heart to be negligent of His remembrances, and when a man becomes forgetful about God's remembrance, then its essential consequence is for that man to become a slave of his desires. And when desires overpower a man, his affairs become unbalanced and his acts tend to be excessive. In this way he is deprived of guidance from intellect and nature, and also from that of the Shariah.

And not to obey them means that their guidance should not be accepted against the guidance of Allah and their commands should not be obeyed against the commands given by Allah.

From this ayah it is also learnt as its corollary that the Divine remembrance is mainly concerned with heart, and that the heart should never be for-

getful and unmindful of God's remembrance in any condition.

46. This and other ayat of this kind are very clear in this matter that Allah has not imposed any compulsion on man in compulsion with belief and disbelief, but that He has given man full authority and has provided for him opportunities for understanding the truth. It is for man to decide what is good for him and what is bad. He is responsible for his own good or adverse end.

47. Here wrong-doers means the same people who are unmindful and negligent of Divine remembrance, referred to above. Walls of the tent of fire means the flames of the fire of the Hell. It means that they have fully become the target of the Hellfire and now they cannot escape its depredations.

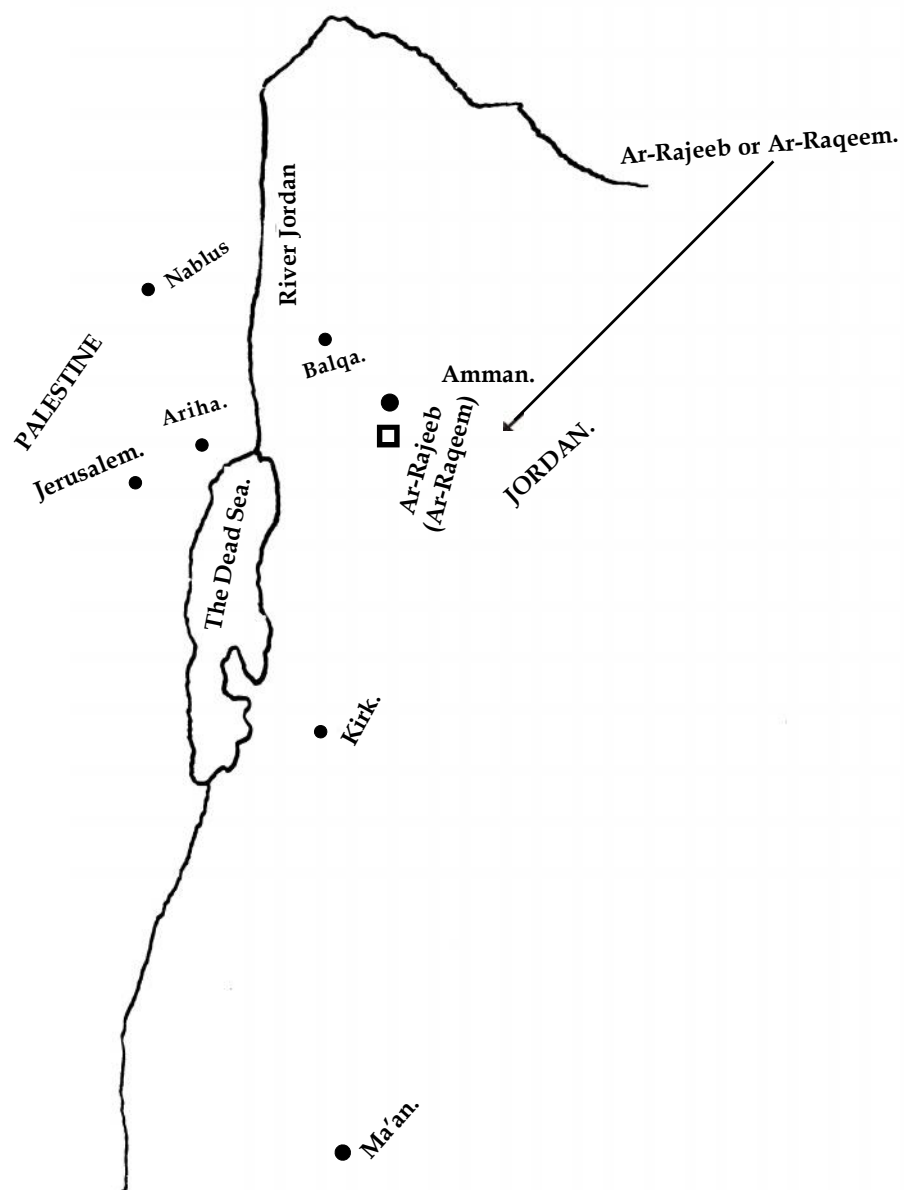
The sun is millions of miles away from the earth, yet its heat regularly reaches the earth. If its gravitation draws it to itself, the earth would then become a ball of fire. When this is the condition of the material world, then it should not astound us if the heat of fire of the next world which is hidden from our eyes is reaching the deniers, and it is this heat which is turning their conduct and character to ashes.

48. The environment and atmosphere of the Paradise cannot be compared with the atmosphere of this world. The life in the Paradise will be of royal standard, therefore, men will be decked with bracelets of gold and with beautiful silken robes. The green colour is very attractive and soft and cool for the eyes, therefore, its selection is most appropriate, and these secrets will come to light in the Paradise only.

49. This is not a fictitious or imaginary parable, but a real happening, which is narrated with a view to providing a lesson, moral instruction. Further on in Verses Nos. 34 and 37 there is a clarification that the two persons conversed, which is a proof of this parable or example being a happening of real life.

50. That is: Allah had been so generous with him that instead of one he was given two gardens or vineyards, and they were of a very high quality. The high quality vineyards or gardens of the Arabs were such as had palm trees around the grape creepers so that strong winds might not damage the vines, and in the middle: portion they used to have cornfields which yielded corns.

LOCATION OF AR-RAQEEM (The People of Kahf)



33. Each of the two gardens yielded its produce and failed not in the least. We caused a stream to flow in them.

كَلَّمَا الْجَنَّتَيْنِ اِنَّتِ اُكْلِهِنَّ وَلَوْ نَظَلِمْنَهُنَّ شَيْئًا

وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾

34. And (from the gardens) the man had fruits. Then he said to his conversing with him: "I am richer than you and mightier in companions".⁵¹

وَكَانَ لَهُ شَمْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ اَنَا اَكْثَرُ مِنْكَ مَالًا وَاَعَزُّ نَفَرًا ﴿٣٤﴾

35. And he entered his garden, while he (thus) wronged himself. He said: "I do not think that all this will ever perish."⁵²

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ اَنْ تَبِيدَ هَذِهِ اَبَدًا ﴿٣٥﴾

36. "Nor do I think that the hour of doom will ever come. Even if I returned to my Lord, surely I should find a better place than this."⁵³

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِدْتُ اِلَى رَبِّي لَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾

37. His companion, while conversing with him, said: "Do you disbelieve in Him who created you from dust, then from a sperm drop, and then fashioned you into a man?"⁵⁴

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ اَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾

38. But (I say) Allah is my Lord, and do not ascribe to my Lord any partner.⁵⁵

لَكِنَّا هُوَ اللهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

39. "When you entered your garden, why did you not say: 'Masha Allahu La Quwwata Illa Billah (That which Allah ordained must come to pass; there is no strength save in Allah).'⁵⁶ If you see me poorer than yourself and blessed with fewer children.

وَلَوْلَا اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ اِنْ تَرَنِ اَنَا اَقْلَمُ مِنْكَ مَالًا وَّلَدًا ﴿٣٩﴾ فَعَلَىٰ رَبِّي اَنْ

40. "Yet it may be that my Lord may give me better than your garden,⁵⁷ and will send on it a bolt from heaven turning it into a barren waste."⁵⁸

فَعَلَىٰ رَبِّي اَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

41. "Or its water may drain deep into the earth and you can find it no more."⁵⁹

اَوْ يُصْبِحَ مَآءٌ هَارِبًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾

42. And his fruits were beset (with destruction). Then he began to wring his hands for all that he had spent on it, when they (the vines) had tumbled down on their trellises, and to Say: Would that I had ascribed no partner to my Lord!"⁶⁰

وَاُحِيطَ بِشَمْرِهِ فَاصْبَحَ يَقْلِبُ كَفْيَهُ عَلَىٰ مَا اَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾

51. This was his boastful talk and the pride embedded in his heart came out during his conversation.

52. When a man has plenty of resources, he is intoxicated with the wine of wealth and thinks that at least during his lifetime it will not disappear. This is generally the psychology of the wealthy people, which satisfaction makes them heedless of Allah.

53. That is: First there will be no Doomsday at all, and if perchance it occurred, then as he was blessed in the world with all kinds of comforts he will be blessed in the Hereafter also in the same manner. This is the mentality of the wealthy people. They think that the wealth given to them in this world is not to test them by Allah, but that they received it because they deserved it, and that when they deserved it in this world they would also deserve to get it in the next world.

54. His companion who was a Momin explained to him the facts. He declared his boastful talk as open disbelief and invited him to consider that the Being who, with the miracle of His might, created man from dust, then from the mean sperm-drop procreated his race, and then made him into a complete man, how could he dare be ungrateful to that Being?

It is also a pointer to the fact that a Momin takes advantage of the opportune moment for conveying his message and propagating his mission and for inviting people to remember God, his conversation is ever laced with moral lessons; he is ever thoughtful and anxious to reform his companions, and in his routine conversations he rolls out valuable gems of thought.

55. This was the proclamation of monotheism and refutation of polytheism.

56. That is: Seeing the garden you should not have boastfully declared your own greatness, you should have acknowledged the favours of Allah; moreover you should have expressed and acknowledged the fact that taking benefits from Allah's assistance depends on His guidance and will. It is neither my own strength nor the might of any other being that can give me any benefit.

In this ayah is hidden a lesson for a Muslim that when entering his factory, garden, field or estate, etc., he should express his thanks to his Lord on seeing the attractive scene of the plentiful produce and abundance of wealth, etc.; he should express his trust in Him. For this purpose the words, "Masha Allahu La Quwwata illa Billah" are most appropriate.

57. That is: It is hoped that Allah will bless me with a better bounty. In this is the hint towards the Paradise in the Hereafter compared to which the gardens of the world are worthless and colourless.

58. That is: Do not be proud of your garden. Fear God that He may not destroy your garden by sending a bolt from the heaven.

59. That is: There is also the possibility of the river or the canal seeping or draining down into the earth. It means that something untoward would happen which would cause the vineyard or the garden to be turned into wasteland.

60. The fear of the faithful Muslim came to be true; the garden was completely wiped out. Seeing this, the disbeliever was left wringing his hands in sorrow. At that time he realized the futility of his wrong mentality and the truth dawned on him that the belief in monotheism is the right belief. Therefore, he was sorry for the polytheistic belief that he was holding.



43. And he had no group(of followers)to help him against Allah, nor was he able to save himself.⁶¹

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ
وَمَا كَانَ مُنْتَصِرًا ﴿٣٣﴾

44. In this case (it became clear that) the authority is for only Allah, the True. He is best for reward, and best for consequence.⁶²

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٣٤﴾

45. Narrate for them the example of the life of the world like water which We send down from the sky, and the vegetation of the earth flourishes mingling with it, then becomes dry scatter.⁶³ the winds blow them away Allah has power over all things.⁶⁴

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيُّهُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٣٥﴾

46. Wealth and children are the ornaments of the life of the world, and the good deeds or lasting merit are better for reward with your Lord, and better in respect of hope.⁶⁵

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٣٦﴾

47. And (think of) the Day when We will move the mountains and you will see the earth as a leveled plain,⁶⁶ and We will gather them (mankind) together and will not leave any one of them.⁶⁷

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَخَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٣٧﴾

48. And they will be ranged before your Lord in ranks.⁶⁸(They will be told):"Now verily you have come to Us as We created you at first. But you thought that we had not set an appointed time⁶⁹for your return."

وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٣٨﴾

49. And the book (of recorded deeds) will be set down (before them), and you will see the guilty will be in fear of what will be therein, and they will be saying: "Woe to us: What kind of a book is this that leaves not a small thing nor a great thing but has recorded it!⁷⁰ And they will find all that they did confronting them, and your Lord wrongs no one.⁷¹

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٣٩﴾

50. And (remember)when we said to the angels: "Prostrate yourselves before Adam," all prostrated themselves except Iblees.⁷² He was of the jinn,⁷³ so he rebelled against his Lord's command. Do you then take him and his offsprings⁷⁴ as your saviours instead of Me, even when they are your enemies ? What an evil substitute for the wrong doers!⁷⁵

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٤٠﴾

61. When Allah destroyed his garden, the group of followers on whom he relied so much and was boastful about them could not help him in any way nor did his imaginary partners of God come to his rescue. He himself was also unable to resist this divine onslaught.

62. That is: From this event it has become clear that all power and authority are with Allah alone, who is the true Lord, and there is none as His partner in these powers and authority. Benefit or damage depends on His will. Therefore, reward and compensation be requested from Him and hopes should also be rivetted to Him.

Besides this guidance, another lesson is derived from this event that those who believe in God and the Hereafter and present His message to others may not enjoy a good position from the material point of view, but it is only they whose end will be blissful, and those who are proud of their disbelief and wealth will ultimately have to be sorry.

63. In this example the spring of this life has been shown to be like the pomp and spring of the land. After the rainfall the vegetation flourishes on the land and it becomes green, but this splendour is temporary, after a few days it loses its colour, and it is razed to smithereens, then the winds blow them away. Thus this splendour of the world mingles with the dust. The condition of the life of this world is the same. Its spring lasts for a few days only, thereafter it is going to succumb to autumn, which ends all its charms. Therefore, those who make the life of this world their goal will only get autumn as their share.

It should be noted that there is a lot of difference between living a life with pleasure of the material world as the goal and living a life with success in the Hereafter as the goal. Here what is condemned is the first kind of life.

64. That is: As Allah is able to bring in spring, He is also able to bring in autumn, and He is powerful enough to bring in such autumn on the earth that it would destroy its splendour forever.

65. Wealth and children are the bounties from God, but when man is so much overpowered by their love and forgets the Hereafter, then it is a deviation from the very purpose of life. That is why Qur'an strikes at the root of such a mentality, and the point which it wants to bring home

to the people is that the thing which remains even after the death and after the destruction of the world is their good deeds, and on the basis of the good deeds their reward with God will be decided, and on the basis of that only a slave can hope to receive the favours and bounties from his Lord. Therefore, the direction which a man's life in this world should take should be that his life should be the life of good conduct and he should perform as many good deeds as possible. In the matter of property and children a man should adopt the attitude which would help in increasing his good deeds and virtues.

66. When the Doomsday will occur, the shape of the earth and its system will be changed completely. No mountain, even if it is Himalaya, will remain in its place. They will all be flying in the air, and as it is mentioned at another place in the Qur'an they will be broken to smithereens. And when this will be the condition of the mountains, then what will be the condition of the houses, high-rise buildings and palaces constructed by men. All will be destroyed and the earth will be converted into an open ground.

67. That is: All the members of the human race, being born and dying, from Adam till the Doomsday, will be revived and gathered together in the maidan of Hashr (Doomsday). He may be a king or a beggar, a wealthy man or a poor fakir, believer or a disbeliever, everyone without any exception will be caused to be present.

68. At that time they will appear before God so that they may answer for what they did in the world. This appearance of theirs will be very orderly and disciplined, accordingly they will be made to stand in rows, for they are appearing before the Ruler of the universe, — and the rows formed during the salat (prayer) is its example.

69. When the people will appear before Allah in an orderly manner, Allah will say that the intimation He had given about their being revived has come out to be totally true, but they, the deniers of the Hereafter, had thought that they would not be required to appear before God, and that God had neither promised it nor had He appointed any fixed time for that. That day they would realise that it was their wrong thinking, and the truth was, that was conveyed through Divine Books and His messengers.

70. The record of every person's deeds will be presented to him or her and it will be such a record that not even a single act, however slight it might be, would have been left out. Men will be absolutely astounded to find such a complete and correct record of their acts, for they had been denying the existence of the Hereafter, therefore, such a record will be unexpected for them.

71. That is: Nobody's rights will be trampled nor any excess will be committed against anybody. Every demand and requirement of justice and fair-play in respect of everybody will be fulfilled.

The sketch of the Divine Court given in these ayat is neither found in the Bible nor in any other book. It is the speciality of only Qur'an that it delineates the would-be happenings of the Day of Judgement with such details that it creates conviction and satisfaction. The contents of these verse which narrate the scene of men's appearance before God are masterpieces, which effectively change one's way of thinking. It should be noted that this belief in the Hereafter is different from the theory of the Transmigration of souls of the polytheists of India. According to this theory neither a Doomsday will occur nor mankind will have to appear before God, nor is there any concept of accountability for one's acts.

72. This has been explained in Notes Nos. 47 and 48 in Surah Baqarah. Here a mention of the chronicle of Adam and Iblees is with a view to manifesting that Satan is the sternest enemy of mankind from the very first day, and he does not want that man should succeed in his test in this world and be deserving of the Paradise in the Hereafter. For this very reason he attempts to make men polytheists so that they may not make the Hereafter as their goal.

73. This ayah clarifies that Iblees or Satan was from the race of Jinns, therefore, all those narratives which state that he was of the angels must

be refuted. Ibn Katheer has rightly remarked that in this connection most of the narratives are copied from the Israili narratives and some of them are absolutely false. (See Tafseer Ibn Katheer, Vol. III, page 89).

The attribute of the angels as stated by Qur'an is that they never disobey Allah's command. Since Iblees was a Jinn, and was therefore, like mankind could choose his conduct, and he chose to disobey God.

74. It is elicited that Iblees has his progeny and full tribe.

75. The polytheists, instead of believing in the real God as the one and only God, give the place of God to Satan. Thus they make Satan as their god. What a bad substitute for God which the wrongdoers have chosen for themselves.

So far as the existence of Satan is concerned, Qur'an presents him as having a personal (physical) existence, and as a purposefully misguiding and evil-spreading being, therefore, to interpret him to be merely the name of evil (abstract) and that he has no personal existence is against the contention of Qur'an. Both Adam and Hawwa (Eve) had to deal with Satan, therefore, his concept has come to mankind from one generation to the following generation, and the prophets have also been preaching against the evil of Satan, therefore, his personal existence has been accepted by men, and the polytheists of Arabia also did not deny his existence. And its open proof is that a very large majority of humanity has always been involved in evil, as is clear from the history and as we are seeing it today. The involvement of such a very large number of people in every period in evil acts and to be ever ready to act in an evil manner clearly shows that external sources are prompting men to do evil and this prompting force is man's enemy, which is not a blind force but a wily and scheming force, ever trying to trap men.



Who is a greater wrong-doer than the man who, when reminded of his Lord's revelations, turns away from them and forgets his past misdeeds? We have placed veils over their hearts so that they may not understand, and made them hard of hearing. Call them as you to the right path, they will never be guided. (Al-Quran)

51. I did not call them to witness the creation of the heavens and the earth, nor their own creation; nor did I take those who mislead as helpers.⁷⁶

مَا أَشْهَدُ تَهُمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلَقَ
أَنْفُسَهُمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ۝٥١

52. And the Day when he will say: "Call those whom you claimed to be My partners." They will invoke them, but they will not answer them, and We will create a gulf of destruction between them.⁷⁷

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ۝٥٢

53. And the guilty will behold the Fire and will know that they are about to fall therein. They will find no way of escape from it.

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۝٥٣

54. And verily We have provided for mankind in this Qur'an all manner of examples.⁷⁸ But man is in most cases disputant.⁷⁹

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ
وَكَانَ الْإِنْسَانُ أَكْثَرُ شَيْءٍ جَدَلًا ۝٥٤

55. Nothing can prevent men from having faith and seeking forgiveness of their Lord, when the guidance has come to them, except for their waiting for the fate of the ancients to overtake them or to be confronted with the punishment.⁸⁰

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا
رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ
الْعَذَابُ قُبُلًا ۝٥٥

56. We do not send messengers save as bearers of good news and warners.⁸¹ But those who disbelieve contend with falsehood in order to refute the Truth thereby.⁸² And they take my revelations and what they are threatened with as jest.⁸³

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا
بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ۝٥٦

57. Who is a greater wrong-doer than the man who, when reminded of his Lord's revelations, turns away from them and forgets his past misdeeds? We have placed veils over their hearts so that they may not understand, and made them hard of hearing.⁸⁴ Call them as you to the right path, they will never be guided.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا
وَلَبَّىٰ بِمَا قَدَّمَ يَدَهُ اتَّاعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً
أَنْ يَفْقَهُوهُ وَفِيَّ آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ
إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ۝٥٧

58. Your Lord is Forgiving, Merciful. If He were to penalise them (now) for what they earned, He would have hastened their punishment, but there is an appointed time for them, beside which they will find no refuge.⁸⁵

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُكُم بِمَا
كُنتُمْ تَعْمَلُونَ لَأَبْغَىٰ إِلَيْكُمْ عَذَابَ بَلٍّ لَّهُمْ مَوْعِدٌ لَّنْ يَجِدُوا
مِنْ دُونِهِ مَوْئِلًا ۝٥٨

76. The polytheists of Arabia make the devils their masters in this sense that first they give the reins of their souls in their hands and act, according to their bidding, and secondly in this sense that thinking them to be partners in godhood worship them to avert their displeasure, so that they may be pleased with them and their troubles may be warded off. Thus they had ascribed partnership with God to the satans. Reproaching them on this, it is here stated that what is the propriety of joining devils in the matter of obedience and worship of the true God, when these false gods have no say in godhood. They have neither played any part in the creation of the heavens and the earth, nor in their own creation; God had never called them for his assistance. First of all this very idea is foolish that Allah called someone for His help, and it is a greatest foolishness to think He chose the devils as His helpers. In other words when Allah had to choose helpers for managing His kingdom, He chose the misguiding devils as His partners! May God give us refuge from such a blasphemy!

77. That is: On the Day of Judgment these polytheists will be asked to call for their help those whom they had imagined to be Allah's partners and had made them as their masters and saviours the polytheists will then call them, but they would not answer. Between the two will be created a gulf of destruction so that the worshippers would not be able to reach their false gods nor these deities would come to the help of their worshippers.

78. For explanation, please see Surah Bani Israil, Note No.122.

79. That is: Instead of giving his attention to the advice, he starts disputing and quarrel-

ling, and this is a common weakness of man.

80. That is: After the coming of the clear guidance, there is no reason they should not believe in it and may not seek Allah's pardon for the polytheism in which they indulged. If inspite of this they do not accept faith, then it means that they should also be confronted with the same destruction to which the earlier communities had been 'subjected, or they are waiting to see their punishment with their own eyes and they would then accept the faith, but their acceptance at that time would be useless. It means that Allah's message has been convincingly conveyed to them, and if even after this they are not prepared to believe, then punishment only would open their eyes.

81. The task of the Messengers of Allah is not to inflict divine punishment, but to give good tidings of the eternal bliss to those who believe and to warn of eternal punishment to those who disbelieve.

82. Those who deny the message of the prophets, they indulge in futile discussion, debating and disputation with the help of the false and senseless points, and their plan is to suppress the message of truth.

83. That is: Punishment about which they have been warned.

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

85. The misdeeds of these deniers are such that they would attract immediate punishment, but Allah is Forgiving and Merciful, that is why He is giving them time to reform and by repenting they would deserve to get His bounties. But this respite is only for a fixed duration, and when the punishment will come they will find no place to escape from it. They will find no shelter.



59. And (all) these cities! ⁸⁶ We destroyed them when they did wrong, and We appointed a fixed time for their destruction. ﴿٥٩﴾ وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِبَهْلِكِهِمْ مَّوْعِدًا ۝
60. And (remember) when Moosa said to his servant: "I will not give up until I reach the point where the two seas meet, though I may march on for ages." ⁸⁷ ﴿٦٠﴾ وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝
61. And when they reached the point where the two met, they forgot their fish, it took its way into the sea, being free. ⁸⁸ ﴿٦١﴾ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۝
62. And when they had gone further, Moosa said to his servant: "Bring us our food; we are tired from our traveling." ⁸⁹ ﴿٦٢﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَاغَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ۝
63. He said: "Did you see that when we were resting on the rock, and I forgot the fish – and none but Satan caused me to forget to mention it – it took its way into the sea in an amazing way." ⁹⁰ ﴿٦٣﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۖ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۝
64. He (Moosa) said: "This is what we had been seeking." ⁹¹ So they retraced their steps. ⁹² ﴿٦٤﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا ۝
65. Then they found one of Our slaves, to whom We had given mercy from Us, and whom We had endowed with knowledge from Our presence. ⁹³ ﴿٦٥﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ۝
66. Moosa said to him: "May I follow you so that you may teach me right judgment, which has been taught to you?" ⁹⁴ ﴿٦٦﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ۝
67. He replied: "you will not be able to bear with me." ﴿٦٧﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۝
68. "How can you bear with that which is beyond your knowledge?" ⁹⁵ ﴿٦٨﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ۝
69. Moosa said: "Allah willing, you will find me patient, and I will not disobey you in anything." ﴿٦٩﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ۝
70. He said: "If you are bent on following me, you must not question me about anything till I myself speak to you concerning it." ⁹⁶ ﴿٧٠﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ۝

86. Refers to those cities and townships which have been mentioned a number of times in the Qur'an.

87. The contents of the verse show that Prophet Moosa was proceeding on a special mission on receiving a hint from Allah, and that mission was that he should meet a particular slave of Allah at a particular place to receive the benefit of his knowledge, concerning the hidden secrets behind the events taking place in this world, especially granted to him by Allah. Prophet Moosa had taken his servant with him and before embarking on this journey had informed him that however long it might take him to reach his destination, he would continue his journey, and that destination is the confluence of the two seas.

What are these two seas and where do they meet have not been clarified by Qur'an, because the purpose for which this chronicle is being unfolded did not need those details which were irrelevant. From the evidence available it can be surmised that Prophet Moosa might have undertaken this journey while he was staying in Sinai and the Bani Israil were subjected to the punishment of wandering in the Sinai Desert for forty years for avoiding to participate in the jihad. It is very unlikely that he would have left Bani Israil and undertaken such a long journey before this, nor is it likely that he would have undertaken this journey during his stay in Egypt, because at that time he was busy with the important duties of conveying the message of truth to Firaun, to convince him fully of the reasonableness of the dawah, and of freeing the Bani Israil from the tutelage of Firaun. Therefore, all evidences lead to the conclusion that this journey would have taken place during his stay in Sinai. And from this the conclusion can be drawn that the confluence of the two seas is that place where the Red Sea and the Gulf of Aqaba meet. This place is in the south of the Sinai Peninsula near Sharm-al-Shaikh, where there are small islands, and in front of them, that is on the other bank of the Gulf of Aqaba, the region of Madyan lies.

88. In this journey Prophet Moosa was directed that he should take a fish with him, and where this fish would disappear would be his destination. This fish was kept by his servant in

his tiffin box, and since through this the indication of the destination was to be had, it was necessary to be on the alert concerning it. But both of them forgot. Prophet Moosa was resting, but his servant saw the fish making its way into the water, and he forgot to mention it to Prophet Moosa, who also did not remember to inquire about the fish after awaking. The fish had become live and went into the sea from the tiffin box. This was a manifestation of Allah's might, and it occurred because His messenger was to be guided towards his destination. It also shows that it is not at all difficult for Allah to revive any dead thing.

89. When they proceeded a little further from that place, prophet Moosa felt a little tired. Since they had gone further away from their destination, Allah caused Prophet Moosa to feel weary and tired. At that time he demanded from his servant his meal.

90. The servant admitting his forgetfulness, related to Prophet Moosa the amazing way of the fish reviving and finding its way into the sea, and blamed the devil for his forgetfulness, as he is known to prompt men to forget their important duties and indulge in other things.

91. That is: This is the place, the destination, which we were seeking. The revival of the fish and its finding its way into the sea in an amazing way indicates their arrival at the destination.

92. That is: Both of them retraced their steps, following the footprints left by them; they reached the rock where they had forgotten their fish.

Footprints become very prominent in the desert. It appears that the particular rock was very near the seashore in the desert.

93. Near the rock they met a special slave of Allah, whose name in the hadith is given as Khidhr, 'whom We had given mercy from Us' means that he was blessed with prophethood, and 'whom We had endowed with knowledge from our presence', means that he was blessed with the knowledge of secrets behind the happenings. Further in the ayah No.82, the statement of this slave of Allah is narrated that what he did was not done by his own will, which proves that god's command used to reach him through revelation and he used to act according to that. Such a revelation comes only to a Prophet, and on this

very account his words are taken as the last word, the final judgment, only to be obeyed. So far as the general commentators are concerned they deem this slave of God to be a prophet. However, some think that he was an angel. Their contention is not supported by these words of the ayah: 'To whom We had given mercy from Us', for in the Qur'an nowhere such kind of a statement is made concerning an angel that he was blessed with or was given mercy by God. And angels are appointed for obeying the divine commands concerning creation or effecting changes. Therefore, the statement of being blessed with mercy cannot fit an angel but is quite appropriate for a prophet.

94. Allah had blessed the prophets with varying distinctions: Prophet Moosa was blessed with the honour of conversing with God, while Prophet Eesa was granted the miracle to revive the dead; Prophet Yusuf was given the knowledge of understanding the interpretation or dreams, while Prophet Sulaiman Was honoured with the gift of understanding the language of the birds. Similarly Prophet Khidhr Was blessed with the talent of understanding the secrets be-

hind the external events and conditions, which had developed in him an extraordinary ability of understanding the significance of the worldly events. Prophet Moosa was a very high-ranking prophet, who wanted to derive the benefit from this distinguishing knowledge of Prophet Khidhr, and for this very purpose he had undertaken this journey.

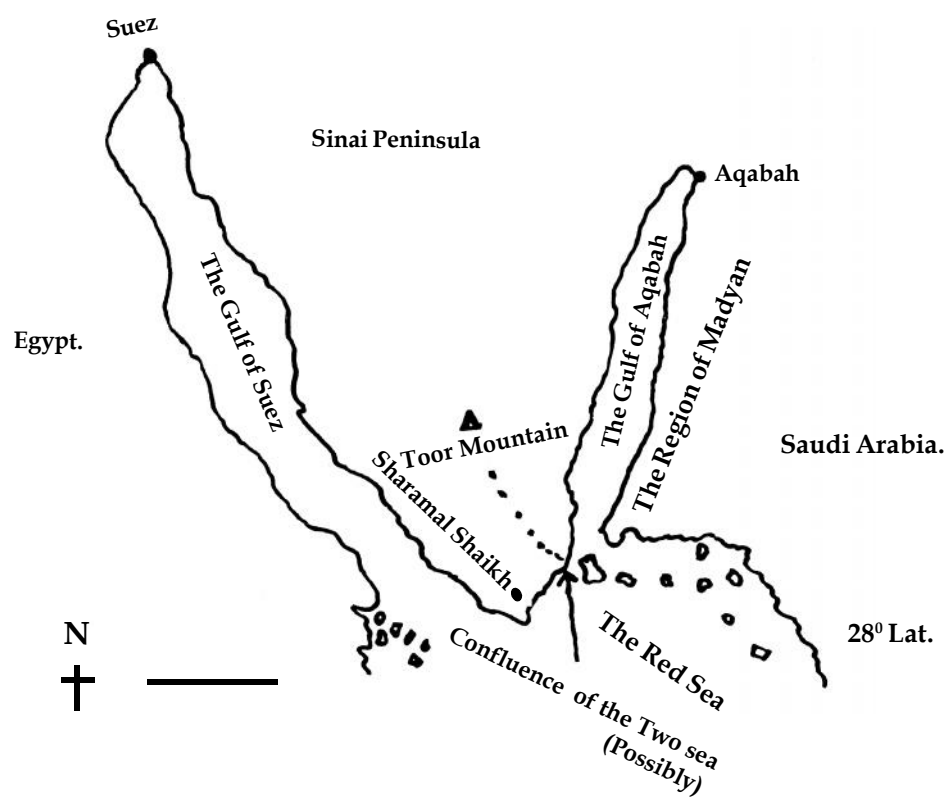
95. Prophet Khidhr used to take appropriate steps concerning the secrets of creation which used to be disclosed to him by Allah, but since Prophet Moosa was not in the know of the realities behind the secrets, he was justified in thinking the steps taken by Prophet Khidhr as wrong; and man comes to a decision only, after seeing the external appearance of things. Therefore, the misgivings of Prophet Khidhr were correct that Prophet Moosa would not be able to tolerate the extraordinary acts that he would perform.

96. This was a test of Prophet Moosa in the matter of attaining knowledge. The hard condition of not questioning him was imposed by Prophet Khidhr so that Prophet Moosa should clearly realise the true position about his knowledge and the nature of his work.



THE CONFLUENCE OF THE TWO SEAS

THE POSSIBLE MEETING PLACE OF PROPHETS MOOSA AND KHIDHR.



71. So the two set forth till, when they boarded the boat, he made a hole therein. Moosa said: "Have you made a hole in it to drown the people of the boat? Verily you have done a strange thing."⁹⁷

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا
قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ۝٤١

72. He said: "Did I not tell you that you could not bear with me?"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۝٤٢

73. He (Moosa) said "Do not take me to task for what I forgot, nor be hard on me for what I did."

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۝٤٣

74. Then the two moved on till, when they met a boy, he killed him. He (Moosa) said: What! have you killed an innocent person who had killed no man? Verily you have committed a wicked act."⁹⁸

فَانْطَلَقَا حَتَّىٰ إِذَا أَقْبَا عُلَمَا فَقَتَلَهُ قَالَ أَقَتَلْتَ
نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا ثَكُورًا ۝٤٤

75. He said: "Did I not tell you that you could not bear with me?"

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ۝٤٥

76. He (Moosa) said: "If after this I ask you anything concerning anything, do not keep company with me, verily you have received an excuse from me."

قَالَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ
مِنَ لَّدُنِّي عُذْرًا ۝٤٦

77. Then the two proceeded till, when they reached the people of a township, and asked for food, they declined to receive them as guests.⁹⁹ Then there they found a wall on the point of falling down, so he repaired it. Said (Moosa): "Had you wished, you could have taken payment for your labour."¹⁰⁰

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا
أَهْلُهَا فَأَكْبُوا أَنْ يُضَيَّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يُتَنَقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَمَشَّتَ عَلَيْهِ أَجْرًا ۝٤٧

78. He said: "This is the parting between you and me!"¹⁰¹ I will now inform you about the interpretation of that which you could not bear with patience.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ
مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۝٤٨

79. As for the boat, it belonged to the poor people, working on the sea, for I wished to mar it, for there was beyond them a king who is taking every boat by force."¹⁰²

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ
أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ۝٤٩

97. This objection of Prophet Moosa was in accordance with the external appearances and was not out of place, while Prophet Khidhr had done this work in view of some hidden purpose, which was right in its own way, which was not manifest as is mentioned further.

The accompanying of Prophet Moosa's servant is not mentioned during the journey which he undertook under the guidance of Prophet Khidhr. It appears that the servant was left near the rock, so that Prophet Moosa could take him back home on his return (God knows better).

98. Apparently the boy had not been guilty of any crime which could attract the punishment of his being slain. Therefore, Prophet Moosa could not keep his patience and he declared that act as the forbidden one, while Prophet Khidhr had performed that duty on account of a hidden purpose, as is mentioned further.

99. To feed a traveller is the demand of good conduct. In those days there were no arrangements for the travellers to feed themselves as are found in the present times. Therefore, the approved customary practice was to receive travellers as guests in all townships, but the people of that particular township did not provide even one time's food to these travellers.

100. Prophet Moosa said so because the people of that township did not deserve to be served in any way, particularly when they refused to feed the hungry travellers even for one time. But before Prophet Khidhr there was another purpose on which a veil of secrecy was drawn.

101. This was the third time that Prophet Moosa objected. Therefore there was no room for any excuses, and the parting of ways approached. It is revealed from this episode that man gives his judgement on the external appear-

ances, even though he may be a prophet, and as long as the hidden purpose is not revealed through divine revelation; he is compelled to give his decision on the external manifestation, The demand of the Shariah is also limited to the extent of man's knowledge.

102. That is: To make the boat defective was not without advantages. In fact the purpose was to save the boat of the poor from being usurped by the tyrant king. This ruler used to take away every boat that passed through his town and was found to be in good condition. Prophet Khidhr removed one of its planks so that the officers of the king should deem it to be a broken boat and ignore it. He had employed this strategy on the basis of the special knowledge that was granted to him, and since he was a prophet, it is obvious that he might have been informed beforehand through the divine revelation.

The objection of Prophet Moosa was in accordance with the external appearances, and the strategy of Prophet Khidhr was in accordance with the special knowledge that was granted to him, and from that point of view that strategy was correct and beneficial, though its purpose and advantage were not known to Prophet Moosa.

As for the question as to how a change was effected in the property of another man without his permission, its answer is that first of all this interference or change was effected on the command from Allah, which therefore was proper and rightful, secondly sometimes one has to effect a change in the property of other in order to save it from loss, e.g. in the case of fire, a closed door is broken open even without the owner's permission. Examples of such interferences and changes in others' properties in order to save individuals or the society from losses can be round in plenty.



80. And as for the boy, his parents were believers and We feared lest he should oppress them by rebellion and disbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِمَهُمَا
طُغْيَانًا وَكُفْرًا ۝٨١

81. "Therefore, We intended that their Lord should give them in his place another one better in purity and more akin to mercy.¹⁰³

فَارْدَنَّاكَ يُسُودًا لَّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ۝٨٢

82. "And as for the wall, it belonged to two orphan boys in the city, and beneath was a treasure for them, and their father was righteous, and your Lord desired that they should attain maturity and dig out their treasure¹⁰⁴ as a mercy from their Lord; and I did it not upon my own command.¹⁰⁵ Such is the interpretation of that with which you could not bear."¹⁰⁶

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَمَيْنِ يَتِيمَيْنِ فِي
الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزُ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ
رَبُّكَ أَنْ يُبْلَغَا أَشَدَّ هُمًا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ
وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ۝٨٣

83. And they ask you about Zul Qarnain,¹⁰⁷ Say: "I will recite to you something of his chronicle.

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ۝٨٤

84. "Verily We made him powerful in the land, and gave him resources to (achieve) all things.¹⁰⁸

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۝٨٥

85. Then he collected necessities (for a campaign).

فَاتَّبَعَ سَبَبًا ۝٨٦

86. "Till, when he reached the setting-place of the sun, he found it setting in a black spring,¹⁰⁹ and near that found a people.¹¹⁰ We said: 'O Zul Qarnain ! Either punish them or treat them kindly.¹¹¹

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذِ الْقَرْنَيْنِ إِمَّا أَنْ
تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ۝٨٧

87. "He replied: 'As for him who does wrong, we shall punish him,¹¹² and then he will be brought back to his Lord, who will punish him with awful punishment.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
فَيُعَذِّبُهُ عَذَابًا مُكْرِئًا ۝٨٨

88. "And as for him who believes and performs good acts, good will be his reward, and we will give him to do easier task'.¹¹³

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ
وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝٨٩

89. "Again he collected necessities (for yet another campaign).¹¹⁴

ثُمَّ اتَّبَعَ سَبَبًا ۝٩٠

103. The word used in the text is 'ghulam' which applies to a boy of immature age and also to that of a mature age. In Surah Yusuf the narrative has that when a man had wanted to draw water from the well and he spotted Prophet Yusuf, he shouted that it was good news, there was a boy inside, although at that time Prophet Yusuf was seventeen years old. Therefore, it is likely that the boy whom Prophet Khidhr killed might have been mature and also a disbeliever. His parents were believers, therefore, this boy's being a disbeliever meant that he was an apostate, and the punishment for apostasy in Islam is death. Moreover this boy was also rebellious. When Prophet Khidhr came to know of this state of affairs through revelation, he feared that this boy would surely be a cause of trouble for his parents: In view for this fear, he prayed to God that He may give them in his place a righteous lad, by belief and practice, and who should also be kind, so that he might treat his parents with kindness. Thereafter he killed the boy by the command of Allah. This killing was either the killing of an apostate which was lawful by the Shariah or if the boy was of an immature age, then it was the enforcement of a command in the process of divine administration by the Creator of the universe, which act was performed by a prophet in an extraordinary manner. In such a case it cannot be compared with the ordinary cases of killing. This was an exceptional case, which was exclusively reserved for Prophet Khidhr, which was also clarified to the prophet who enforced a Shariah, Prophet Moosa. It was like that exceptional command which was given to Prophet Ibrahim to slaughter his son Ismail. It is obvious that this was a special command reserved for Prophet Khidhr who was commanded by a special command to execute a killing which involved a disbelieving boy. Therefore, this act can neither attract any objection nor can it be a precedent for others to act similarly.

The pronoun used here by Prophet Khidhr "We" signifies that this act was in reality an act in the process of divine administration which only angels perform, and no wonder if angels might have helped him in performing this act, and in view of their association he might have used the pronoun "We" The quietness with

which this act of killing was performed near the seashore, gives an idea that in the enforcement of Allah's command, the angels might have joined him.

104. Even inspite of the improper treatment meted out to Prophet Khidhr and Prophet Moosa by the people of the township, the reason for Prophet Khidhr's erecting the wall is that Allah had informed him that beneath this wall the treasure of the orphan boys was buried. If the wall had fallen, anybody would have grabbed the treasure of the orphans, particularly when they saw that the people of the township were immoral. Prophet Khidhr ignored their maltreatment, and repaired the wall with his own hands. This was an act of virtue which was performed by him.

105. This is a clear proof that he was a prophet, because he had not performed these acts with his will or under his authority. He had done so with Allah's command. The knowledge that was granted to Prophet Khidhr, on the basis of which he was charged with special duties, that is he should adopt such strategies whose advantage and purpose might not be manifest, but whose result should be beneficial to the people and which should be righteous.

106. The chronicle of Prophet Moosa's journey, which was undertaken for the attainment of a particular knowledge, ends here. The purpose behind narrating this chronicle is to make it clear that in the process of divine administration such events occur and such conditions shape up whose real purpose and benefit lie under cover. The eyes which see external appearances do not see the hidden realities, but Allah's mercy and lordship is ever working behind the scenes. A glimpse of that can be seen in the events narrated here, after the meeting of these two prophets. Therefore, people of faith Should not be disheartened by the unhelpful circumstances in the struggle between the faith and disbelief. It is not unlikely that some really great good may come out of this and His mercies which are hidden in the clouds may shower their blessings on them. They should, therefore, place their trust in Allah, be patient and persevere.

The second lesson proposed to be imparted by this chronicle is that the great advantages lying behind the incidents and events occurring in the

world, have a veil drawn over them and it is necessary that a day may come when the reality may be disclosed so that the people may know that the world is not a purposeless, haphazard creation but that it was created under a well thought out plan by the All-Knowing, All Wise Being, behind which great purposes and advantages were hidden. Allah has appointed the Day of Judgement for this very purpose that the veil from the secrets of the world may be lifted and those who have been holding right and wrong views about the world may be given their compensation for the acts and deeds performed by them in the life of the world.

107. This query was raised by the disbelievers of Makkah on the prompting of the Jews, and the purpose was to test the Prophet-whether he was really a recipient of the revelation from God, in that case let him narrate the chronicle of Zul Qarnain. They very well knew that he had neither acquired any knowledge of history, nor had he read any religious books, therefore, it would not be possible for him to give satisfactory answer to this question. But the divine revelation threw such a revealing light on this chronicle that one more proof of his being a true prophet came to light.

From the question of the Jews it is clear that the personality of Zul Qarnain was well known according to them and this title of his had been known from earlier times. Therefore, Qur'an while mentioning the great conquests of this victorious king, brought into focus those aspects of his character which expressed his God-fearing trait, extreme anxiety for and sense of accountability before God. The reason for his title of Zul Qarnain being famous was probably that his kingdom had spread to distant lands from east to west, and probably he was the first ruler who ruled over a very large part of the populated area of the world.

Qarn means horn and Zul Qarnain means one having two horns. By two horns is meant the two banks or lines of the east and west where the human population ends. Beyond that wherever human population was it was in other directions or across the sea or the mountains.

The personality of Zul Qarnain was famous at the time of the revelation of Qur'an, but later

on it receded in the background. When the commentators tried to fix as to who this ruler was, they surmised that he was the great conqueror Alexander of Macedonia, 345 B.C. to 323 B.C., who was a pupil of Aristotle. However, about "Alexander of Macedonia it cannot be stated with any degree of eternity that he was a Muslim, nor that he was a justice loving king, nor is there any historical proof of his campaign in the west which has been narrated in the Qur'an. On the contrary history shows him to be an idolater and a land-grabbing ruler. Therefore, he cannot be taken as the Zul Qarnain of the Qur'an.

Since this Zul Qarnain was well known to the Jews, for research to find out his identity we will have to turn to ancient scriptures. In the modern times Maulana Abul Kalam Azad has presented the result of his research on the basis of the ancient scriptures and other historical evidences in his commentary "Tarjumanul Qur'an". According to his research Cyrus of Iran, from 559 B.C. to 529 B. C., was the Zul Qarnain mentioned in the Qur'an.

Cyrus was the ruler of Iran. After forming a united kingdom of Faras (Iran) and Media (North Iran) he turned to west, and his conquests extended up to Lydia (Turkey), and in the east too, his kingdom extended to a wide area. After conquering Babylon, he released the Jews who were living in slavery from the time of Bakht Nasr (Nebuchadnezzar) and allowed them to go to Jerusalem. In other words he had appeared as a saviour for the Bani Israil, that is why he is mentioned as a good ruler in the Bible and he has been termed as God's shepherd (Isaiah 44-48), and from the Book of Azra, evidence of his being a worshipper of God is obtained (See Azra Chapters 1 and 6). Therefore, it is probable that Cyrus of Iran is the Zul Qarnain of Qur'an.

The ancient historian, Herodotus, has called Cyrus as the most popular personality of Iran and has recorded his campaigns. The contributor of the Encyclopedia Britannica introduces Cyrus like this. He was the founder of the Achaemenian empire. This empire is the first World State, in which were included the area from the Aegean sea to the river Indus He was a tolerant and ideal ruler who was called by the ancient people of Iran as the Father of the Nation and in the Bible

he is termed as the saviour, in view of his relieving the Jewish slaves from their slavery.

(Ency. Brit. Vol. V. P. 409).

108. That is: The means and resources which were needed for a vast kingdom were readily available for him.

109. That is: In the western direction, he reached the Land's end. Further on there was sea, which had taken the shape of a black lake. There it appeared to him as if the sun was drowning (setting) in the muddy water. The drowning or the setting of the sun is an idiom and it is not to be taken literally.

It means that when Zul Qarnain set on the conquering campaign towards the west, he went on conquering country after country, till he reached a place beyond which there was no land. Further to that there was the sea looking like a lake, So the question of advancing further does not arise.

The capital of Cyrus was Hamdan (Iran), and when he set on the western campaign he conquered Lydia (Turkey). On its west lies the Aegean Sea, and near the bank the Gulf of Izmir has taken the shape of a gulf, in which the red water, muddy water of the Ghadis canal falls. Probably Cyrus might have stood on this bank and sighted the sun setting in this muddy water. (These details are taken from Dr. Abdul Aleem Abdur Rehman's book *Mafaheem-i-Jugraphia Fi Qasasil qurani*, which is in Arabic and is published from Darush Shurrooq, Jeddah).

110. This might be the Turkish nation, as is clear from Cyrus's history.

111. That is: The idea was placed in Zul Qarnain's mind that he is in such a position that if he wanted to punish that nation he was powerful enough to do so, or if he wanted to treat them with kindness he could also do that. It does

not mean that he should either tyrannize the vanquished people or treat them kindly. The idea is to clarify his powerful position.

112. That is: We will punish only those who would be found to be committing wrong acts, no one will be unjustly penalised. The meaning of this announcement of Zul Qarnain is that his policy towards the vanquished nation will be just and fair.

It should be noted that when Cyrus came to power there were tyrannical governments around his country. The government in Babylon was the worst example of oppression and tyranny, which had compelled the Bani Israil to live as slaves. The task of freeing these oppressed people from the yoke of slavery of the tyrants was entrusted to Cyrus.

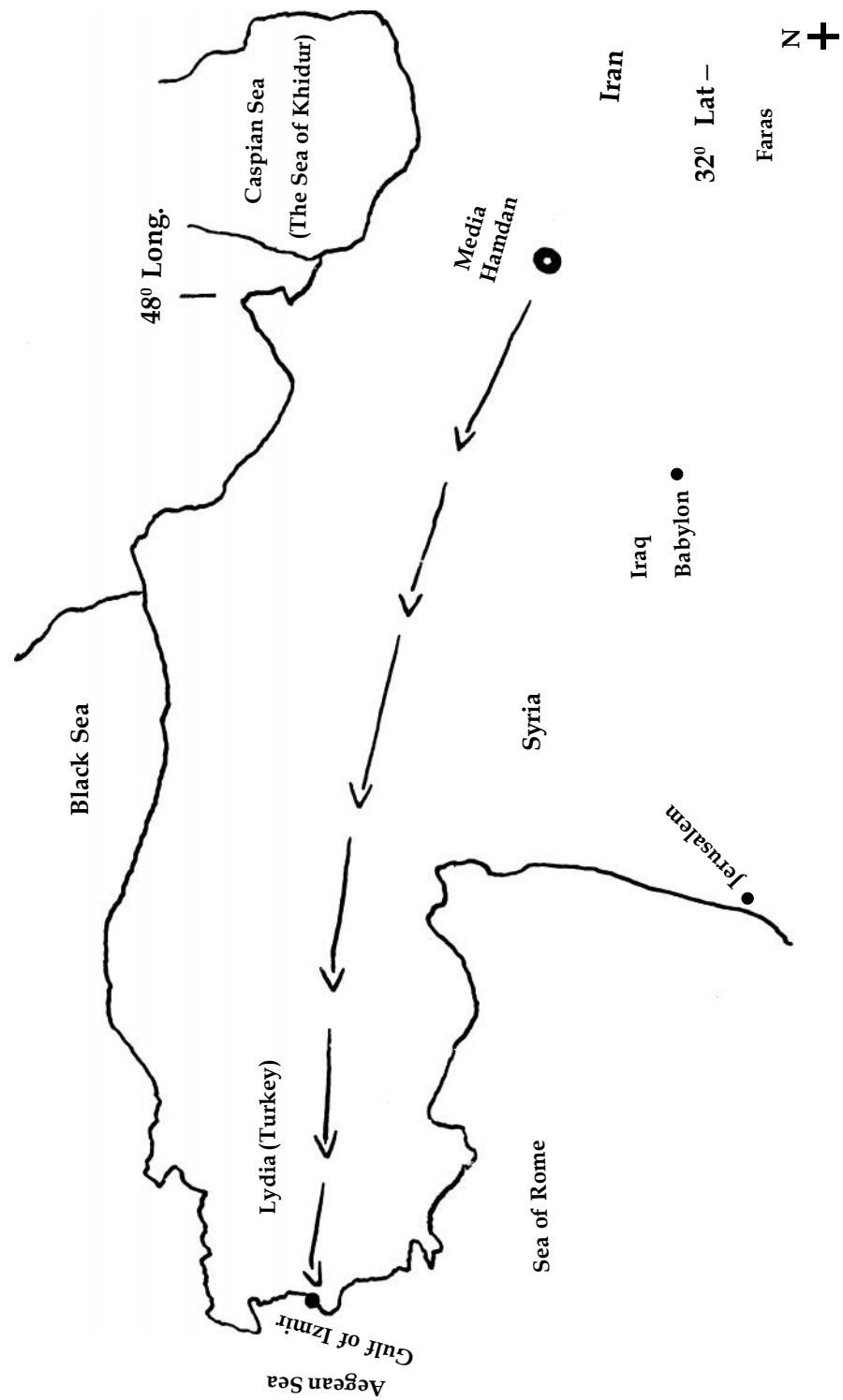
The victories of Zul Qarnain referred to in the Qur'an are to convey that he had taken these steps to deliver mankind from oppression and corruption, and this was a great service to humanity. It did not signify land-grabbing and adventure-seeking. Wherever in the world the clouds of oppression gather, Allah's miracle of mercy also appears there, and the winds of justice blow in those directions.

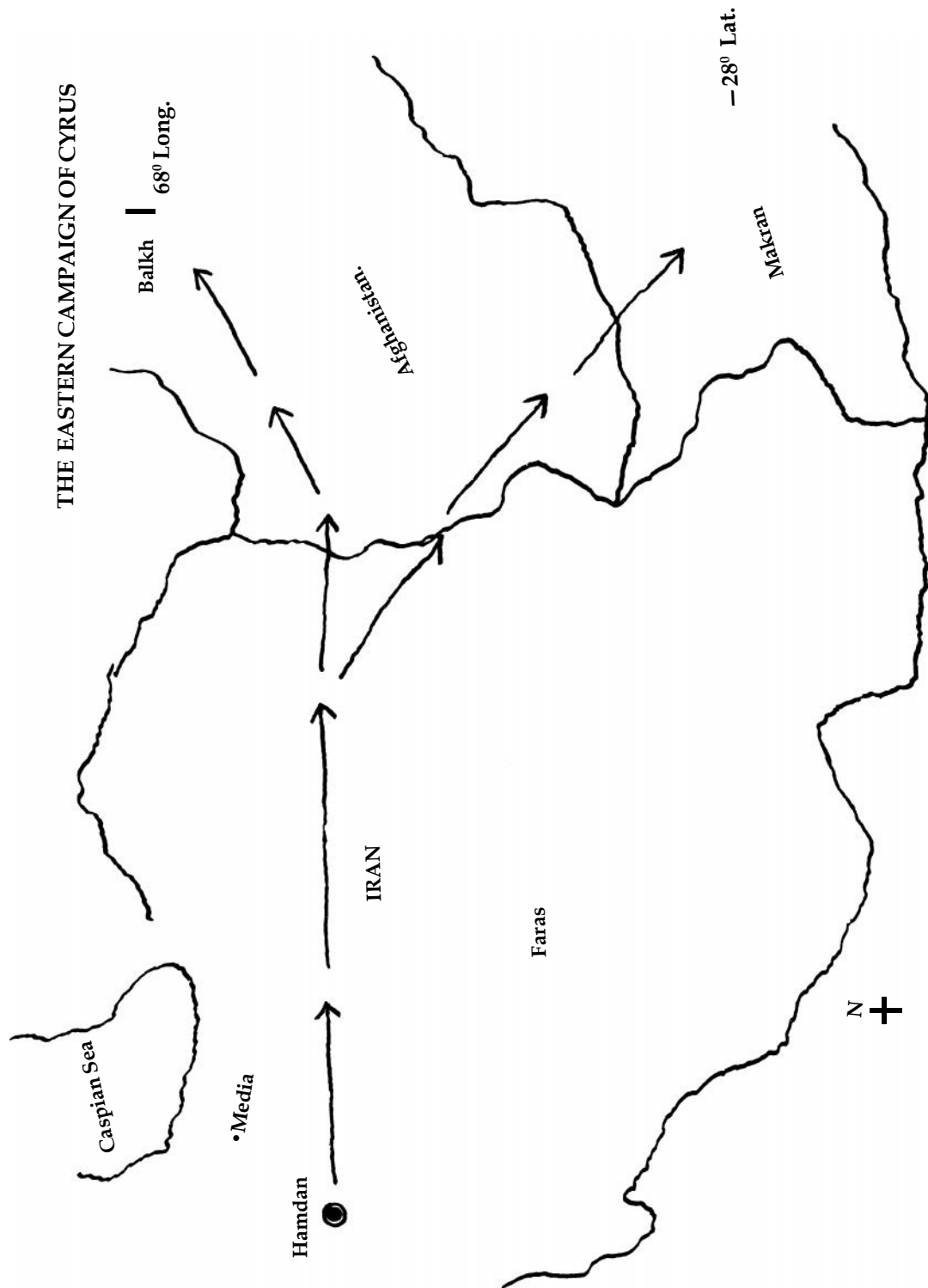
113. It is learnt from this that only the objective for freeing the oppressed people from the yoke of the tyrants was before him, but it was also to show to the people the path of monotheism, and by creating awareness of the life of the Hereafter it was also to make people realise the necessity of leading a righteous life.

A principle which is elicited from these steps of Zul Qarnain in the Qur'an is that for such a pure and pious objective it is lawful and proper to take up fighting.

114. This second campaign was in the direction of east.

THE WESTERN CAMPAIGN OF CYRUS





90. "Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter from it.¹¹⁵

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّنْ دُونِهَا سِتْرًا ۝٩٠

91. "Thus (We caused him to overpower that nation too). And we had full knowledge of what he had.¹¹⁶

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝٩١

92. "Then he collected necessities (for the third campaign).

ثُمَّ اتَّبَعَ سَبِيلًا ۝٩٢

93. "Till, when he reached between the two walls (of the mountains) he found on this side of them a people who could scarcely understand a word.¹¹⁷

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝٩٣

94. "They said: 'O Zul Qarnain! Yajooj and Majooj (Gog and Magog) are ravaging this land. So may we pay you tribute on condition that you will build a wall between us and them?'¹¹⁸

قَالُوا يٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ يَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ يَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝٩٤

95. "He said: 'The power that my Lord has given me is better. Do help me with strength (manpower), I will make between you and them a barrier.¹¹⁹

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝٩٥

96. "Bring me pieces of iron -till, when he leveled the gap between the cliffs, he said: 'Blow (your bellows)'till, when he made them (red like) fire, he said: "Bring me molten copper to pour thereon."¹²⁰

أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ قَطْرًا ۝٩٦

97. "(And when the wall was completed) they (Gog and Magog) could not surmount, nor could they pierce it.¹²¹

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۝٩٧

98. "He said: 'This is a mercy from my Lord. But when the promise of my Lord will come to pass, He will level it to dust, for the promise of my Lord is true.'¹²²

قَالَ هَٰذَا رَحْمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ۝٩٨

99. And that day We will let (the people) come so that some of them may dash against others like waves^{123 124} and the Trumpet will be blown. Then We shall gather them together in one gathering.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جُمُعًا ۝٩٩

115. That is, 'In the east too he advanced, crossing townships and cities, he reached a place where there was no arrangement for the people to take shelter from the sun, that is, the people had not built houses, but were living a nomadic life.

Cyrus in his eastern campaign had reached up to Balkh in Afghanistan, and at the other side up to Makran in Baluchistan. Further on was the mountainous range. Here lived the nomadic tribes, who were totally ignorant of civilisation. (See Mafaheem-i-Jugraphy Fi Qasasil Qurani, pages 262-263).

These wild tribes might have been carrying on raids and looting attacks on the Iranian borders, and therefore, Cyrus went up to the end of their country and defeated them.

116. Thus Allah gave Zul Qarnain supremacy over these wild tribes, and Allah was fully aware of his strategies and resources, which he had employed for attaining victories in these campaigns.

117. This is the narrative about the third campaign of Zul Qarnain. The circumstantial evidence shows that it was in the northern direction. When he advanced further, he reached a place where there was a pass between two mountains, and nearby lived an uncivilized nation, whose people could hardly understand any language. It is possible that beside being uncivilized they might have had quite a different tongue.

Besides conquering the eastern and the western countries, Cyrus had conquered the strongest kingdom of the time, Babylon. And the limits of his kingdom had widened up to the Caspian Sea. Therefore, his third campaign might have been in the northern direction. Although it is not mentioned in history with clarity, but both the Greek historians, Herodotus and Xenophon, explain that Gorsh (Cyrus) the Sethian nation. (Qasasul Qur'an (Urdu) - Maulana Hifzur Rehman, Vol. 3, page 153). Between Azerbaijan and Armenia there is a canal called the 'Kora Canal', which is named after probably Gorsh or Cyrus. In the north between the Caspian Sea and the Black Sea there is a range of mountains known as Caucasus. In this mountain range there was a pass where Cyrus found a nation, whose language was different.

118. This nation somehow explained to Zul Qarnain that a people, Gog and Magog, come through this pass and ravage their land, therefore, he should seal this pass by erecting a wall so that their passage might be closed. For this task they were prepared to pay some tribute or tax to Zul Qarnain.

Gog and Magog are those nations which lived in the north of Caucasus, and they were spread out from Russia to Mongolia. There is absolutely no reality in those narratives in which very strange stories are related depicting them to be some very strange creatures. They were people like other peoples. However, they were wild and used to carry on raids on other people and loot them. Quran has described them as ravaging the land. In the Bible Magog are mentioned to belong to the race of Nooh (Noah) (Genesis 10: 1).

In the book of Ezekiel it is narrated: " And you, son of man, prophesy against Gog, and says, Thus says the Lord God: Behold, I am against you, O Gog, chief prince of Meshech and Tubal; — I will send fire on Magog and on those who dwell securely in the coastlands; and they shall know that I am the LORD" (Ezekiel 39 : 1 — 6)

Probably by Rush which is not mentioned in Eng. Transl. of the Bible) is meant Russia, by Meshech is meant Moscow, and by Tubal is meant Tobolsk. It shows that at that time wild communities lived in Russia and used to indulge in plundering and looting.

" And on the eastern side are the colonies of Gog and in their midst the Caucasus mountain is the dividing limit."

(Muqaddama Ibn Khuldoon-p 79).

119. That is: Allah has provided for me such abundant resources that to stop the marauders and ravagers by erecting a wall, it is not necessary to levy any tax on you or to receive any tribute from you. I will perform this service, however, you will have to provide labour and manpower.

120. It is thus learnt that this wall was constructed with iron and copper and not with dust and stones. Iron sheets were placed vertically and fire was blown with the bellows till they became red hot, and then molten copper was poured over them, and thus this iron wall was con-

structed.

So far as the question of supply of iron and copper is concerned, in the region near Caucasus, Azerbaijan, there are a number of iron mines, and in Armenia are found iron as well as copper mines. (Please see Mafaheem-i-Jugraphy Fi Qasasil Qurani, 307) The wall was erected between two mountains. This was the Danyal pass, which is now extinct.

121. By the construction of this wall, the ravaging of Gog and Magog stopped. The wall was high and therefore, they could not climb over it. As it was made of iron they could not even pierce it. Thus was this great service performed by Zul Qarnain.

122. Zul-Qarnain did not say that the construction of this wall was his great achievement, but as a sincere and faithful slave of Allah he termed it to be the result of the mercy of his Lord. Expressing his belief in the Hereafter, he said that however strong this wall might be, it was not everlasting. It will be turned into dust at least on the Doomsday, if not earlier.

It did not mean that this wall would last till the Doomsday, but that it meant that even if it lasted for a long time it has to be destroyed on the Doomsday at least.

This iron wall lasted for more than a thou-

sand years. The Abbasid Khalifa Wathiq Billah had sent his officers to investigate about this wall, and they had submitted a report that this wall was constructed with bricks made of iron in which the molten copper was also included, and its iron gate was locked.

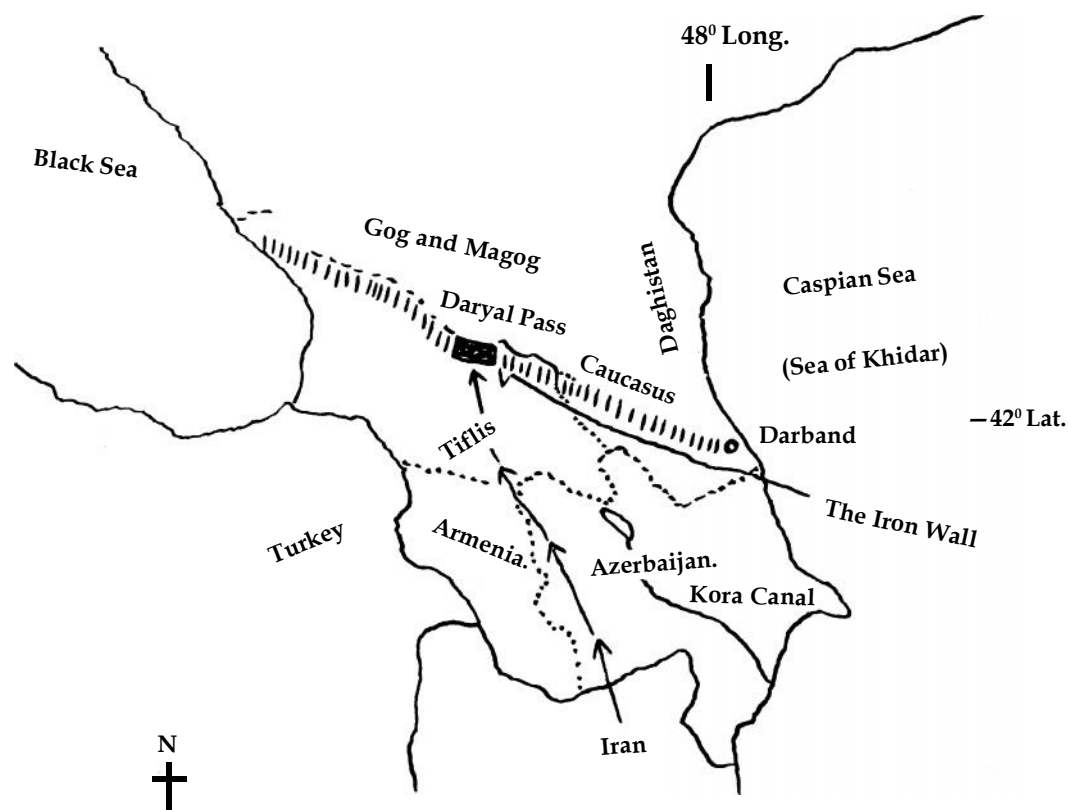
-(Tafseer Kabeer, Vol. 21, page 170).

123. By that day is meant the Day of Resurrection. The statement of Zul-Qarnain had ended with the words 'The promise of my Lord is true', and what is stated here by Allah is in relation to that statement.

When the Day of Resurrection will begin, people will come out in the open in fright. It will be a flood of people which will suddenly burst. The people will be running helter skelter in all directions and thus will be dashing against one another.

124. The occurrence of dashing of the people against one another will take place on the first sounding of the Trumpet. On account of this catastrophe all people will die. Thereafter when the Trumpet will be sounded for the second time, all members of the human race will be revived, regardless of the time when and the place where they might have died, and Allah will gather them all together before Him. Thus the entire humanity will be assembled on the Day of Judgment.

THE THIRD CAMPAIGN OF CYRUS
AND
THE CONSTRUCTION OF THE IRON WALL.



100. On that day We will present Hell to the disbelievers, plain in view.¹²⁵

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ۝١٠٠

101. Those who had turned a blind eye to My admonition, and who could not bear to hear (it).¹²⁶

لَا الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝١٠١

102. Do¹²⁷ the disbelievers think that they can take My slaves as their protecting friends beside Me? Verily we have prepared Hell for the reception of the disbelievers.¹²⁸

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝١٠٢

103. Say: "May We inform you who will be the greatest losers by their acts?"

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝١٠٣

104. Those whose efforts go waste in the life of the world, and they deem that they do good work.¹²⁹

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝١٠٤

105. These are the people who disbelieve in the revelation of their Lord and in the meeting with Him. Therefore, their acts are vain and on the Day of Resurrection We will assign no weight to them.¹³⁰

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ۝١٠٥

106. That is their reward: Hell, because they disbelieved, and made fun of my revelations and My messengers.

ذَٰلِكَ جَزَاءُ الَّذِينَ كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ۝١٠٦

107. (However), verily for those who believed and performed good acts, for their reception are the gardens of Paradise.¹³¹

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝١٠٧

108. There they will dwell forever, not desiring to be shifted from there.¹³²

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ۝١٠٨

109. Say: If the waters of Sea were ink with which to write the words of my Lord, the sea would be used up before the words of my Lord were exhausted, even if we brought another sea to replenish it.¹³³

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِثَلَاثِ مَدَادٍ ۝١٠٩

110. Say: "I am only a human being like you, it is revealed to¹³⁴ me that your God is only one God. Then let him who hopes to meet his Lord do righteous deeds and let him not associate any one in the worship of his Lord."¹³⁵

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ الْكَلِمَةُ إِلَهُ وَاحِدٌ مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝١١٠

125. Before the people who had been denying the existence of Hell in the Hereafter and had been making fun of it in the world, the Hell will be presented plumb in their view, so that they may see it with their physical eyes.

126. That is: The admonition and guidance which was sent down with a view to bringing them to their senses was completely ignored by them and they had turned a blind eye to that, and were also not prepared to listen to it.

Allah has granted to man faculties of hearing and seeing in order that he may see his signs and revelations and hear His admonitions. But when man does not use these faculties for this purpose, then these faculties are paralysed. In such a case he neither can see the splendour of God-worship nor can he hear any good counsel.

If the psychology of the infidels is analysed, it will be easy to understand how they have satisfied themselves on their straying. If Allah has given to man the faculty of taking a decision, He has also granted him desires, so that he could be tested. When man instead of overcoming his desires is overcome by them, he is apt to make wrong decisions, and in fact he adopts the path of disbelief as a consequence of being overcome by his carnal desires. And when he is overcome by his desires, their veils are drawn over his intellect, and when the intellect is blinded by the veils of desires, the faculties of hearing and seeing which are the means of providing right knowledge to the intellect for guiding man in the light of knowledge, become paralysed. And the veils of desires which lie over the intellect are in reality the veils of ignorance.

127. These are the final ayat of this surah in which admonitions and warning are given in connection with polytheism and the denial of the Hereafter.

128. This is a warning for those who take others, instead of Allah as their master or saviour. About them they think that if the Day of Resurrection arrives, these angels, whom they have taken as their 'Wasila' or means or agency to reach God, will intercede on their behalf. It is being made clear to them that this is their wrong impression. How the angels or other righteous and pious slaves of God will help them in their salvation, when Allah has prepared Hell for them.

It should be noted that even if a man believes in the Hereafter, his belief in considering pious people as his master and saviour is a misguid-

ance which strikes at the root of the sense of being accountable before God. The result is that instead of himself doing righteous deeds, man relies on the intercession of some pious men. In this way the belief in the Hereafter becomes meaningless.

The Christians have made Prophet Eesa (Christ) as their saviour, and accordingly their belief about, 'Atonement' is a clear proof of it, and as a result of this belief their belief in the Hereafter has been nullified.

There are persons of corrupt belief among Muslims too, who have taken Ali (R) and Husain (R) as their saviours and others have taken 'Peeran-i-Peer' as their saviour. It is the result of this belief that they have become heedless of the consequences in the Hereafter.

129. That is: Those who have made this world, instead of the next one, as their goal in life, those whose entire striving is for making their worldly life as grand a success as possible. Such people have placed their entire life career in the wrong direction by not fixing a right goal for themselves, and they are under the wrong impression that they are doing the right thing.

Even today a large section of the human society has made success in this world as the goal of its life. Such people keep only the worldly benefits in their view in their individual living, and in their social life too they keep it as their goal. If they do any service for their community, it is for improving its lot in the world, if they indulge in any educational activity, that is also with a view to enriching their community with the worldly learning. If they undertake any economic programme, it is for making their people live a comfortable life. In short, all their activities center round the objective of worldly and material progress. They have no other better or higher purpose before them. They have no goal of building up humanity in the real sense of the word. They consider these services of theirs as great achievements and take pride in them.

130. Those who have the success in this world as their goal neither believe in the revelation of God nor do they believe in being hauled up before God. Therefore, all their deeds and their achievements are sure to go waste. In the balance of the Hereafter they will be without any weight. When they had done all that they did for this world and they had received its fruits in the world, then why should they get its rewards in the Hereafter !

131. Firdaus is another name for Paradise, and by mentioning its gardens it appears that the word Firdaus is used to express the Paradise which will have many gardens.

132. That is: They will not be bored in the Paradise, desiring to be shifted from there, but they will stay there fully contented and satisfied and happy and will like to dwell there for ever.

From the narration in the Qur'an and the Sunnah the concept of the Paradise that is formed is that its vastness will be like the vastness of the heavens and the earth, and in it the ranks will be as high as stars which are seen at a very great height. In other words the Paradise itself is a world in which there will be no desire or wish of the people of the faith that will not be fulfilled. Therefore the people of the Paradise will never like to move away from there.

133. It is a hint towards the fact that the wonders and magnificence of Allah's might mentioned in the Surah are only a few divine words that have been presented for reflecting and providing food for thought. Otherwise there is such a limitless treasure of divine wonders and splendour that the entire water of all the seas of the world would not suffice as ink to put it down on paper. It is no exaggeration. It is a fact. If on the characteristics and quality of an atom or particle an article can be written, then it cannot be imagined how much material and what efforts, etc. would be required to write on the universe! What is purported to be brought home is the point that Allah's greatness, the vastness of His knowledge, and the wonders of His might and wisdom are limitless, endless and unimaginable!

From such a concept of Allah's greatness the path of tawheed is also lighted and a belief in the Hereafter is also created.

134. It means that I am a man like other men but the only distinction is that I receive revelation from God. The revelation is received by me and not by you, and on account of this revelation from God I have been appointed to the office of Messenger of God.

In spite of this clear explanation by the Qur'an there is a section among the Muslims who is not prepared to recognise the prophet as a man. It tries to show him, with the help of wrong interpretations and baseless narratives, to be super human. It does not brook that the Prophet be called a man, although calling him a man expresses his real high rank, that even though a man he has attained such a high place of prophethood, which is not

possible for others to achieve, and which distinguishes him from others.

When the Christians indulged in excess in their respect for Prophet Eesa (Christ), they made him the son of God. It shows that indulging in excesses in paying respects to the Prophet opens up avenues of straying.

135. Allah's being the only God means that the being that has real authority and power is Allah only, and He alone is worthy of worship. Therefore, worship is His due. And as believing in other beings associated with God is polytheism. Similarly to join some other being with Him in worshipping is also polytheism. The first Polytheism is that of belief and the other is that of action, and the teaching of Islam is that man should keep his belief as well as his action free from any traces of polytheism.

What things are included in worship have been explained clearly by the Qur'an at appropriate places, e.g. to invoke God for meeting our needs, to appeal to Him for Unseen help, to read the rosary, to bow down with humility, to be afraid with awe, to beseech, to seek shelter, to pray, to give conditional pledge if prayers answered, to seek nearness, to invoke His name while slaughtering an animal, to offer sacrifice, to be thankful on receiving bounty, to be humble to, to hope to get something from Him, to love intensely, to offer prayer, to observe fast, to go round His house, and to perform rituals, etc. In short, all forms of offering obeisance is included in worship, and worship is exclusively reserved for Allah alone.

It should be noted that with the worship of Allah, obedience to Him is an essential condition. But to term worship as mere obedience is ignorance of the reality of worship. The relation of worship or obeisance is with that specific spirit which is ingrained in the nature, and its expression is directed towards the real Lord only, while obedience is intellectual decision and is the act of the limbs and physical organs. The examples given above are called worship in the common language as well as in the religious terminology, and they are not examples of obedience.

The great difference between worship and obedience is this that worship of any other person or thing besides Allah is not permissible, while obedience can be for any person, within the limits of the Shariah, and Allah has given clear command to obey the Prophet, while worship of the Prophet is not only not permissible but is polytheism.

19 - SURAH MARYAM (MARY).

NAME: In this Surah the chronicle of Maryam (Mary) and the birth of the Christ is narrated, and the Surah derives its name from this reference.

TIME OF REVELATION: It was revealed in Makkah, before the migration of Muslims to Abyssinia.

CENTRAL THEME: To refute the false beliefs of the Christians in the light of the facts, and also to warn the polytheists on their waywardness. In this the three factors of the dawah have come out prominently viz, oneness of God, prophethood and the Hereafter.

ORDER OF THE VERSES: The first ayah has only the separate letters.

In the ayat Nos. 2 to 15 the chronicle of the birth of Prophet Yahya (John, the Baptist) has been narrated, which is a preamble to the event of the birth of the Christ.

The chronicle of Hazrat Maryam (Mary) and the birth of the Christ is narrated in ayat Nos. 16 to 36.

Ayat Nos. 37 to 40 give a warning to the Christians on their internal differences.

In ayat Nos. 41 to 50 the events of Prophet Ibrahim's mission of monotheism and its resultant migration have been narrated.

In ayat Nos. 51 to 63 mention is made of Prophet Moosa (Moses) and other prophets (peace be upon him), by mentioning which the purpose, on the one hand, is to inform about the series of the prophethood and, on the other, to warn those who deviate from their teachings, of the destructions awaiting them and also to give the glad tidings to the followers of their teachings.

There is a comforting message of patience and perseverance to the Last Prophet, Sallal Lahu Alaihi Wa Sallam, in the Verse Nos. 64 to 66.

Verses Nos. 67 to 98, while removing the doubts of the deniers of the Hereafter, present the picture which promotes faith and belief.

RECITATION OF SURAH MARYAM IN THE COURT OF THE KING OF ABYSSINIA

When the oppression on the Muslims of

Makkah increased to an unbearable extent, the Prophet advised his companions that if they migrated to Abyssinia, it would be better for them, for in that country the king was not an oppressor. Accordingly one caravan of Maccan Muslims reached Abyssinia. This event took place in the fifth year after the declaration of the prophethood. The Quraish also sent their delegate to the King of Abyssinia with a request to extradite the Muslims from Makkah. The delegation presented gifts to the king and told him that some youths from their country who have changed their religion, and taken refuge in his kingdom, should be handed over to them.

The King, who was called Najashi and who was a follower of the Christ, called for the Muslim refugees, whom he asked: "What is this new religion that you have adopted?" At that Jaffer Ibn Abi Talib (R) delivered a very effective speech, describing the conditions of the (Jahiliyah) pre-Islamic days, and explaining the declaration of the prophethood by Muhammad, Sallal Lahu Alaihi Wa Sallam, and his moral teachings which completely changed their lives, and inculcated in them decent and virtuous moral conduct. The king asked them to recite some part of the verses which are claimed to have been revealed to him. Jaffer (R) recited the earlier part of Surah Maryam. The king wept on hearing the divine words, and the priests in the court were also moved visibly. He said that undoubtedly those words and that Prophet Eesa (Jesus) had brought with him were the rays of the same divine light. Then he informed the messengers of the Quraish that he would never hand over the Muslims in their charge. He also returned their gifts saying that he did not need any gratification. He assured the Muslim refugees that they could live in his Country in peace and comfort.

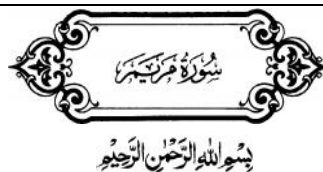
It is this effectiveness and charm of the words of God before which both the king and the beggar are equally helpless.

(The event of the Muslims' migration to Abyssinia has been described in detail in the book "Seerat Ibn Hisham, Vol. I, pages 343 to 364)

19- SURAH MARYAM (MARY)

Verses (ayaat) 98

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



1. Kaf. Ha. Ya. A'in. Sad.¹

كَهْيَعَص ①

2. A mention (if your Lord's mercy to His slave Zakaria.²

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ②

3. When he invoked his Lord in secret,³

إِذْ نَادَىٰ رَبَّهُ يَدَاخُفِيًّا ③

4. Praying: "My Lord! Verily my bones have become weak, and my head has become grey with age. And O my Lord: Never have I been unblest in my prayer to you.⁴

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ④

5. "Verily I fear my kinsmen who will succeed me,⁵ and my wife is barren.⁶ So give me a successor from Your presence?⁷

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑤

6. "Who will be my heir an heir to the house of Yaqub,⁸ and O my Lord! make him one with whom You may be pleased."⁹

يَرْثُنِي وَيَرْثِ مَنْ أَلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ⑥

7. "O Zakaria, We give you the glad tidings of a son, whose name will be Yahya (John).¹⁰ We have given this name to none before (him)."¹¹

يٰزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ⑦

8. He said: "My Lord! How can I have a son when my wife is barren and I have reached infirm old age?"¹²

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ⑧

9. He (Allah) said: "So it will be.¹³ Your Lord says 'it is easy for Me, I did indeed create you before, when you were nothing."¹⁴

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ⑨

10. He said: "O My Lord! Give me a sign.¹⁵ He said: "Your sign will be that you will speak to no man for the three nights, (though you are not dumb)."¹⁶

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ⑩

11. Then he came out to his people from his sanctum and communicated with them in signs: "Glorify your Lord morning and evening."¹⁷

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ⑪

COMMENTARY

1. These are separate letters (abbreviations) about which explanation has been given in Surah Baqarah Note No.1 and Surah Yunus Note No.1. These letters provide a hint about certain important topics narrated in the Surah, the details thereof are as follows:

"Kaf" hints at **"كُنْ فَيَكُونُ Kun Fayakoon."** (He bids and it happens, Ayah 35), and the idea is to clarify that the God who can bring anything that he wills into existence from non-existence, for such a being what difficulty is there to bring into this world Eesa (Jesus) without a father! Where is the necessity of considering him to be an associate of God or the son of God? In this series of topics 'Kaf' for 'Kun' (Be) is a symbol, a significant letter, which turns our mind to the referred fact.

"Ha" refers to **هَيَّيْنُ "Hayyenun"** (easy). In Ayah No. 9, Allah states in connection with the extra-ordinary birth. **قَالَ رَبُّكَ هُوَ عَلَى هَيَّيْنٍ "So it will be. Your Lord says 'it is easy for Me.'** Of Prophet Yahya (John) that their Lord states that this work is easy for Him. It may either be the birth of Prophet Yahya or the extra-ordinary manner of the birth of the Christ, these acts are not at all difficult for Allah. These are the ordinary before manifestations of His might. 'Ya' refers to Prophet Yahya who is mentioned in verses Nos.7 to 15. 'Ain' hints at Prophet 'Eesa' (Jesus) whose name occurs in Ayah No.34, and whose chronicle of birth has been narrated in detail in the earlier ayat.

"Sad" refers to **"Sabiyyan"** (child). In the Ayah No.12, this significant fact is mentioned about Prophet Yahya that **وَاتَيْنَاهُ الْحِكْمَ صَبِيًّا** We gave him wisdom when he was a child. Similarly in Ayah No.29, the word 'Sabiyyan (child)' has been used for Prophet Eesa, that is when Prophet Eesa was a child, Allah had granted him faculty to speak. (And Allah only knows the secrets of His words.

2. Prophet Zakaria is one of the prophets of Bani Israil, his time was before the birth of the Christ, and he lived for a number of years even after the birth of the Christ.

3. It is the etiquette of praying that when a slave should pray to God and request blessings for himself, he should do it in secret and

quietly, so that it may be free from show and pretensions, and he may be able to present the secrets of his heart before his Lord.

4. When Prophet Zakaria prayed for a child, he was quite old. His bones had weakened and his hair had become grey. In this old age to expect to beget a child was rather impossible, but he hopefully prayed to Allah to bless him by His special mercy. This prayer had emanated from the depths of his heart and it was mingled with the feeling of gratitude that whenever he had invoked Him for help, he was not disappointed. These prayerful words were very appropriate to move Allah's mercy in his favour.

5. Fear of there being a vacancy for the religious leadership and guidance with no one qualified to fill in the office.

It may be noted that the religious leadership and guidance in Bani Israil was the right of Bani Lavi tribe, and the degradation of Bani Israil in the times of Prophet Zakaria was so bad that none appeared to be qualified to take up that high office. For this reason, he was full of anxiety about the future as to who will be the religious leader of the Bani Israil after him.

6. In the Gospel of Luke it is stated :

"In the day of Herod, King of judea, there was a priest named Zechari'ah, of the division of Abi'jah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before, God walking in all the commandments and ordinances of the Lord blameless. But they had no child, because Elizabeth was barren, and both were advanced in years." (Luke 1:5 to 7)

7. Refers to child. Accordingly in Surah Al-i-Imran, in Verse No.38 the words meaning 'goodly offspring' are used.

8. By heir is meant the heir to the property of religion and knowledge of prophethood. Accordingly the words heir to the house of Yaqub clarify it.

So far as the question of having an heir to the worldly property is concerned, the prophets of God neither collect wealth for the purpose of leaving it to their children nor do they have any worries about it. But as is mentioned

in a hadith of the Prophet, Sallalahu Alaihi Wa Sallam, there is no heir to the worldly property of the prophets:

لَا نُورَثُ مَا تَرَكَنَا صَدَقَةً. (بخارى كتاب الجهاد)

"We do not have any heir. Whatever we leave behind is charity." (-Bukhari -Kitabul jihad).

However they are worried about as to who will be the heir to the trust of their religion and whether there is any suitable person available for the leadership of the community.

9. That is: From the standpoint of religion, conduct and character, He made him his favourite and the loved one.

10. This glad tidings was from Allah to Prophet Zakaria, and as narrated in Surah Al-i-Imran, ayah No.39, this glad tidings was conveyed by the angels, when Zakaria was offering prayers (Salat).

The literal meaning of the word 'Yahya' name of the Prophet John, is 'he would live.' This name was given to him by Allah and it is obvious that it cannot be without wisdom. The fact is that Prophet Yahya was killed by the king of Yehudiah, Herodius, on a demand from a dancer, Thus he was a martyr in the cause of truth, and those who sacrifice their lives in the cause of Allah do not die but live, as decreed by Allah (Surah Baqarah, ayah No.154). In other words Prophet John became immortal after dying, as if this thing was hidden in his name that this personage is going to be immortalised. The events that followed confirmed the aptness of the name given by Allah.

11. In the text the word 'samiyya' is used, whose one meaning is 'of the same name' and the other meaning is 'peer', 'similar'. According to the first meaning the name signifies that it is a unique name which was not given before to anyone. According to the second meaning it means that the personality of Prophet Yahya (John) would be having distinguishing qualities and characteristics and therefore would be peerless. Accordingly one of his distinguishing characteristics is that his birth was of an extraordinary nature. His parents were not only very old, but his mother was also barren, and in spite of all this he was born. Secondly he was

given wisdom during his childhood. Thirdly he had an exemplary kind of self-control, accordingly throughout his life he was unaware of the pleasures of the world. The Bible has to say about him :

"Now John wore a garment of camel's hair, and a leather girdle around his waist; and his food was locusts and wild honey. (Meth 3:4)

And this simple life he spent in scrupulously following the truth. He had only one aim in life: to see that people turn towards Allah. To achieve his objective he used to go to village after village and travel through jungles.

12. This was not a question that came out of doubt, but merely to get further reassurance as regards what would be the modality of the birth of that son.

13. That is: In spite of your old age and in spite of your wife being barren, a son will be born in your home.

14. That is: What difficulty is there for God, who brought you into existence from non-existence, to bless you with a son!

This event of the extraordinary manner of Prophet John's birth is in reality a preamble to the event of the birth of Prophet Eesa (Jesus) who was born without having a father. Actually the idea was to make it clear that when Prophet John could not be a son of God on account of his extraordinary manner of birth, then how can Prophet Eesa be considered a son of God on account of his extraordinary manner of birth? The manifestation of the mind boggling might of Allah has been taking place in different forms, then why the miraculous manifestation of Allah's might in the form of Prophet Eesa's birth be considered as the birth of a son of God?

It may be noted that in the Gospel of Luke also the event of Prophet John's birth has been narrated as preamble.

15. He wanted to get a sign so that he should know the exact time of the occurrence of the event about which he was given the glad tidings, and he should engage himself in remembering Allah.

16. Its explanation has been given in Surah Al-i-Imran, note No.61. The word "Samiyya" used here means to be hearing, which is a proof

of the fact that it was not on account of his being dumb or his having any other disease but that it was an extraordinary condition in which he could pray and remember Allah but could not speak.

17. It was a hint at the point that an extraordinary event is to take place by God's grace,

therefore, get busy in remembering Him.

It should be noted that to remember Allah, to recite His praises, is a great form of worship, and to arrange for it every morning and evening is an act liked by God. The value of this worship is degraded by only those who have no insight in the values of religion.



12. "O Yahya ! Hold fast to the Book."¹⁸ And We bestowed on him wisdom when a child.¹⁹

يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ۝١٧

13. And tenderness from our Self,²⁰ and purity,²¹ and he was God-fearing.²²

وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ۝١٨

14. And dutiful to his parents, and he was not arrogant, disobedient.²³

وَبِرًّا بِأَبَوَيْهِ لَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝١٩

15. Peace on him the day he was born, and the day he dies, and the day he will be raised alive !²⁴

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝٢٠

16. And (O Prophet!) make mention of Maryam (Mary) in the Book,²⁵ when she had withdrawn from her people to a place eastward.²⁶

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝٢١

17. Then she went into seclusion from them behind a screen.²⁷ Then We sent to her Our spirit (angel), and it assumed for her the likeness of a perfect man.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝٢٢

18. She said: "I seek refuge in the Gracious one from you, if you are God-fearing."²⁸

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝٢٣

19. He said: "I am only a messenger of your Lord, that may bestow on you a holy son."²⁹

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝٢٤

20. She said: "How can I have a son when no mortal has touched me, neither have I been unchaste ?"³⁰

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝٢٥

21. He said: "So it will be,³¹ Your Lord says: It is easy for Me, and (it will be so) that We may make of him a sign,³² for mankind and a Mercy³³ from Us, and it is an affair decreed."³⁴

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَىٰ هَيْئٍ وَلَنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ۝٢٦

22. And she conceived him, and she withdrew with him to a far place.³⁵

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَاصِيًّا ۝٢٧

23. And the pangs of child birth drove her to the trunk of a palm tree. She said : "Oh! Would that I had died ere this! Would that I had been a thing forgotten, nonexistent !"³⁶

فَاجَاءَهَا الْمَخَاضُ إِلَىٰ جَنْبِ الشَّجَرَةِ قَالَتْ لِئَلَيْسَ مِنِّي مَيِّتٌ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ۝٢٨

18. The stele of writing shows that the birth of Prophet John took place in the manner in which it was stated in the glad tidings, and subsequently he was blessed with prophethood. The Book here means the Torah and to hold it firmly means to have full faith in it and to follow it scrupulously.

From this it becomes automatically clear that during the time of Prophet Yahya one Part of the Torah was preserved in its original form, and that is why it has been ordained that it should be held firmly.

19. Allah had bestowed special favour on Prophet Yahya that He blessed him with wisdom, that is intelligence and insight from his childhood.

20. Tenderness is that high quality which prepares a man for accepting advice, and it creates tenderness in the self, which makes a man feel the pangs of another man's suffering in his own heart. It makes him sympathiser of mankind. He then sets out to reform the wayward people. Prophet Yahya had this quality at its best by the grace of God.

21. That is: Purity of the Self, free from all spiritual diseases, absolutely pure heart.

22. That is: As he was pure and clean internally, spiritually, similarly he was clean and pure (righteous) externally, God-fearing-living a life in accordance with the Divine Shariah.

23. Among the slaves of God (mankind) the greatest and the foremost right is that of the parents. A person who is not kind to his parents, cannot be expected to be kind to his fellow beings, and a person who is kind to them prepares ground for virtue, and therefore, he can be rightly expected to be kind to his fellow beings. The corruption that had afflicted Bani Israil had resulted in this basic quality of compassion having disappeared. They had become tyrants and breakers of the divine commands. In these circumstances, Allah had presented to them a model of excellent character by sending Prophet Yahya among them so that it might develop a sense of compassion in them and they might turn their attention towards their own reform.

24. However roughly the world might have treated him, but for him from Allah there was peace and blissful peace. He came to the world

with peace and left this world with peace, and on the Day of Resurrection he will be raised with peace. Those who did not appreciate such a great personality did not affect him in any way, but they sowed the seeds of their own destruction.

25. The importance of such a mention in the Qur'an can be understood only when a comparative study of the Qur'an with the present day Bibles is undertaken, and when it is found that the important and significant links of this event are missing Qur'an has preserved all the important aspects of the chastity of Maryam and the birth of Prophet Eesa in such a way that the whole picture of the event comes before our eyes, and the truth of the narrative creates a feeling of belief.

In the Gospel of Luke the chronicle of Maryam has been narrated with a little detail but in other Gospels it has been mentioned only casually.

26. As mentioned in Surah Aal-i-Imran, ayah No.35, Maryam's mother had reserved her for worship, therefore, she had withdrawn herself into seclusion in a chamber in the eastern part of the Temple of Solomon in Baitul Maqdis.

Since her place for worship was in the eastern part of the Temple, Christians declared eastern side as their Qibla, which was their own innovation.

27. In the eastern part where she had gone into seclusion, she had hung a curtain so that the people might not be able to see her and she might be able to pray undisturbed.

It appears that the chamber in which she was praying was so constructed that it had no door, and by hanging a curtain privacy could be provided. Not having a door and having a curtain was beneficial in a way that her life became an open book. There was no chance for anyone to suspect her chastity.

28. Maryam's getting frightened by seeing a stranger in her chamber was a natural thing, and her warning him of Allah's punishment and her seeking of Allah's refuge is the proof of her chastity and purity.

29. In the Gospel of Luke it is written "to a virgin betrothed to man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came to her and said 'Hail, O favoured one the Lord is with you But she was greatly troubled at the saying,

and considered in her mind what sort of greeting this might be. And the angel said to her, 'Do not be afraid, Mary, for you have found favour with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.'" (Luke 1; 27 to 31)

30. In the Injeel it is stated-

"And Mary said to the angel, 'How shall this be, since I have no husband ?'" (Luke 1:34)

31. That is: In spite of being a virgin, you will give birth to a son.

This clarification of the Qur'an does not leave even the slightest shadow of doubt in this connection that the birth of Prophet Eesa had taken place of a virgin mother without having a father, and this was undoubtedly a miracle of Allah.

As for the narrative of the Bible that Maryam was engaged to a man named Yusuf (Joseph) is merely a fiction which has been inserted in it. Maryam was exclusively reserved by her mother for worshipping and praying and that is why she had gone into seclusion in a part of the Temple of Solomon, and therefore, the question of her getting married to a man does not at all arise. Then in the Bible at one place one thing is written and at other place quite a different thing. In the Gospel of Mathew Yusuf is said to be the fiancé of Maryam (Mathew: Chapter 1 -16), while in the Gospel of Luke Yusuf is stated to be Maryam's husband (Luke: 3 -23)

If Yusuf was only a fiancé of Maryam, then how could Prophet Eesa be his son ? And if the marriage had been solemnised, then what is the meaning of calling him a fiancé ? And does not this thing create suspicion about a virgin girl ? A commentator of the Bible has also felt this contradiction in the narratives of the Bible, and therefore, he writes:

"Furthermore, the genealogy here is not in agreement with Luke in 3: 23- 38. Actually the

genealogy in Matt is that of Joseph, who is represented as Mary's husband rather than as the actual father of Jesus (v 5.16) (The Interpreter's Commentary on the Bible P.610)

This contradictory narrative of the Bible creates suspicion about the pregnancy of Maryam despite her virginity. As against this the narrative of Qur'an is quite clear that Maryam was out and out reserved for worship and praying, and she had withdrawn herself from her own people and had gone into seclusion; she was a virgin, and no man had even touched her; and it was a miracle from Allah that in such a condition she became pregnant.

32. That is: The birth of Eesa might take place in a miraculous manner and it might be considered as a sign of Divine Might.

33. That is: The existence of Prophet Eesa would be a manifestation of His mercy; and innumerable people would receive guidance from him and would make themselves deserving of Divine mercy.

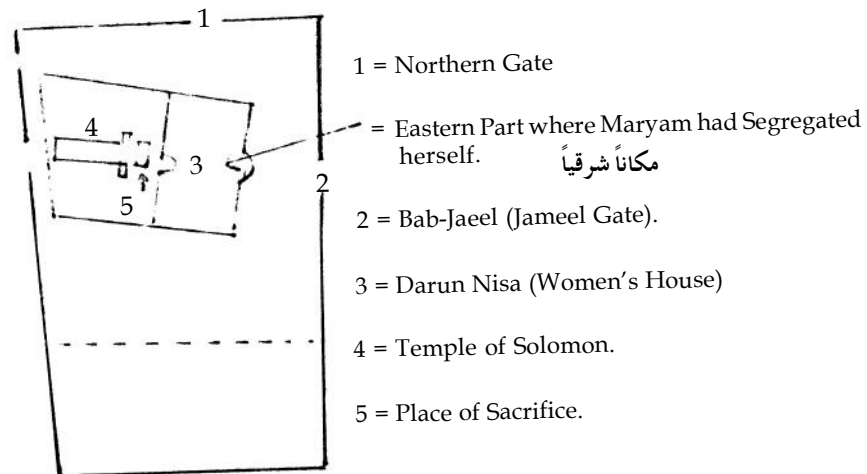
34. The decision has been taken by Allah and therefore what He has decided will definitely happen.

35. Refers to Bethlehem, which is at a distance of about nine miles from Jerusalem. In the Bible this place has been stated to be the birth place of Prophet Eesa.

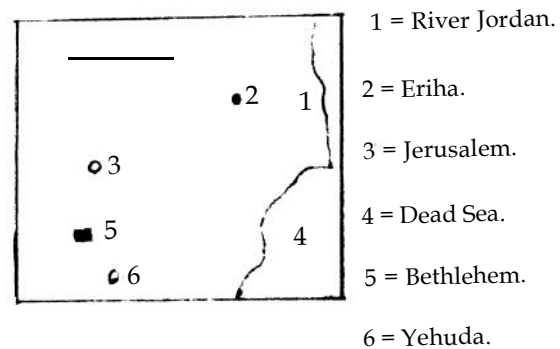
36. Maryam did not complain to anybody, nor did she express impatience. She was worried about what would people think about her character being unaware of the true state of affairs. For a woman of impeccable chastity the imagination of such a consequence was most disturbing. In such a disturbed state these words passed through her lips: Would that I had died before this and would that people would have completely forgotten me! These were her innocent feelings which she expressed before her Lord only.



MAP OF SOLOMONS TEMPLE IN JERUSALEM



BETHLEHEM, WHERE PROPHET EESA WAS BORN



24. Then (the angel) cried to her from below her: "Grieve not, your Lord has provided a rivulet beneath you."³⁷

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي
قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٣٧

25. "And shake the trunk of the palm - tree towards yourself, you will cause ripe dates to fall upon you."³⁸

وَهَزِيْ اِلَيْكَ بِجَنْدِ التَّخْلَةِ تُسْقِطُ عَلَيْكَ
رُطْبًا جَنِيًّا ٣٨

26. "So eat and drink and cool your eye."³⁹ And if you see any man, say: I have vowed a fast to Rahman and will not speak to any man today."⁴⁰

فَكُلْ وَاشْرَبْ وَقَرِّ عَيْنًا فَامَّا تَرَيْنَ مِنَ الْبَشَرِ احَدًا
فَقُولِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ٣٩

27. Then she came to her people, carrying him. They said: "O Maryam! You have come up with an amazing thing."⁴¹

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا لِمَ يَرِيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ٤٠

28. "O Sister of Harun!⁴² Your father was not a man of evil, nor was your mother unchaste."⁴³

يَا خُتَّةَ هَرُونَ مَا كَانَ اَبُوكَ اِمْرًا سَوْءًا وَمَا كَانَتْ اُمُّكَ بَغِيًّا ٤١

29. Then she pointed to him (child).⁴⁴ They said: "How can we talk to one who is in the cradle, a baby."⁴⁵

فَاشارَتْ اِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْهَمْدِ صَبِيًّا ٤٢

30. He (the child) spoke: "Verily, I am the slave of Allah.⁴⁶ He has given me the Book and has appointed me a prophet,

قَالَ اِنِّي عَبْدُ اللّٰهِ اٰتٰنِي الْكِتٰبَ وَجَعَلَنِي نَبِيًّا ٤٣

31. "And has made me blessed wherever I may be,⁴⁷ and has enjoined upon me salat and zakat as long as I live;⁴⁸

وَجَعَلَنِي مُبَارَكًا اَيْنَ مَا كُنْتُ وَاَوْصٰنِي بِالصَّلٰوةِ وَالزَّكٰوةِ
مَا دُمْتُ حَيًّا ٤٤

32. "And has made me dutiful to mother,⁴⁹ and has not made me insolent, unblest.

وَبَرًّا بِاٰوَالِدِيْ وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا ٤٥

33. "Peace on me the day I was born, and the day I die, and the day I shall be raised alive!"⁵⁰

وَالسَّلَامُ عَلٰى يَوْمٍ وُلِدْتُ وَيَوْمَ اَمُوتُ وَيَوْمَ اُبْعَثُ حَيًّا ٤٦

34. Such is Eesa, son of Maryam, this is the word of truth about which people dispute."⁵¹

ذٰلِكَ عِيسٰى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيْهِ يَمْتَرُوْنَ ٤٧

35. It does not befit Allah that he should beget a son.⁵² He is Immaculate. When He decides about a matter, He merely says 'Be' and it is.⁵³

مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ اِذَا قَضٰى اَمْرًا
فَاَنَّمَا يَقُولُ لَهُ كُنْ فَيَكُوْنُ ٤٨

37. Allah had miraculously provided a rivulet beneath her, therefore, the angel cried from there to reassure her that when God is so favourably inclined towards her that for her convenience He has provided a rivulet especially for her, then she should not worry about anything; when God was with her, then how would the world harm her? This was the special provision for comfort which was made for her to reassure her.

38. That is: To shake the trunk of the palm-tree slightly is sufficient to make it shed its ripe and fresh fruits for her benefit.

Thus in a place where there was none to help Maryam, Allah provided the means for her food in such an extraordinary manner. On one side was Maryam's trust and confidence in Allah and on the other side was Allah's mercy for her!

39. That is: By seeing your child, cool your eyes, make yourself happy, that a very pure and grand personality has come into existence.

40. It appears that among the Bani Israil fasting for observing silence was observed and it was observed as a vow. Looking to the conditions which Maryam had to face, the direction to vow a fast to God not to speak to any person was a very wise one. It was not easy to convince the objectors. To inform them of the true state of affairs Allah bestowed speech on the child, as will be seen in the following ayat.

The Arabic word used here is 'Nazr' (vow) which means to make a thing binding on oneself (Lissanul Arab, Vol. V. p. 200).

As for the question that Maryam, being in postpartum menstrual condition, could not undertake worship in the form of observing the said fast. The answer to this objection is that it is not necessary that the postpartum menstruation may continue for one month or forty days. Some women have such a menstruation for even a shorter period. Accordingly the Islamic jurists have provided clarification. In the 'Mughni' it is stated-

وليس لافله حد اى وقت رأت الطهر اغتسلت (منى جلد ٢ صفحہ ٣٢٧)

"There is no limit for the minimum period of postpartum menstruation. Whenever a woman may find herself without flow (clean), she should take bath (ghusl)." -Mughni- Vol. I. P. 347).

It means that postpartum now can stop in one or half a day or there may not be any now at all.

41. When Maryam went to her people carrying her child in her arms, the people showered accusations at her, accusing her of unchaste conduct.

42. Maryam was from the family of Prophet Haroon (Aaron), that is why people called her as sister of Harun. She had no brother. There are examples of this kind in the Arabic language: To a man from the Hamdan tribe they call 'Ya akha Hamdan' (O brother of Hamdan) By calling her a sister of Prophet Harun, they tried to impress upon her that she belonged to a very respectable family, the family of a prophet, therefore, she could not be expected to be guilty of such a conduct.

Generally the commentators have taken some person named Harun to be her brother and they think that it does not refer to Prophet Harun. Their argument comes from a narrative of Mugheerah bin Sho'ba wherein he has quoted the Prophet, Sallal Lahu Alaihi Wa Sallam, as saying that in a reply to the objection of the Christians of Najran that Prophet Harun had lived thousands of years prior to Maryam.-the Prophet had said that the Bani Israil used to name their children after prophets. This hadith has been narrated in Muslim and Tirmizi, etc., but it is not clear in the matter whether Maryam had a brother named Harun. Secondly one of the narrators of this hadith is Simak bin Harb, about whom the opinions of the narrators of the hadith are different. Some opine that he is reliable, while others call him weak. Sufyan and Sho'ba consider him weak, and Imam Ahmed says that he is vague and his narration is complicated. (Mizanul E'tidal, Vol. II, p. 232-233) Ibn Habbab says that he is reliable but commits many errors (Tahzeebut Tahzeeb, Vol. II, pag. 234)

43. It is an acknowledgement of the fact that Maryam belonged to a very respectable family.

44. Maryam had vowed to observe fast for keeping silent on the direction from Allah, and therefore, she pointed towards the child implying that they should talk to him.

45. That is: How can we talk to the child who is still in the cradle.

46. The speaking of a new-born baby was a miracle from Allah. This miracle was caused to be manifested by Allah so that the chastity of virgin Maryam be proved and she should not be compelled to say anything in her own defence. It was also a sign of the prophethood of Eesa.

His declaration in the cradle that he was a slave of Allah is the manifestation of the reality that his position is that of a slave and not of anything else. It was an advance refutation of his being considered son of God.

By the Book is meant the Injeel. Giving him the Book and appointing him prophet does not mean that the Book was given in the cradle and he was appointed prophet in childhood. These blessings were bestowed on him when he became able to shoulder these responsibilities. But since this was the decision of Allah, it had to come to pass inevitably. For this reason the child was made to declare as if these blessings have already been bestowed. This style of expression shows the certainty of the event that is going to occur.

This miracle is not mentioned in the present day Bibles. The reason is the manner of their compilation. The Jews who were the actual witnesses of this event became the enemy of Prophet Eesa after his having been blessed with prophethood, and those who became his followers had to undergo very hard trials and tribulations. Therefore in these difficult times a large portion of the chronicles of Prophet Eesa's biographical data and his teachings could not be preserved. But the reasonableness and the truth of the Quranic statement is quite clear, for the Jews' accusing Maryam of misconduct and letting her off without punishing her when in their Shariah the punishment for illegal sex was very harsh shows that some very extraordinary event must have taken place, which had convincingly proved the chastity of the virgin. Qur'an states that this was the evidence of an infant which proved that it was an extraordinary event (miracle). After this, there was no chance for anyone to say anything.

47. That is: Allah has made me an epitome of goodness, wherever I would stay, it would be a means of good and blessing. It was the negation

of the point that neither his birth was the result of evil nor in future any evil will be committed by him. This is an advance refutation of the accusations which the Jews would level against him in coming years.

48. The mention of salat (prayer) and zakat (compulsory charity) has been specifically made, because they are the foundation pillars of the religions, neglecting them is to neglect religion. The Jews had neglected them. That is why Prophet Eesa mentioned them the moment he was able to speak.

49. Here his being dutiful to his mother is mentioned which proves that he was born without a father, otherwise he would have said that he was made dutiful to his parents. This statement of the Qur'an refutes those narratives of the Bible which give an impression that had become careless of his mother (John 2- 4)

50. That is: There is peace for me from God for the duration of this whole life and in the next life also there is peace for me. The words 'the day I die' show that one day Prophet Eesa has also to die like any other mortal.

51. The Jews do not at all accept Eesa as Prophet, and the Christians have exceeded in their adoration of Jesus to such an extent that they made him son of God; and they entangled themselves in this dispute in such a way that the main reality was totally ignored. But Qur'an removed all the layers and brought into light the main reality.

52. It is a degrading thing for God that He should make anyone his son. It is a defect, and not an achievement, and ascribing such a relation to Allah is to say that He is not free of defects and shortcoming.

53. The majesty of whose might is that by His merely saying 'Be!' the thing desired comes into existence, then how can He be in need of having or begetting a son.



And (Eesa had clearly said) "Allah is my Lord and your Lord. So worship only Him, that is the right path."But the sects differed among themselves; so woe to the disbelievers from the meeting of a great day ! (Al-Quran)

36. And (Eesa had clearly said) "Allah is my Lord and your Lord. So worship only Him, that is the right path."⁵⁴ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوا هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾
37. But the sects differed among themselves;⁵⁵ so woe to the disbelievers from the meeting of a great day !⁵⁶ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾
38. Clearly will they hear and see on the day they will come before Us !⁵⁷ But today the wrong-doers are in open error. أَسْمِعْ بِهِمْ وَأَبْصُرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾
39. And warn them of the Day of Remorse, when the case is decided,⁵⁸ and now they are in a state of negligence and they do not believe. وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
40. Verily We will inherit⁵⁹ the earth and all who are thereon, and to Us they will be returned. إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾
41. And (O Prophet!) make mention of Ibrahim (in the Book),⁶⁰ verily, He was a man of truth,⁶¹ a prophet. وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِذْ قَالَ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾
42. When he said to his father: "Why do you worship that which can neither hear nor see, nor can do anything for you?"⁶² إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
43. "O my father ! to me has come that knowledge which has not come to you,⁶³ therefore, follow me. I will guide you to a straight path. يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
44. "O my father ! Do not worship Satan."⁶⁴ Verily, Satan is a rebel against Rahman (Most Gracious). يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾
45. "O my father! Verily I fear lest a punishment from the Most Gracious overtake you so that you become a companion of Satan."⁶⁵ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
46. He (the father) said: "Do you renounce my gods, O Ibrahim ? If you do not desist from it, I will indeed stone you.⁶⁵ Get away from me for good!"⁶⁶ قَالَ لَأَرْغَبُ عَنْ إِلَهِاتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تُتَنِّتْ لَا رَجْمَتَكَ وَاهْجُرْنِي بِلِيًّا ﴿٤٦﴾

54. The words of Prophet Eesa which he spoke in the cradle have gone before. Here is presented that message of his which he conveyed to Bani Israil after being blessed with prophethood. For explanation, see Surah Aal-i-Imran, ayah No.76.

55. When any new belief is added in the Divine 'religion, differences inevitably develop, as a result of which different sects come into existence. When the Christians differed from the teachings of Prophet Eesa, and invented exaggerated beliefs about his personality, then sectarianism was born in Christendom, and Jacobians and Nestorian sects came into existence. In later periods Catholic and Protestant sects were formed. In this way they drifted away from their center of monotheism and their community was also vivisectioned.

56. Means the destruction of the Doomsday.

57. That is: On the Day of Resurrection they will know whether Prophet Eesa was a slave of God or His son.

58. Warn them of the Day of Resurrection which will be a day of remorse for the disbelievers. Some commentators have taken it to mean that day when the Muslims conquered Baitul Maqdis, and it became a day of remorse for the Christians (Tarjumanul Qur'an, Vol II p.436) But the wording of the ayah does not conform to this interpretation. The statement of the final decision in the Qur'an is about the Day of Resurrection only, and in the next ayah it is mentioned that everyone will have to return to Him clearly shows that it refers to the Day of Resurrection.

59. For explanation, see Surah Hijr, Note No. 21

60. To make a mention of Ibrahim means: 'O Prophet! the Divine Scripture which you are reciting for the benefit of the people, in that Book recite the chronicle of Ibrahim that Allah has communicated to you and which is included in this Book (Qur'an).

61. The attribute of Prophet Ibrahim is mentioned to be Siddiq' (truthful), which means an extremely truthful man and an honest being. Allah tested him in many ways and found him to be loyal and truthful in every test. He carried on a relentless jihad against idolatry, and in this connection did not hesitate to accept the challenge of the government of the time, he told uncomplimentary truth about idolatry even to his

own father. His undeterred opposition to polytheism, leaving home for the sake of Allah, to undertake tough journeys for propagating monotheism, readiness to sacrifice his own dear son to seek Allah's pleasure are glaring examples of his sincerity, faithfulness and truthfulness.

By this statement of the Qur'an that Ibrahim was a man of truth the statement of the Bible that ascribes' this lie to him is refuted that while in Egypt he told his wife Sarah to tell a lie that she was his sister lest the king might take her away from him on account of her: beauty and might kill him. (Genesis 12 : 11 to 20). This story of Bible is without any foundation. If the king had sinister intention, why could he have restrained himself from his reprehensible intentions ? In view of the different ages of Prophet Ibrahim and his wife Sarah, mentioned in the Bible at various places at the time of their Egyptian journey, Sarah was not an underage girl at that time and there was, therefore, no danger of any kind of misbehaviour from the king. Then in the Bible a similar type of lie has been ascribed to Prophet Ishaq, that is, he too in such a dangerous situation said that his wife was his sister (Genesis Chapter 26). These narratives of the Bible are so intriguing and unreasonable that they cannot be accepted as true. The fact is that the compilers of the Bible have made the characters of their prophets full of blemishes, but Qur'an presents the characters of Allah's messengers in such a way that they appear unblemished and this is a proof of its truthfulness.

62. For explanation, see Surah An'am, Notes Nos. 127, 128, and 129.

63. Here knowledge means the knowledge gained through revelation, and the knowledge of a prophet.

64. That is: this worship of the idols is in reality the worship of Satan, for it is being done at the instance of Satan, and such obedience of Satan which takes the place of the obedience of God is to treat him as god and as a partner of God.

65. In those days a father exercised great control over his children, and on account of the religious prejudices they did not hesitate even in tyrannising their own children. And this was the religious prejudice under which his father threatened Prophet Ibrahim to stone him.

66. That is: It is in your own interest that you leave my house and do not show me your face.

47. He (Ibrahim) said: "Peace be upon you! I will ask for forgiveness of my Lord for you.⁶⁷ Verily He is very gracious to me.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٧٤﴾

48. And I renounce you and that which you invoke besides Allah, and I will invoke my Lord; it may be that by invoking my Lord I will not be unblest."

وَأَعْتَزُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَى أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٧٥﴾

49. So when he had renounced them and those whom they were worshipping beside Allah, We bestowed on him Ishaq and Yaqub,⁶⁸ and each of them we made a prophet.

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ ۖ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ﴿٧٦﴾

50. And We bestowed of Our mercy on them, and We granted them lofty honour on the tongue of truth.⁶⁹

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٧٧﴾

51. And make a mention of Moosa in the Book. Verily he was chosen,⁷⁰ and he was a divine messenger, a prophet.⁷¹

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٧٨﴾

52. We called to him from the right side of the Mount Tur,⁷² and drew' him near for secret communion.⁷³

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٧٩﴾

53. And We bestowed him from our mercy his brother, Haroon, (Aaron) a Prophet.⁷⁴

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٨٠﴾

54. And make a mention of Ismail (Ishmael) in the Book; verily he was a keeper of his promise,⁷⁵ and he was a divine messenger, a prophet.

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٨١﴾

55. He enjoined on his household salat (prayer) and zakat ⁷⁶ (compulsory charity), and his Lord was pleased with him.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٨٢﴾

56. And make a mention of Idris in the Book.⁷⁷ Verily he was a man of truth, a prophet.⁷⁸

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٨٣﴾

57. And We had raised him to a lofty position.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٨٤﴾

67. This was the loftiness of Prophet Ibrahim's character that when his father threatens him to stone him and orders him to quit his house, he is unperturbed. Nay, he wishes him God's peace and promises to pray for God's forgiveness for him, and leaves. Prophet Ibrahim (Peace be upon him) kept his promise, but when he realised that his father was not going to give up polytheism and is an enemy of God, he stopped praying for him, as is narrated in verse No.114, Surah Taubah. For further explanation, see Notes Nos. 209 and 210, Surah Taubah.

68. When Prophet Ibrahim left his native place and reached Syria and Palestine, Allah gave him such children whose descendents prospered and springs of beneficence flowed from them. Yaqub (Jacob) is the grandson of Ibrahim, and his other name is Israil. From him initiated the race of Bani Israil.

69. That is: Words of his praises and encomiums were caused to now from the tongues of truthful men. The people of faith nurture their sincere appreciation in their hearts. They utter their names with respect, and send their good wishes of darud and Salaam.

One fact clearly emerges from this is that true honour and acceptability among the virtuous slaves of God and complimentary words in their favour on their tongues is a great gift from Allah, which a slave of God can expect to have. People run after false fame and reputation, but Allah's pious slaves are not at all interested in that.

70. That is: Allah had chosen Prophet Moosa for nearness to Him.

71. 'Rasool' (Messenger) means 'one that is sent,' messenger, and 'Nabi' (Prophet) means 'one who gives information,' that is one that may give information to the people from God. In Qur'an both these words have been used terminologically for those special slaves of Allah who received revelation (wahi) from Allah. However, the word Rasool has been used for denoting particular angels also.

The sense of Nabi and Rasool is the same, but the use of both these terminologies simultaneously is purposefully made to clarify their prophetic position in relation to their followers. Accordingly in the ayat Nos. 41 to 57 different

prophets have been mentioned, but the mention of Prophet Moosa and Prophet Ismail is made in such a way that they were prophets as well as messengers. Since the descendents of Prophet Ibrahim branched into two branches, Bani Israil and Bani Ismail, and Bani Israil were termed as the Ummah of Prophet Moosa and Bani Ismail the Ummah of Prophet Ismail. Therefore their position as Allah's messengers has been given prominence. In sum it means that presently the two great communities that you see belong to these two grand prophets of Allah.

72. The word 'Aiman' (right) is used in Arabic to also connote auspicious. By the right side of Mount Tur means that auspicious side of Mount Tur from where Allah had called Prophet Moosa and had bestowed on him prophethood. At another place in Qur'an this piece of land has been called as the sacred valley of 'Tuwa':

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

"When His Lord called to him in the sacred valley of Tuwa." (Nazia't -16)

If the literal meaning of the right side is taken then it would mean that when Prophet Moosa proceeded from Madyan towards Egypt, then from that part of the Mount Tur which was on his right side, the Almighty Allah called to him.

73. That is: Allah spoke to Prophet Moosa in seclusion, and for bestowing on him the honour of talking to Him He called him very close.

74. That is: By making Haroon a prophet, Allah made him his helper.

75. Refers to the event of Sacrifice when he had said to his father:

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ - (صافات-102)

"You will find me God willing, patient." - (Saffat-102).

So he kept this promise and for being sacrificed for the sake of Allah, he lay down. Can any one find a better example of promise keeping ?

76. This quality of Prophet Ismail has been mentioned specifically that he was enjoining on his family to offer salat and pay zakat, so that the Arabs who are of his race should ponder as to what work they have to do and what they are doing. Besides it is also an example for the people of faith. They should think about reforming their

kinsmen and particularly they should try to establish salat and insist on their paying Zakat.

77. Prophet Idris (Enoch) has been mentioned in the Qur'an only briefly. Once here and at another time in Surah Anbiya, ayah 85. His biographical details are not mentioned in any authentic hadith, except in the hadith which narrates the events of the Prophet's Me'raj (Ascension), in which he is mentioned to have been dwelling in the fourth heaven. In the Bible no

personality bearing this name is mentioned. The narratives which the commentators have related have been taken from the Israil traditions, therefore, we should be content with what is stated in the Qur'an.

As stated in the Qur'an Prophet Idris was a great man of truth and loyal to God. Though history has forgotten him, Qur'an has bestowed perpetuity on his name.

78. That is: His position was exalted.



Lord of the heavens and the earth and what is between them. So worship Him and be steadfast in His worship. Do you know any one who is worthy of a name like His (is like Him)? And man says: "When I am dead, will I then be raised up alive?" (Al-Quran)

58. These are the men to whom Allah has been gracious⁷⁹ from among the prophets, from among the descendents of Adam,⁸⁰ whom We had carried (in the Ark) with Nooh, and of the descendents of Ibrahim and Israil,⁸¹ and from among those whom We guided and chose. When the ayat (revelations) of Rahman (Most Gracious) were recited to them, they fell down prostrating themselves, and weeping.⁸²

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ
آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ
وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ اتَّخَذُوا عَلَيْهِمْ أَيُّتُ الرِّحْمَنِ خُرُوجًا
سُجَّدًا وَبُكْيًا ۝

59. Then after them there followed a later generation who neglected salat and followed lusts.⁸³ So assuredly they will soon be met⁸⁴ with perdition,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا
الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ۝

60. Except those, who repent and believe and act righteously,—such will enter the Paradise and they will not be wronged at all,—⁸⁵

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ
الْجَنَّةَ وَلَا يَظْلَمُونَ شَيْئًا ۝

61. Gardens of Eternity, which Rahman (Most Gracious) has promised to His slaves in the Unseen. Verily His promise is sure to be fulfilled.⁸⁶

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ
إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ۝

62. They will not hear therein any idle talk,⁸⁷ but only that of Peace. And there they will be given their sustenance morning and evening.⁸⁸

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ فِيهَا
بُكْرَةٌ وَعِشَاءٌ ۝

63. Such is the Paradise which We cause those of Our slaves, to inherit, who fear Allah.⁸⁹

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ۝

64. (The angels say : “O Prophet!) We do not descend save by the commandment of your Lord.⁹⁰ To Him belong what is before us and What is behind us and what is in between, and your Lord is not forgetful.⁹¹

وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا
وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ۝

65. “Lord of the heavens and the earth and what is between them. So worship Him and be steadfast in His worship. Do you know any one who is worthy of a name like His (is like Him)?⁹²

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝

66. And man says: “When I am dead, will I then be raised up alive?”

وَيَقُولُ الْإِنسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ۝

79. It is clear from the foregoing ayat in what manner Allah had bestowed His blessings on these prophets. This is the very favour which has been mentioned in Surah Fatiha, **الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** viz. "...those whom you have blessed."

80. That is: All these Prophets were from among the descendents of Prophet Adam, the first man. None of them was either god, nor the son of God nor a reincarnation of God.

81. Prophets Moosa, Haroon, Zakaria, Yahya, and Eesa (peace be upon them) are the descendents of Prophet Yaqub.

82. Here the exemplary act of the prophets has been mentioned that when the verses from the Divine Scriptures were recited to them, they used to be moved to tears and used to prostrate themselves before God.

The effect of the Divine words manifests in tears, sincere emotions and extreme humility, but the qaris (reciters) of the present day strive for mere lyrical beauty and lilting effects. Their recitation is generally devoid of any sincere emotions, with the result that the listeners applaud the lyrical or singing recital of the qaries without receiving the due influence of the Divine words.

This is the ayah of sajda, therefore, on reciting it or hearing it a Muslim must prostrate himself, i.e. perform a sajda.

83. Points at the Jews and the Christians who did not emulate the example of the prophets and only remained as their nominal followers. The emphasis that they had laid on establishing salat was forgotten by them, with the result that they became the slaves of their lusts.

The condition of the Bani Ismail (Arabs) had come down to be the same. Prophet Ismail had emphatically enjoined upon them to establish salat, but his descendents took to idolatry instead.

The mentioning together of neglecting the salat and becoming slaves of the carnal desires at one and the same time makes it clear that after neglecting prayers, following of the shariah scrupulously and leading a righteous life become impossible. Such a person merely becomes a victim of his lusts and his life takes a wrong direction.

There is a great lesson for Muslims in this ayah. On the manifestation of the instructive consequences of the previous communities on account of neglecting the prayers, the Muslims

should have very strictly adhered to the command of establishing salat. But it is a great pity that a very large number of Muslims has neglected this most important pillar of Islamic belief, as a result of which their moral condition has gone down and practical worth has become nil. Their lives have become subservient to their carnal desires.

84. It signifies that neglecting salat is waywardness or misguidance.

85. That is: Those who neglected the prayers and followed their carnal desires, for them there is an opportunity to reform if they give up their conduct, seek Allah's forgiveness, believe in Qur'an and the Prophet, and act righteously, then they will deserve to be admitted to Paradise and no injustice will be done them.

86. Although the gardens of the Paradise are hidden from the eyes of these slaves of Allah, but their entering them is certain, as it is the promise of Allah, which is bound to be fulfilled.

87. For explanation, see Surah Ghashiah, Note No.13.

88. They will not have to work for their sustenance in the Paradise. It will be provided to them permanently without working.

89. The occupiers of Paradise will be those who led their lives fearing Allah. From the foregoing narrative the sense of what is meant by 'taqwa' is clear. He who develops such a character in himself (righteousness) is in reality 'muttaqi' (God-fearing).

90. This is a parenthetical sentence, uttered by the angels bringing the revelations, and Allah has included it in His Book.

When the succession of revelations used to stop for some days, the Prophet used to feel restless, for the trying time through which the Prophet was passing called for the comfort which the divine revelations provided. Besides, he used to be keenly waiting for the revelations for guidance. In view of this keen waiting Jibril and his companion angels explained their position that it was not in their power that they might come whenever they liked, but that they descended from heaven whenever Allah commanded them to do so. Although it is a parenthetical sentence, it also has some connection with the foregoing narrative. In the foregoing ayat the position of the prophets was clarified, here the position of the

angels is explained: all are His obedient servants.

91. Allah is the master of all times and places. Future, present and past, all He is in the know of. There is no possibility of any kind of error from Him. Therefore, O Prophet! the circumstances which you are facing are not unknown to Him, and whenever His wisdom demands He sends

down His revelations, which We (angels) bring down to you. Here the statement of the angels ends.

92. Allah has no peers. He is unique in His person and in His attributes too. Besides, His name 'Allah' is specific for Him alone. There is no other being with that name. Then who else can be worthy of worship besides Him ?



"And Allah increases the guidance- of those who follow the right path, and the good deeds that endure are better in the sight of your Lord for reward and better for eventual returns."(Al-Quran)

67. Does not man remember that We created him before, when he was nothing?

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ۝٤٦

68. And, by your Lord, verily We will assemble them and the satans, then We will then We will bring them crouching on their knees around the Hell.⁹³

فَمَرْبِّكَ لَنَحْشُرَنَّهُمُ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝٤٧

69. When We will pull out from every sect whichever of them was most stubborn in rebellion⁹⁴ to Rahman (Most Gracious).

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ۝٤٨

70. And surely We are best aware of those most deserving to be burned therein.⁹⁵

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۝٤٩

71. There is none of you that will not approach it. That is an absolute Decree of your Lord which must be accomplished.

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ۝٥٠

72. Then⁹⁶ We will rescue those who fear Us,⁹⁷ and leave the wrongdoers there crouching on the knees.⁹⁸

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۝٥١

73. When Our clear revelations are recited to them, the unbelievers say to the believers: 'Which of the two parties (yours and ours) has a better position and company.'

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ۝٥٢

74. And how many generations have We destroyed before them, far richer in equipments and splendour!⁹⁹

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِيًّا ۝٥٣

75. Say: "Those who go astray, the Most Gracious (Rahman) will extend long rope to them¹⁰⁰ until, when they see what they were promised, whether it be punishment¹⁰¹ or the Hour (of Doomsday), they will know who is worse in position and whose army is weaker.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَبْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا أَوْأَوْأَوْ عَدَّوْنِ إِمَّا الْعَذَابُ وَإِنَّا السَّاعَةَ فَيَسْجَعَلُمُونَ مِنْ هَوَشْرُمَكَانًا وَأَضَعُفُ جُنْدًا ۝٥٤

76. "And Allah increases the guidance¹⁰² of those who follow the right path, and the good deeds that endure are better in the sight of your Lord for reward and better for eventual returns."¹⁰³

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝٥٥

77. Have you seen him who disbelieves in Our revelations and says: I will surely be given wealth, and children.¹⁰⁴

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۝٥٦

93. That is: In the extreme condition of disgrace.

94. These will be their high priests, chiefs and leaders, who had been very rebellious against Allah in the world, and had been misleading their community.

95. In the foregoing ayat mention was made of those who were deniers of man's being raised to life again. In ayah No.68, it has been narrated that they will be gathered round the hell in such a condition that they will be crouching on their knees. Here these deniers are directly addressed and told that not a single one of them will escape the punishment, every disbeliever will inevitably have to go to Hell.

Then comforting the Prophet (Sallal Lahu Alaihi Wa Sallam) it was stated that this was the definite and certain decision of Allah that the infidels should receive the punishment of Hell, therefore, this decision will be undoubtedly enforced on the Day of Judgement. Here certain points need clarification so that the correct sense of the ayah may be clearly understood :

(1) In the first sentence of the ayah: 'There is none of you that will not approach it', the address is to the disbelievers, and the second sentence: 'That it is an absolute decree of your Lord', the addressee is the Prophet. In one ayah the change of address to two different addressees is in accordance with the beautiful style of Arabic speech. This style has been adopted in the Qur'an at another place also. Accordingly in the Surah Al- An'am, ayah 128 it is stated.

قَالَ النَّارُ مَثْوًى لَكُمْ خَالِدِينَ فِيهَا إِلَّا
مَا شَاءَ اللَّهُ - إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ.

"Allah will say" 'Fire is your home. Abide therein for ever, except him whom Allah wills (to deliver). Verily your Lord is wise, AllKnowing."

In this ayah too the first addressees are the deniers, and in the second sentence the address is to the Prophet 'Your Lord'.

(2) In the text the word 'Warid' has been used, which is derived from the word 'Wurood'. In Arabic this word is used to mean to reach as well as to enter. ورود فلان ورودا حضر (See examples in As-Sihah Lil Jauhari, Vol. II, page 549) and in

ورود عليه: اشرف عليه، دخله اولم يدخله
Lisanul Arab, Vol. III, page 457).

And in the Qur'an too this word is used in both the meanings. The example of the use with the first meaning is ayah No.23, Surah Qasas:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ

"When he came to the water of Madyan (i.e. reached...)"

It is obvious that here the word 'warada' means reaching the water and not entering it. And the example of the second meaning is Verse No.99, Surah Anbiya:

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوْهَا -

"If these (idols) had been gods, they would not have entered it"

In this ayah the word 'warad' has been used to mean entering.

On this basis a group of commentators have interpreted that this ayah is addressed to all mankind, and have opined that every man whether an infidel or a God-fearing faithful will have to appear near the Hell. The appearance of the disbelievers will be for entering the Hell, while the appearance of the God-fearing Muslims will be merely for passing over it, and Allah will deliver them or rescue them from it. But this interpretation is not in harmony with the other verse of the Qur'an, for example at one place it is stated:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا
مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ
أَنْفُسُهُمْ خَالِدُونَ - (سورة انبياء : ١٠١-١٠٢)

"Verily those to whom Our favour has already been shown before, will be far removed from it. They will not hear the slightest sound thereof, and will abide in that which their souls desire." — (Surah Al-Anbiya – 101-102).

They will not be worried on the Day of Resurrection:

لَا يَحْزَنُهُمُ الْفَرْعُ وَلَا يَعْزُنُهُمُ الْفَرْعُ الْآ كَبُرُوتَ تَلْقَىٰ هُمُ الْمَلَائِكَةُ

هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ - (انبياء: ١٠٣)

"The Supreme Terror will not grieve them, and the angels will welcome them, (saying): 'This

is your day which you were promised.” — (Surah Al-Anbiya — 103).

And in the ayah No.85 of this very Surah it is stated:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا. (مريم: ٨٥)

“On the Day when We will assemble the God-fearing in the presence of Rahman (Most Gracious) as royal guests.” — (Surah Maryam 85).

(3) At various places in the Qur'an it has been narrated that the Hell will be filled with the men and Jinn followers of Satan. Therefore what is stated here is that it is the absolute Decree of the Lord, i.e. already a decided and determined point, which refers to Allah's decision of filling up the Hell with the disbelievers.

96. The word “thumma” (Then) in Arabic does not only mean then, but it is also used to mean ‘and’ (See An-Nahvul Wafi — Vol. III, p. 578). For example in the foregoing ayah No. 70, it is stated that:

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلًا

“We are best aware of those most deserving to be burnt therein”.

It is obvious that in this ayah the word ‘thumma’ (then) is used to mean ‘and’ or ‘this too’. Therefore in the ayah under reference the word ‘then’ does not connote the order of time but gives simultaneous additional information. It means that when We will cause the disbelievers to be gathered round the hell, at that very time We will save the God-fearing from it.

97. The word used “Nunajji” (We will deliver) does not signify that the God-fearing will first be gathered round the Hell and then they will be delivered or saved from it, but it means that they will be saved from it in such a way that they will be absolutely safe from the punishment of Hell and its suffering. This sense of deliverance is also clear from the ayah No.58 of Surah Hood, in which it is stated :

وَنَجِّنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ.

“And We saved them from a Severe punishment.”

It is obvious that it does not mean that the punishment or the doom which had descended down on the community of Hood had also af-

flicted the people of faith and later on God saved them from that suffering. But it means that before the catastrophe struck the town the people of faith were shifted from there and thus they were delivered from the impending doom.

98. That is: For the wrong-doers (polytheists and disbelievers) will have no means of escape from the punishment. In the condition, crouching on their knees, in which they were hurled into the Hell, in the same condition they will be left there for undergoing the everlasting punishment.

99. As compared to the Muslims, the disbelievers had material splendour and comforts, and their meetings attracted good and rich company. They were not only proud of their superiority in these matters but they also thought that they were the favourites of God, or else how could they have received these material comforts.

Refuting this wrong assumption of theirs, it is stated that a large number of communities were destroyed before this, though these communities had all the splendour and comforts in the world. Their destruction is the proof of the fact that a community or a nation's material superiority and progress is not the criterion of that nation's being favourite of God. If such a nation adopts the path of disbelief, then it cannot escape the divine punishment.

100. That is: Allah's mercy demands that the misguided people be given a chance to reform. For this reason he does not seize those who are misguided at once, but gives them time to recover.

101. Means punishment in this world.

102. For those who adopt the path of guidance, further avenues of guidance are opened. They are guided to further perform virtuous deeds, and they advance onwards on the path of guidance.

103. For explanation, see Note No.65, Surah Kahf.

104. It does not refer to any particular person, but to any person who denies the Hereafter, and at the same time claims that even if the Hereafter at all occurs, he will get the blessings in the form of wealth and children, as they were recipients of these blessings in this world. The worshippers of materialism always see dreams of splendid future.

*Has he peeped into the Unseen, or has he taken
a covenant of Rahman? By no means: We will
record what he says and will make his punish-
ment long and terrible. We will inherit what
he speaks of and he will come before Us all
alone. (Al-Quran)*

78. Has he peeped into the Unseen, or has he taken a covenant of Rahman? ¹⁰⁵

أَظْلَمَ الْغَيْبِ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۖ

79. By no means: We will record what he says and will make his punishment long and terrible.

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۙ

80. We will inherit what he speaks of and he will come before Us all alone. ¹⁰⁶

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۚ

81. And they have chosen other gods beside Allah so that they may help them.

وَأَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا ۚ

82. Nay, but they will deny their worship of them, and will become their opponents. ¹⁰⁷

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۚ

83. Do you not see that We have set the satans on the disbelievers to incite them (to opposition)? ¹⁰⁸

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْوُهُمْ أَزْوَاجُهُمْ ۚ

84. So do not make haste against them (for a decision). We are counting for them a (fixed) number of days. ¹⁰⁹

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۚ

85. On the Day when We will assemble the God-fearing in the presence of Rahman (Most Gracious), as royal guests. ¹¹⁰

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ۚ

86. And drive the guilty to Hell, like thirsty cattle to water.

وَنَسُوقُ الْمَجْرُمِينَ إِلَى جَهَنَّمَ وِرْدًا ۚ

87. (That Day) None will have the power of intercession, save him who had received a promise from Rahman (Most Gracious). ¹¹¹

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اخْتَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۚ

88. And they say: "Rahman (Most Gracious) has taken a son ! ¹¹²"

وَقَالُوا اخْتَذَ الرَّحْمَنُ وَلَدًا ۚ

89. Surely you have invented a monstrous falsehood;

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۚ

90. Whereby the very heavens might crack, the earth split asunder, and the mountains crumble to pieces ¹¹³.

تَكَادُ السَّمُوتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۚ

91. That they ascribe a Son to Rahman (Most Gracious);

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ

105. That is: On what basis does he hold this idea and present such a claim ? Had he peeped into the Unseen that for him all is well in the Hereafter or whether God has given him a promise that He would always bless him with the favours of wealth and children? If neither of the two suppositions are correct, then what is the guarantee of their bright future?

106. The blessings of wealth and children with which he has been favoured in this temporary life and about whom he claims that he would get them in the future also, are eventually to belong to Allah and on the Day of Resurrection he will have to appear all alone before God.

107. These people have chosen other gods beside Allah so that these deities, being pleased with their worship of them, might help them in the end, ward off all their troubles and deliver them from every difficulty. But all these are their wrong ideas and false beliefs. Today they are not prepared to hear anything against these beliefs, but on the Day of Judgement they will see that their own deities have become their opponents. They would say that they did not know that they were worshipped by them and when were they asked to worship deities other than God. Thus in the gathering of the Day of Judgement instead of helping them, the false deities will become the opponents of their misguided worshippers.

108. Those who disbelieve, on them are set, as controllers, devils, who incite them against the people of faith. Thus these infidels rise against the message of truth and the enemies of the people of faith, and this land becomes the battlefield of Truth and Falsehood.

109. That is: You wait for our decision with patience. The time given to them as reprieve is definitely to run out, and Allah is counting every moment of their time. Their due punishment will not descend upon them either a moment earlier or a moment later.

110. To say: 'In the presence of the Most Gracious' is an expression of Allah's magnificence of mercy. it means that on the Day of Judgement We will assemble the God-fearing slaves with such honour and respect as if they are members of an extremely respected delegation, which has come to meet the Ruler of the Universe. And then Allah will bless them with His favours and mer-

cies and rewards.

111. That is: Those whom they have made their gods will not intercede in their favour before God on the Day of Judgement. In Surah Zukhruf, this point has been dealt with elaborately.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا

مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ. (سورة زخرف: ٨٦)

"Those whom they invoke instead of Him, possess no power of intercession, except he who bears witness to the Truth and they will be knowing." — (Az-Zukhruf—86).

The intercession will be possible only for those persons who would have obtained the consent or the Most Gracious Lord, and this honour will be granted to only those who will be bearing witnesses to the Truth and will be in the know as to who deserve the intercession. The prophets will be in the forefront of such blessed people.

In view of these severe conditions of intercession, there will be none who will intercede in favour of the disbelievers. As for the sinners among the people of faith, intercession will be pleaded in the favour only if Allah had already permitted such intercession to be presented.

From the narrative of the Qur'an it is clear that intercession is an exceptional condition, which is a form of Allah's forgiveness, otherwise for salvation the main principle is that righteous life which had been lived on the basis of sincere faith.

Today a very large number of Muslims are relying on intercession. Their lives are totally devoid of virtue, but they think that since they belong to the Ummah of Prophet Muhammad, Sallal Lahu Alaihi Wa Sallam, their problem of salvation has been solved. They are under a wrong impression and have closed their eyes to these verses of the Qur'an, in which the law of the reward and punishment has been very succinctly stated :

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ. (سورة بقره : ٨١)

"(But) Why not ? Those who earn evil are surrounded by their sins and they (surely) are the companions of fire where they shall abide eternally" — (Surah Baqarah -81).

And about the Jews it is stated that they were engaged in gathering the material benefits of the world and used to say: "We will be delivered."

112. These are the concluding verses of the Surah, therefore, the thrust of the narrative is towards that misguidance and error in which the Christians were labouring. Their claim that Christ was the son of God was such a misguidance that had deviated them from the path of monotheism and had pushed them down into the pit of polytheisms, and on account of the alterations in the Injeel this falsity had taken the form of a firm belief. For example the Gospel of Mark begins in this way:

"The beginning of the Gospel of Jesus Christ, the son of God." -(Mark 1 :1)

In this Prophet Eesa is very audaciously referred as the son of God, although this thing is not mentioned in the Injeel revealed to Christ. The addition of 'son of God' is a later date invention, and this fact is admitted by the Commentator of Bible himself that in the ancient manuscripts of the Bible the words 'son of God' were not there :

"Some ancient manuscripts have the descriptive phrase the son of God at the end and others do not have it."- (Interpreter's One Volume Commentary on the Bible, -U.S.A., page 645).

The question arises: If the existing Bibles are the words of God, then did the words 'son of God' disappear from some ancient manuscripts? Is it not the proof of the fact that in the real original Gospel Prophet Eesa was not at all called the son of God?

Then in the prefatory sentence of Mark's Gospel the lineage of Christ was joined to God, as if God has given birth to Christ (We seek Allah's refuge from this!). But in Luke's Gospel it is stated that when Christ was baptised, the honour of being God's son was bestowed on him at that time;

From this narrative of Luke's it is clear that Prophet Eesa was given the title of honour of son of God, in other words he was the adopted son, while the Gospel of Mark presents him as the real begotten son of God. These contradictory narratives of the Gospels are the clear proof of the fact that this 'begottenness' is an invented fiction, which has been inserted in the Injeel and a gigantic falsehood has been ascribed to God. And the truth is what the Qur'an says, that is, the Christ was not the son of God either in the literal sense of the word nor in the idiomatic sense, that is, he was neither begotten by God, nor was he adopted as a son by Him, but that he was only a slave of God.

113. That is: You consider that ascribing a son to God is an ordinary and casual thing, while in actuality it is such a serious offence that it would not be surprising if Allah's wrath falls on the perpetrators of this offence. Besides ascribing a defect to God, it is also an insult to Him and a challenge to His honour. As a consequence of this challenge, Allah's wrath can be stirred and the systematic order of the universe can be disturbed, but He is Most Gracious and He does not hasten in punishment to His slaves, but allows them time to mend their ways.



It does not behove Rahman that he take a son. There is none in the heavens and the earth but comes to Rahman (Most Gracious) as a slave. He has surrounded them, and has counted them. (Al-Quran)

92. It does not behove Rahman that he take a son.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٩٢

93. There is none in the heavens and the earth but comes to Rahman (Most Gracious) as a slave.¹¹⁴

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا إِلَى الرَّحْمَنِ عَبْدًا ۝٩٣

94. He has surrounded them, and has counted them.¹¹⁵

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝٩٤

95. And each one of them will come to Him on the Day of Resurrection, individually.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۝٩٥

96. For those who believed and performed good deeds, the Most Gracious one will create love (in others)¹¹⁶.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝٩٦

97. We have made this Book in your own tongue easy that you may give good tidings to the God-fearing and give warning to the contentious people.¹¹⁷

فَأَنَّمَا يُنذِرُكُمْ بِهِ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ
بِهِ قَوْمًا لَّدَا ۝٩٧

98. And how many a generation before them have We destroyed! Can you find even One of them still alive, or hear so much as the slightest sound from them?¹¹⁸

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ يُحْسُ
مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝٩٨

114. When all people are slaves by birth, and are to appear before Allah as slaves, then why should there be an exception in the case of Prophet Eesa? He is also a slave like others, and will appear before Allah as a slave like others.

115. That is: All are in His power and control, and He has numbered and counted every one of them. There is none who has escaped His counting, therefore, all will have to appear before Him.

116. This is the glad tidings that has been given to the people of faith at a time when the whole society was actively busy in their opposition. He said that Allah will create love for them in the hearts of His slaves. Accordingly the world saw that these companions of the Prophet became the favourites of their fellow creatures, and even today the love and regards the Muslims have for the companions of the Prophet needs no elaboration. The sincere believers are rewarded by Allah in this world that their love is engendered in the hearts of his faithful slaves.

An important significance of this Surah is that in it the name Rahman has occurred repeatedly, which provides the correct and proper recognition of the Most Gracious Lord, It brings forth the demands of His mercy and it removes certain wrong impressions under which the religious world could not recognise its Most Gracious Lord.

117. By contentious people is meant the Arabs, who had raised numerous arguments and disputations about the Oneness of Allah, the prophethood, the Life after Death, etc. They were not prepared to accept the truth easily.

The foremost objective of the revelation of the Qur'an is to warn and alert the people, who are negligent of God, of their adverse end, and to give the glad tidings to the people who fear Him. These facts have been narrated in the Qur'an in a language which is commonly understood and in a style which is easily comprehensible. Therefore, for those whose mother tongue is Arabic and those who have learnt this language, understanding of Qur'an directly is not at all difficult. As for those who do not know Arabic, they can understand the message of Qur'an easily with the help of its translation. However, the question of interpretation and conclusions there from is different from this, and therefore expert knowledge of Arabic is definitely necessary.

118. That is: No trace is left of the destroyed nations, and the din and hullabaloo made by them have disappeared in such a way that today not even their slightest sound is heard. Then, do you also, absorbed and content in your comfortable and luxurious living, intend to follow the footsteps of these extinct nations?

