SURAH AN-NAJM

53. AN-NAJM

NAME: The Surah begins with an oath of Najm (star) and therefore it is named 'An Najm'.

TIME OF REVELATION: It is Makkan. The most important aspect of Meraaj event has been described in this Surah. Hence it must have been descended only after Surah Bani Israil, that is: Nabavi year 12 (year of prophet hood) Bukhari has quoted statement of Abdullah bin Masood that the first Surah which contains the order to prostrate while reciting is Surah Najm. Accordingly when the Holy Prophet prostrated (for Sajdah) while reciting this ayah in the Masjid-e- Haram, the polytheists also fell down in prostration. (Bukhari, Kitabut Tafseer). This narration cannot be accepted as it is because Surah Iqra' which contains the Sajda - e Tilavat and migration Abesena Surah Maryam also, which contains the Sajda-e Tilavat was descended much before this. Probably what Abdullah bin Masood meant was that the Surah Najm is the first Surah containing an ayah hearing which the polytheists fell into prostration. It seems the narrator has made some mistake in citing this statement.

We also cannot agree with the opinion of those commentators who say that Surah Najm was revealed in the 5th Nabavi year. The contradiction in their statement becomes obvious when, on the one hand they say that this Surah is related with the event of Meraj which, in their opinion, is an event that had occurred some time prior to the Holy Prophet's migration to Madina and on the other hand they say that the Surah Najm which mentions Meraj was revealed in the 5th Nabavi (Prophet Hood) year.

CENTRAL THEME: To present those facts and truths which inspire Faith and certainty and which refute the allegation about soothsaying.

ORDER OF THE VERSES: Ayah 1 to 18 remove those doubts which the deniers used to advance regarding revelation. Also the events of the upper world which the holy Prophet had observed with his own eyes have been presented as true reality.

Ayah 19 to 30 take cognizance of those who disregarded the Divine Revelation and obeyed their desires and consequently becoming polytheists denied the final reward and punishment. This has been done in such a way that the falsehood of these beliefs becomes quite obvious.

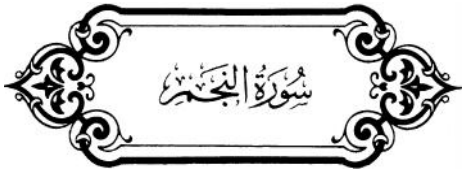
Ayah 31 and 32 give good tidings of pardon and reward to the righteous.

Ayah 33 to 55 call upon the deniers to contemplate seriously.

Ayah 56 to 62 are the concluding ayah of the Surah wherein it has been explained that the position of the Prophet is that of a warner, People have been cautioned regarding the Day of Resurrection. Also it has been ordered to prostrate only before Allah and to worship Him alone.

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53. SURAH AN - NAJM



Ayah : 62

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **By [1] the star [2] when it sets.[3]** وَالنَّجْمِ اِذَا هَوٰى ۙ﴿۱﴾

2. **Your companion has not gone astray nor is he misled.[4]** مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۚ﴿۲﴾

3. **He does not speak of his own desire.** وَمَا يَنْطِقُ عَنِ الْهَوٰى ؕ﴿۳﴾

4. **It is but a revelation being revealed to him.[5]** اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۙ﴿۴﴾

5. **He has been taught by a mighty powerful (Angel). [6]** عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ﴿۵﴾

6. **Who is very vigorous.[7] He stood straight. [8]** ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ۙ﴿۶﴾

7. **While he was on the uppermost horizon. [9]** وَهُوَ بِالْاُفُقِ الْاَعْلٰى ؕ﴿۷﴾

8. **Then he drew near and became suspended. [10] (between sky and earth)** ثُمَّ دَنَا فَتَدَلّٰى ۙ﴿۸﴾

9. **Till there was a distance of two bows' of length or even closer.[11]** فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ﴿۹﴾

10. **Then He revealed to HIS (Allah's) slave whatsoever HE revealed. [12]** فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى ؕ﴿۱۰﴾

1. Here the oath (swearing) is in the meaning of witness. For explanation please see Surah Takweer, Note:14.

2. Here 'Najm' (star) indicates the species or category of star. Hence it means stars in general, not a particular star.

3. The scene of setting stars invites man to think. When they set, the well arranged assembly of the sky disburses. Thereby, on the one hand, it sets aside the idea of the stars being gods, or their influence on others' fortune, and their intervention in worldly events and happening and, so, when they themselves are bound by a rule and a system of administration, how can they be gods and possessors of power. Hence there is no basis for star-worship. Neither there is any truth in those superstitions whereby some stars are being called having good omen and some bad and people are being waylaid through the business of astrology (jyotish). This cheating still continues. Accordingly they state future events through newspaper columns like 'What Stars Foretell' and thus falsehood is being spread on a large scale in the world. And, on the other hand, this sight of the setting of the stars presents an introduction of the Lord of the universe, showing us that this cosmos is in the control of such an Omnipotent Being before Whom all are worth nothing and that HE is administering the affairs of this universe with utmost wisdom. There is no existence of any other god or deity or a power worth worshipping except HIM THE ONLY ONE GOD, ALLAH.

4. Means the Holy Prophet is not a stranger in front of you, He has spent his whole life before your eyes. Therefore you know it very well that he is not a wrong-doer or a man who talks nonsense. You brand him as a wayward or misled only on the basis of his inviting you to monotheism and belief in the Hereafter and because he presents himself as a messenger of Allah, though the signs all around in the universe testify his statements, for example, the setting of the shining stars every night before your eyes.

It should be noted that to go astray (Dalaalat) is being mentioned as opposite of guidance (Hidaayat) and to be misled (Gavaayat) as opposite of wisdom (Rushd).

5.The subject under discussion is Quran. Therefore, it is said here regarding the Quran that it has not been invented by this man at his sweet will but it is entirely a revelation which comes down to him in the form of Quran.

This automatically makes it clear that when the position of Muhammad (peace be upon him) is that of a Messenger, he cannot utter even a single word as per his own desire. It can only be on the basis of the knowledge which Allah has given him.

6. Means Archangel Jibrail (Gabriel) who is the commander of angels. (Please see Surah Takweer, Note:21 and 23).

7. Means Jibrail is very strong and robust in build-up and Allah Almighty has given him so much strength and ability that he can descend from heaven to earth in a split second and that the jinns and the satans cannot interfere in his affairs.

8. Jibrail had appeared before the Holy Prophet in such a pose that he (Jibrail) was standing upright, before the Messenger of Allah so that he could see the Archangel quite clearly.

9. He had appeared on the high horizon of the sky so that the Holy Messenger could observe him in a brighter open space.

10. Then Jibrail drew nearer to the Holy Prophet and became suspended. That is, he did not require to put his legs on the earth. He was an angel and hence he could stand hanging in the air.

11. "equal to two dowse or even closer" is an Arabic idiom. It means, though Jibrail had appeared on the horizon he came so much nearer to the Holy Prophet that the distance between the two might not have been more than the length of two bows. Thus the Holy Prophet could get an opportunity of observing the Archangel in his original shape fully and clearly leaving no doubt whatsoever regarding it.

It should be noted that in Arabic language 'AV' (اَو :or) is also used in the sense of 'BAL بَل :but). «Please see 'Lisaanul Arab, Vol:14, P.54).Therefore, in this verse we have translated' AV' as 'BAL' (rather).

Jibrail had descended with Revelation for the first time in the Cave of Hira. Thereafter he came to the Holy Prophet on many occasions with

Revelation. But the event which is being described here is that of seeing the Archangel in his original form (shape) with his. mighty flight power. So it is recorded in the Hadith that the Holy Messenger had seen that Jibrail had six hundred wings. (Muslim, Kitaab-ul- Imaan)

12. Means the revelation which was to be sent upon the Holy Prophet by Jibrail by coming so close to him. As is clear from the context, Abduhu' (Slave of Allah) means Muhammad (peace be upon him) the slave of Allah. Here these words are best suited only to this meaning.



These are mere names which you and your forefathers have named. Allah did not send down any authority for it, They are only following their conjectures and desires of their souls even though the Guidance from their Lord has come to them.*(Al-Quran)*

مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ﴿١١﴾

11. His heart did not falsify what he saw.[13]

اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ﴿١٢﴾

12. Do you then raise a dispute with him about which he observes. [14]

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ﴿١٣﴾

13. And he has seen him descending at another time also.[15]

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ﴿١٤﴾

14. Near the Sidrat-ul-Muntaha (the farthest lote-tree).[16]

عِنْدَهَا جَنَّةُ الْمَاْوٰى ﴿١٥﴾

15. Near which is the Garden of Abode. [17]

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ﴿١٦﴾

16. When that which covered did cover the lote-tree.[18]

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿١٧﴾

17. The sight neither turned aside nor crossed, limit. [19]

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٨﴾

18. Assuredly he saw great signs of his Lord.[20]

اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ﴿١٩﴾

19. Have you then considered Laat and Uzza ?

وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿٢٠﴾

20. And another Manat, tile third?[21]

اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ﴿٢١﴾

21. Are for you sons and for Him daughters?

تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿٢٢﴾

22. This, indeed, is a very unfair division![22]

اِنْ هِيَ اِلَّاۤ اَسْمَآءٌ سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَاٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ﴿٢٣﴾

23. These are mere names which you and your forefathers have named. Allah did not send down any authority for it,[23] They are only following their conjectures and desires of their souls[24] even though the Guidance from their Lord has come to them.[25]

13. The heart of the Holy Prophet testified to what his eyes had observed. He became fully convinced that this angel was Jibrail whom he was seeing with open eyes. There was not even the slightest room for illusion.

14. An ordinary man neither sees an angel nor has he any experience of Divine revelation. But Allah Almighty makes His messenger see the angel and also sends down His revelation on him. The whole personality of the Messenger as well as the very Divine Words of the revelation show the truthfulness of Allah's Messenger.

l5.The Holy Messenger now, saw for a second time, the Archangel Gabriel in his original shape. This testified the former observation. The other event had occurred at the time of Meraj (ascension to heavens).

16. Sidrah means a lote tree and Muntaha means at the end. Thus it means that lote-tree which is at the farthest end of this universe. It is in Hadith that the Holy Prophet had seen this tree on the seventh sky during Meraj journey.

The lote-tree is both dense and shady and its leaves are sweet-smelling (fragrant). This give us a slight idea of this tree standing on the farthest border of this universe. Otherwise the things belonging to the upper universe are analogous for us. Neither our mind can fully comprehend their actuality nor is it proper for us to go after it.

17. 'Jannat-ul- Mawaa'(Residential Garden) means that Paradise which will be a residence, that is, the abode of the People of the Faith. Hence it is in Surah Sajdah that:

اَمَّـا الَّـذِيْنَ اٰمَنُوْ وَ عَمِلُوالصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَاوٰى نُزُلاً بِمَا كَانُوْ يَعْمَلُوْنَ۔(السجدہ:۱۹)

" As for those who believed and performed good acts ——for them are 'Garden-House', a reward for what they have done." [As-Sajdah : 19]

This ayat of the Holy Quran explains that Jannat is situated in the heaven near the 'Sidrat-ul- Muntaha'. That 'Jannat-ul- Mawaa' is near 'Sidrat-ul- Muntaha' gives some idea that the limits of Jannah (Paradise) start from where the boundaries of this universe end. The Holy Prophet had reached up to this point during Meraj.

18. These were the Divine mysteries which had become manifest as is hinted later on in ayat 18. And the mention "that which covered did cover" indicates the magnificent existence by themselves of the Divine mysteries.

19. That is: The eyes of the Holy Prophet were stuck exactly only to those things which Allah Almighty made him see and he observed those things with the correctness of sight. Neither he had any illusion nor his eyesight wandered. He saw very attentively.

This clarifies that whatever the Holy Prophet observed during his Meraj was actually witnessed by his eyes. It was not a dream. It was a bodily ascension too, not merely a spiritual journey.

20. The Holy Prophet, in the upper universe, saw several wonders of the nature which includes his observation of Archangel Gabriel at the point of his highest flight at Sidrat-ul- Muntaha in the mighty angel's original figure. The details of this Meraj event have been given in Hadith. In the Surah Bani, Israil the purpose of this event of Meraj (which took the Holy Prophet from Masjid-e-Haram to Masjid-e- Aqsaa within one night), is mentioned thus:

لِنُرِيَهٗ مِنْ آيَاتِنَا ۔ (بنی اسرائیل:۱)

(So that WE might show him some of OUR Signs) (Bani Israil:1)

And here it is mentioned:

لَقَدْ رَاٰى مِنْ آيَاتِ رَبِّهِ الْكُبْرٰى

(He saw Great Signs of his LORD.)

These signs were shown to the Holy Prophet so that, as he was the last Messenger of Allah. His argument may become so complete and final for people that there is not the slightest scope for doubt in whatever His Messenger says on the basis of Allah's Revelation. They are based on sure and certain knowledge. The Messenger has witness the Upper Universe with his own eyes. Thus Almighty Allah is lifting the curtain from the secrets of the universe whereby the aspect of Tawheed (Monotheism) comes up in a brighter form and so also the evidences of the Hereafter. This man (Messenger)'s personality is such that he reached up to the seventh sky (Sidrat-ul-

Muntaha). Therefore, you cannot compare his knowledge with your own knowledge. Hence to accept his guidance which he provides on the basis of his extraordinary knowledge is just like attaining your own destination.

There is no mention of the Holy Prophet's seeing his Lord. But the observation of His Signs (ayah) is mentioned. Therefore, those who say that the Prophet (peace be upon him) saw Allah Almighty during Meraj are not correct. Had it been so, it would have been certainly mentioned in these ayah. How can this description be void of such an important thing? Ayesha (Radiyallahu Anhaa) has emphatically refuted this. According to Muslim.

> "Ayesha (Radiyallahu Anhaa) told Masrooq that there are three such things that whosoever believes in them ascribes a great falsehood to Allah. Masrooq says he asked what were those things? She said (one of them is that) whoever thinks that Muhammad (Sallal Lahu Alaihi Wa Sallam) saw his LORD has ascribed a very big falsehood (a lie) to Allah." (Muslim, Kitab-ul- Imaan)

21. These are the names of idols the polytheists used to worship. The Quran, while inviting people to ponder over these symbols of polytheism, named them so that their being worthless may become clear and their worshippers may become wise.

These three were big deities of Quraish and other tribes. They considered them female, that is, they were their Devis. It is in Surah Nisa that:

اِنۡ يَّدۡعُوۡنَ مِنۡ دُوۡنِهٖۤ اِلَّاۤ اِنَاثًا ۔ (نساء:۱۱۷)

"They invoke in His stead the female gods." (Nisa :117)

And, as it is clear from the following ayahs 21 and 26, they were the idols of angels whom the polytheists believed as God's daughters. It is difficult to say anything authentically about these names. Yet it can be understood from their literal meaning that:

The اللات word has been framed by dropping some letters from الاله and by adding the letter 'Te' (t) which indicates female. It is not correct to think about this word to be the female form of 'Allah' because this is a proper name which has no similitude and no word has ever been derived from it.

هَلۡ تَعۡلَمُ لَهٗ سَمِيًّا (سورہ مریم:۶۵)

> "Do you know anyone who is worthy of a name like His (is like Him)'?" (Maryam :65)

And in the belief of Arab Polytheists too the name ALLAH was specific for the being who is the creator of cosmos and Who is worshipped by the creation. They did not believe in any Devi in the Sense of His wife. Of course they used to term angels as His daughters.

"اَلۡعُزّٰی" Is the female of "الۡاَعَزُّ" meaning having great honour and power. In their belief it was the goddess of help and victory. They had made her idol. In the war of Uhud, singing her praise. Abu Sufiyan had, cried:

لَنَا الۡعُزّٰی وَلَا عُزّٰی لَكُمۡ

(For us is the Uzza devi whereas you have no Uzza). And in reply, the holy prophet had retorted:

اَللّٰهُ مَوۡلَانَاوَلَا مَوۡلٰی لَكُمۡ

(Our Lord is ALLAH and you have no Lord). (Tafseer Ibne Katheer Jild 4. P.253).

'Al Manaat': This was an idol at Qadeed between Makka and Madina. The polytheists used to adorn Ihram from this place. (Bukhari, Kitabut Tafseer)

This was a third very big idol. By calling it 'Ath-thalathah' (the third one) the holy Quran has hinted toward the vicious belief of trinity, according to which the Nasaaras had made up three gods in the names of the Father, the Mother and the Holy Spirit. Likewise the Arab Idolaters had made up three Devis (female gods) by the names of 'laat, Uzza and Manaat.

The Indian polytheists too do not lag behind in this affair. Rather they are drowned deeper in this corruption of vicious beliefs. Accordingly they have the idea of three special Devtaas namely Brahma, Vishnu and Shiv which has taken the shape of Trimoorti i.e., three idols.

The holy prophet had, after the conquest of Makkah, sent his companions to destroy the said three idols of Laat, Manaat and Uzza so thoroughly that there did not remain any trace of them. If they had in them the existence of three goddesses why did not they defend themselves?

22. Firstly, to term someone a partner of Allah is an unreal thing. Secondly, its absurdity is also evident when you associate something, which you yourself do not like, to God, You like to have sons for you. When anyone from you gets a daughter you think it something to be ashamed of. But you believe that angels are God's daughters. You have made idols of them by the female names of Laat, Manaat and Uzza. Every sane person can feel the absurdity of this thing.

23. These are mere names and only names. There is none behind this denomination. These idols are no real Devis (goddesses). They do not possess any attribute of godhood. Where is the sense in worshipping them?

The idolaters (polytheists) of India also have manufactured many idols of Devs (gods) and Devis (goddesses) and they believe that they (manmade gods) become please through their worship and fulfill their (the idol worshippers') needs. But the real truth is that it is merely the imaginary names that are being worshipped. There is neither any existence of any god or goddess in these idols nor have they any Divine attribute.

24. Those who deify idols do not have any supporting reason or authority for it. How did they come to know that the idols carved out by their own hands possess Divine attributes? How did they know that there is any existence of any dev or devta? The creator of mankind as well as the entire universe in ONLY ONE GOD. He did not send any authority! in favour of them. Nothing of such a kind can be pointed out in any Book or Scripture of Allah or in the teachings of any Divine messenger. Therefore, there is no scientific ground for idol-worship. But these are merely imaginary and superstitious things and they are blindly following their desires.

In fact a belief must be based on some scientific ground. But the philosophy advanced by the polytheists is mere imaginary and superstitious guesswork. Since they have based their religion on it their desires have turned them into their devotees.

25. When clear cut guidance has come to them from their Lord in the form of the holy Quran, why do they love to remain stuck to idolatry?

24. Shall man get whatever he desires?

أَمْ لِلْإِنسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾

25. Allah's is the world and the Hereafter.[26]

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾

26. How many so ever are angels in the heavens whose intercession can avail nothing but only after Allah has given leave to whom HE wishes and in whose favour HE pleases?[27]

وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

27. Those who do not believe in the Here-after name the angels with the names of females?[28]

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٢٧﴾

28. Though they have no knowledge of it.[29] They are only following conjectures and conjecture avails nothing in the palace of truth.[30]

وَمَا لَهُم بِهِ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

29. So withdraw your attention from those who have turned away from our remembrance [31] and whose only aim is the life of this world.

فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

30. This is the limit of their knowledge.[32] Your Lord knows very well who has gone astray from His path and only HE knows better who is on the right path.

ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾

31. And whatever is in the Heavens and in the earth belongs to Allah (and HE has created it so that) HE may give requite to the evil-does for their deeds and may give good reward to those who did good deeds.[33]

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَىٰ ﴿٣١﴾

32. Who refrain from great sins[34] and open indecencies[35] save some misdeeds which they may commit [36] verily your Lord is of vast forgiveness of minor misdeeds.[37] HE is well aware of you when HE created you from the earth[38] and when you were embroyos (child) in your mothers' wombs[39] so do not claim to be pure. HE knows best who is God fearing.[40]

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾

26. If man wants to live merely in the world of desired dreams he should realise that nothing is in the control of anybody., except ONLY ONE GOD Who holds total power both in this and the other world. Hence expectations can be connected only with HIM. It is also necessary that such hopes be entertained only after accepting and following HIS Guidance.

27. That is: There are innumerable angels in the heavens. But their recommendation in any one's favour cannot avail anything unless Almighty Allah grants leave to anyone of them to make recommendation in favour of someone of HIS choice.

The idolater polytheists had a belief that the angels are recommendatories in the Court of Allah and were thinking that if they worship them they will make recommendation to God in their favour so that HE may not punish them by hurling them in the hellfire. Therefore, in case the Hereafter's requital occurs, these angels whom they worship will definitely deliver them from the Divine torment. This corrupt doctrine of theirs is hereby being refuted and it has been clarified that no angel has the power to stand up before Allah to do what he (the angel) wants. On the Day of Resurrection those angels will be able to open their mouth who will be given leave to speak and they too will recommend only in favour of those whom Allah likes. This will be an exceptional case which will never benefit the polytheists and the infidels because polytheism is an unpardonable sin.

For further clarification of intercession please see Surah Maryam, note: 111.

28. Like Laat, Uzza and Manaat. All of them bore female names. As can be seen from the context they were the idols (statues) of angels.

29. Meaning this belief of theirs that the angels are females and they are Devis (goddesses) is based not on reasoning or knowledge but on ignorance. After all how did they know that it is so?

30. The word 'Zann' has several meanings in the Arabic languages. Here it means superstition. The gods of polytheists are the products of imagination. The doctrine of ONLY ONE GOD presented by the Quran is an irrefutable Truth. The way they prefer superstitious imagination over the Real Truth is both senseless and of no avail.

Thus it is clear that the matter of belief is of prime importance and a fundamental one., which must be based on True Knowledge not on imagination, superstition or conjecture. The source of True Knowledge is the Divine Revelation (Quran). But different groups of Muslims have, even in the matter of beliefs, took support of weak and fabricated (mauzu) hadiths, They interpret Quran accordingly. Thus Shirk has penetrated into Muslims in the form of Qabr-parasti (grave worship) and Awliya-Parasti (saint worship). Had they depended on Quran in the matter of Aqidah (creed) which clarifies everything explicitly, and had they rejected all the weak hadiths which come into conflict with Quran, they would have not become polluted by shirk, because Quran presents basic beliefs in the most clear way and it itself terms them 'Baiyyinaat'.

31. That is: the Quran.

32. They do not know that there is Hereafter which will follow this world. They have imprisoned themselves so tightly in the cell of this world that they are unable even to imagine the Hereafter where the fruits of deeds will come up. Many people having a narrow eye-sight are unable to see the glimpse of the Hereafter which the holy Quran presents. That is why even today many great scientists of modem knowledge have nil information of the Hereafter.

33. He has created this universe which is the sole property of His and His alone just to make his attribute of justice and mercy manifest. Therefore, it is essential that a day should arrive when man may get the fruit of his deeds.

34. For the explanation of 'Kabaair' (great sins) please see Surah Nisa, Note: 79.

35. For the explanation of 'Fawaahish' (open indecencies) please see Surah An'aam, Note:277.

36. The word used is 'Lamam' which means to go near a sin. According to' Lisanul Arab':

وَاللَّمَمُ :۔ مقاربة الذنب

(لسان العرب ج ۱۲ ص ۵۴۹)

(Lamam means to be near a sin). (Lisanul Arab, Vol. 12. P. 549).

It means those little faults which may occur

due to unmindfulness or overwhelming sentiments. The meaning of the ayah is that those righteous people whom Allah will reward nicely are those who do not indulge in big sins and affairs of shamelessness. They protect themselves from such sins. It is possible that sometime, due to a little carelessness they may slip near a dirty pit but it can never be so that they may drown themselves in the pond of dirt.

37. Allah will not deal harshly with those people who protected themselves from great sins and open indecencies, and HE will not punish them for little mistakes. HE will cover them with His vast sheet of Divine Mercy .This is a very great tidings for the God-fearing people.

It should also be kept in mind here that it is not stated either in the Quran or in the Hadith that such and such sins are little (sageerah) save there may be some hint. And, indeed, strategy demanded that they should not be specifically mentioned. Otherwise people would have indulged in them considering them small sins. Hence it is no wisdom to go in discussion and make lists of little sins.

38. Means created from earth. Tauraat too mentions it:

> "Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life." (Genesis,2:7)

39.That is: When you were in the initial stage of life in the womb of your mothers, you had no senses and you were closed in a cell. Only Allah knew your condition at that time.

40. This is a warning that nobody should sing songs of his piety. Rather, considering himself a defaulter, he should have faith that only Allah is fully aware of his condition; that it was only HE Who knew of his position even when he was being created from earth and thereafter when he was in his mother's womb as embryo he was not aware of his state. Then, how can he claim to be faultless. It is only Allah Who knows the ins and outs and thoughts and deeds of everybody. Hence HE alone knows who is pious and to what extent.

❑ ❑ ❑ ❑ ❑ ❑

And that for man is only that for which he made effort. And that his effort will be scrutinized soon. Then he will be requited fully. And that finally your return is only to your Lord. And that it is HE Who causes to laugh and causes to weep. And it is HE Who gives death and life. And it is HE Who created the couple of male and female.*(Al-Quran)*

33. Did you see who turned away.[41]

أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾

34. And gave a little, then halted.[42]

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾

35. Has he knowledge of the unseen that he sees it.[43]

أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾

36. Has he not been acquainted with what is in the scriptures of Moosa. [44]

أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾

37. and of Ibrahim [45] who fulfilled his promise. [46]

وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾

38. (the content of the scriptures that) no bearer will bear the burden of others[47].

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

39. and that for man is only that for which he made effort. [48]

وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

40. and that his effort will be scrutinized soon. [49]

وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾

41. then he will be requited fully.

ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾

42. and that finally your return is only to your Lord. [50]

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾

43. and that it is HE Who causes to laugh and causes to weep. [51]

وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

44. and it is HE Who gives death and life. [52]

وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

45. and it is HE Who created the couple of male and female.

وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾

46. from a drop when it is dropped. [53]

مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

41. Means they rejected the Guidance given by Quran and the Prophet.

42. That is: He gave something to the needy and then stopped. This is the character of a man who does not spend according to his status to help the poor. Rather, he gives a little as 'charity or alms' just to drop a burden from his head. This stinginess of heart does not permit him to have that faith which demands sacrifice.

It becomes clear thus that stinginess is a psychological illness which makes man narrow minded which, in turn, becomes a hindrance in the path of accepting the truth.

43. That is: Such person thinks that if Resurrection occurs his formal religiousness will result in his salvation. They are being called upon to think with an open mind as to what is the basis of this claim of theirs. Have they peeped into the unseen to know on what things the final success depends? If not, then all these religious claims are hollow and that what Quran says is the truth, because, whatever the holy prophet presents is based on Divine Revelation which is the only source of the knowledge of the unseen.

44. Scriptures of Moosa means Taurat.

45. The scriptures of Ibrahim are the oldest ones described by the Quran. The Divine messengers who had come prior to them too were getting Revelation from Allah and they also had left their teachings with their followers. But whether they were given anything like scriptures or not is not mentioned by the Quran. It appears the scriptures of Ibrahim only were given prime importance. This also repudiates the claims of those religious groups who say that their 'sacred books' were the Divine books of pre-Ibrahim era.

Ibrahim's (peace be upon him) scriptures are now no more extant nor the Taurat is in its original form. But Quran preserved their basic teachings in it. Hereafter comes the description of such teaching in a very attractive form which while reading makes us feel that we are reading the scriptures of Ibrahim and Moosa (peace be upon them).

46. Means whatever promise Ibrahim had made with his Lord, he fulfilled them in the best and perfect manner, as is evident from his innumerable great sacrifices. They show his total loyalty to Allah.

47. On the Day of Resurrection everyone will have to carry the weight of his own deeds. No one will share such burden. People should not misunderstand that the leaders who are leading them, and are driving them in the wrong direction, only will be punished and that the followers will be spared. No, the followers themselves will be held responsible for their blind following of the misleaders. They themselves will be punished as they were given eyes to see, brains to think and they were also shown the right path. How, then, they became blind followers of others?

48. This ayah is a definite and decisive proof of the fact that man will get the reward of only that work which he had done. He cannot get the reward of someone else's good deeds. The reward will be given to the doer of good. He will be entitled to get the reward also for the long range effects of his noble deeds. So it is mentioned elsewhere:

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيبٌ مِّنْهَا

"Whoever recommends a good cause becomes a partner therein." (An-Nisa:85)

And a hadith says:

مَنْ دَعَا اِلٰى هُدًى كَانَ لَهٗ مِنَ الْاَجْرِ مِثْلَ اُجُوْرِمَنْ تَبِعَهٗ لَا يَنْقُصُ ذٰلِکَ مِنْ اُجُوْرِهِمْ شَيْئاً۔ (مسلم کتاب العلم)

(One who called people to good, will get a reward like those who followed him, without any decrease in their reward). (Muslim, Kitaab-ul- Ilm)

Another hadith makes it more clear:

اِذَا مَاتَ الْاِنْسَانُ اِنْقَطَعَ عَنْهُ عَمَلُهٗ اِلَّا مِنْ ثَلَاثَـةٍ مِّـنْ صَـدَقَـةٍ جَارِيَةٍ اَوْ عِلْمٍ يُنتَفَعُ بِهٖ وَوَلَدٍ صَالِحٍ يَّدْعُوْلَهٗ۔ (مسلم کتاب الوصیۃ)

"When a man dies, his deeds are ended except three things: one, a continuing charity, two, that knowledge which benefits others and, three, righteous progeny who pray for his salvation." (Muslim, Kitaab-ul- Vasiyyah)

All these three things are such which have a man's own influence. The charity is his own work. Literary or scientific service, if it benefits other, also is the fruit of his work and righteous off

springs who pray for him too were trained by him. Otherwise why should he get any reward?

Despite this explicit teaching of Quran regarding which the scriptures of Ibrahim and Moosa also have been referred too, the tradition of Eesaale Thawaab (conveyance or transfer of reward) which is entirely against this principled teaching, is in vogue among Muslims. It is being claimed that a man can donate the reward of his deeds to others. But this claim is baseless, because, such a thing is found neither in Quran nor in hadith. The Ahadith which are being quoted in support of this belief do not prove the transfer of reward (thawaab). What is proved thereby is that the heirs of the deceased are permitted to complete those works which contained the intention and effort of the deceased, for example, will, vow etc. This is not eesaal-e- thawaab' but it is a kind of deputation or delegation on behalf of a person who could not fulfill an obligation. Otherwise, if transfer of reward is made permissible then it will have to be made applicable to the living too.

It is indeed surprising that even the esteemed author of "Tafheem-ul- Quran" too has made contradictory statements regarding 'eesaale Thawaab. On the one hand the learned commentator explains this ayah thus:

> "This dictum also provides three principles. First, whatever everyone will gain, will gain it as a fruit of his effort. Second, nobody will get fruit of another fellow's deed, unless therein lies some share of his own effort. Third, no one can ever get anything without endeavoring for it."
>
> ('Tafheem-ul- Quran', Vol:5, p.2157)

On the other hand he says that 'eesaal-e-thawaab' is permissible by quoting some Ahadith in support of it. Just to avoid a lengthy discussion we analyze the traditions referred to by him briefly:

1) As narrated in Bukhari, Muslim etc., holy prophet sacrificed two sheep, one on behalf of himself and his family members and the other on behalf of the Ummah. But this does not provide any argument in support of 'eethaal-e- thawaab' because the act of sacrificing a sheep on behalf of entire Ummah was particularly his own act, that is, being the guardian of the Ummah he had offered this dedication which was on behalf of both the living and the dead. If this act is accepted as an evidence in support of eethaal-e- thawaab then it will also be regarded as admissible to sacrifice a sheep on behalf of innumerable past, present and future Muslims. No one believe so.

2) It is mentioned in Bukhari, Muslim etc. that a fellow told to the holy prophet that his mother expired suddenly; that, A man said to the Prophet, 'My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf ? "He said, yes ! give in charity on her behalf.

The words of this hadith clearly indicate that had this man's mother a chance to talk she would have willed to make the said charity. Now since she could not get the opportunity, her intention was deemed her will and the desired offering was allowed. Whatever permission can be deduced from this event is that if some one had died suddenly and if it is understood that had the deceased an opportunity he or she would have willed making some charity from his or her property, the heirs can make such charity from the wealth of the deceased. This is because it contains both the intention and the wealth left behind by the deceased. But there is no proof of 'eethaal-e- thawaab' in it.

3) There is a narration by Abdullah bin Amr bin Aas in Musnad Ahmad that his grandfather Aas bin Vaail had, during the days (pre Islam) of ignorance made a supplication to sacrifice a hundred camels. His uncle Hisham bin Aas sacrificed his share of fifty camels. Amr bin Aas asked the holy prophet as to what should he do about it. The prophet replied: If your father had accepted monotheism as his religious belief, you may observe fast or make charity on his behalf. It will benefit him.

This hadith too, provided it is correct, relates to vow (nazr). The yield of it is also that, if the deceased father was a monotheist, his son can fulfill the oblation intended by the father after his death. Here, firstly, there is the intention of the one the who makes oblation. Secondly, the oblation is being fulfilled by his heir as the concerned fellow could not do so due to his death. What has it to do with 'eethaal-e- thawaab: Moreover, this hadith is 'daeef' (week) on the basis

of asnaad. In Musnad Ahmad, (2:182) this narration is from Amr bin Shoaib, about whose being a 'thiqah' there is a difference of opinion among 'muhadditheen'. Hafiz Ibne Hajar has quoted differing statements about him. Ibne Mueen says, he by himself is 'thiqah', but when he narrates his grandfather's saying through the channel of his father it does not remain worth 'hujjat'. Nor is it 'muttasil'. Rather it is 'daeef', (week) which comes in the category of 'mursal'. (Tahzeebut Tahzeeb, Vol. 8 P.54). Therefore it is not correct to argue on the basis of this hadith.

4. There is a 'rivaayat' from Hasan Basri in Musnad Ahmed, Aboo Dawood, Nasaai and Ibne Maajah that Saad bin Ubaidah asked the holy prophet: 'My mother has expired. Should I offer charity (Sadaqah) on her behalf?" He replied: 'Yes'.

This is Hasan Basri's 'rivaayat' and Hasan Basri was born after the death of Saad bin Ubaidah. Therefore one 'ravee' (Narrator) is left out in between. Hence this hadith is 'mursal' which cannot be 'hujjat'. Of course, in Saheeh Bukhari, there is a rivaayat from Ayesha (may God be pleased with her) that a man came to the holy prophet and said: O Messenger of Allah! My mother has expired all of a sudden and I am sure she would have definitely made 'sadaqah' had she remained alive. Now if I make sadaqah on her behalf will she get 'ajr"?" "He said: Yes. (Bukhari. Kitaabul Janaaiz).

On this hadith. Imam Bukhari has preferred the title (chapter of

مَوْتُ الْفَجْأَةِ بَغْتَة

(Sudden Death) not of "Eethaale Thawaab". Similarly, in 'Kitaab al Vasaayaah he has recorded it under the title

مَا يُسْتَحَبُّ لِمَنْ يُتَوَفَّى فَجْأَةً اَنْ يَّتَصَدَّقُوا عَنهُ وَ قَضَاءِ النُّذُوْرِ عَنِ الْمَيِّتِ

(It is Mustahab to fulfill the nazr and to offer sadaqah on behalf of the one who died suddenly). Under this 'Baab' Imam Bukhari has quoted two hadith. The one is the same which has been mentioned above and the other from Ibne Abbas which says that "Saad bin ubaidah asked a fatwa from the holy prophet saying that "My mother has expired, and she owes a nazr." He replied: You may fulfill the nazr on her behalf." It should be thought why Imam Bukhari built the Baab of' fulfilling nazr on Behalf of the dead 'and not of' Eethaale Thawaab'. In short these hadiths cannot be presented in support of eethaale thawaab.

5. In Daarqutni, it is related from Ali (May Allah Be Pleased With Him) wherein he states that the holy prophet had Said: Whosoever passes by a grave yard, and, reciting 'Qul Huwallahu Ahad' eleven times, offers its Ajr to the dead fellows, the ajr equal to the number of the burried persons will be granted.

I could not find this hadith anywhere in Daarqutni. And Allamah Naasiruddin Albaani also has, in 'Silsilatul Ahaadithuz Zaeefah' quoted this statement of Haafiz Sakhaawi: This is not extant in the sunan of Daarqutni.

Allamah Albaani says: Dailami and Aboo Yaalaa have narrated it. But this hadith is Mauzoo (fabricated). One of it's raavees is abdullah bin Ahmed bin Aamir, about whom it has come in Meezan-ul- Etedaal' that: he was fabricating a hadith. Suyooti too has termed it 'mauzoo'. Haafiz Sakhaawi has written: Both its raawee and his father are liars, and that, had there been any basis for this hadith then it would have been a hujjat in this disputed problem and the differcncc of opinion would have been removed.

(Silsilatul Ahadeethuz Dhaeefah Lil Albaani, Vol. 3 P. 452).

May Allah forgive Maulana Maududi for quoting a mawzoo hadith in his commentary for confirming 'eethaale thawaab' and for not taking trouble to make research regarding its 'Sihat'. While explaining Surah Baqarah he had written regarding eethaale thawaab:

> "In any case, it is not possible that a man may get reward or punishment for a good or evil which did not have a share of his intention and effort. Mukaafaat-e- Amal (reparation of deeds) is not a negotiable thing."
>
> (Tafheemul Quran, Vol. 1. P.224).

But while explaining the Surah Najm he has, very generously, termed eethaale thawaab as 'Jaaiz'.

One of the ways is 'Quraan Khaani' which is in general vogue today. Muslims are not so much

interested in understanding Quran and obtaining guidance benefits from it, as they take interest in arranging majalis of Quran khaani for granting thawaab to the dead. Would that, they leave this formal religiosity and follow Islam sincerely!

For further discussion about eethaale thawaab please see Surah Haa Meem Sajdah,Note:71.

49. It has become feasible for man to preserve his own or anyone else's movements in video cassettes and thereafter to see them. Allah Almighty must have made a more perfect arrangement for filming everybody's movements and man's deeds will definitely be examined on the Day of Resurrection.

50. That is: Man's final destination is to reach in the presence of Allah. Hence he must worry only about it. This refutes the polytheistic belief that man, after his death, perishes in God's being. Allah's being is so pure that nothing can ever enter it.

51. Compared to animals, man has been given a distinction by Almighty Allah and hence he laughs as well as weeps. He is an intelligent creation. Therefore when he is happy he starts laughing and when he is sorrow his eyes become wet. This discernment is God-given, not granted by anyone else. But the belief of those who have faith in Devi-Devtas is indeed strange. One can imagine the extent of the corruption of their thinking from the following extract:

> "There is a Deva for every organ for every function, for every limb and for every disease. In fact, as we have said, the whole of the body will be found to have been exhaustively partitioned among the Devas."
>
> (Outlines of Vedanta by R. Krishna swamy, Chetna Publication, Bombay P.152),

سُبْحَانَهٗ وَ تَعَالٰی عَمَّا یُشْرِکُوْنَ۔

(Allah is pure of all that the polytheists attribute to HIM).

52. Life and death is in His control. Man is so helpless that:

APNI KHUSHI NA AAYE, NA APNI KHUSHI CHALE

(We neither came of our own will nor will we go with our own will).

Then what is he proud of !

53. That is: Man performs the act of only putting a drop in the womb and it is ONLY GOD Who creates a high class creation like man from a lowly drop.

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Then in which of your Lord's signs will you doubt? This is a warner like the warner who came earlier. ***(Al-Quran)***

47. and that it is upon Him to enliven again. [54]

وَاَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰى ﴿٤٧﴾

48. and that it is HE Who made rich and gave wealth. [55]

وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى ﴿٤٨﴾

49. and that it is HE Who is the Lord of Shi'ra (star). [56]

وَاَنَّهٗ هُوَ رَبُّ الشِّعْرٰى ﴿٤٩﴾

50. and it was HE Who destroyed the ancient Aad. [57]

وَاَنَّهٗۤ اَهْلَكَ عَادَا الْاُوْلٰى ﴿٥٠﴾

51. and Thamud, sparing no one.[58]

وَثَمُوْدَا فَمَاۤ اَبْقٰى ﴿٥١﴾

52. and before them the nation of Nooh, who were extremely wrong-doers and rebellious. [59]

وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰى ﴿٥٢﴾

53. and also knocked down the communities which were turned upside down. [60]

وَالْمُؤْتَفِكَةَ اَهْوٰى ﴿٥٣﴾

54. so that there covered them that which did cover. [61]

فَغَشّٰىهَا مَا غَشّٰى ﴿٥٤﴾

55. Then in which of your Lord's signs will you doubt?[62]

فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ﴿٥٥﴾

56. This is a warner like the warner who came earlier.[63]

هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿٥٦﴾

57. The approaching Hour has come near. [64]

اَزِفَتِ الْاٰزِفَةُ ﴿٥٧﴾

58. None except Allah can disclose it. [65]

لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿٥٨﴾

54. Allah has taken the task of creating man for the second time and HE will definitely fulfill his promise.

55. It is HE alone WHO removes poverty and so also it is HE and HE alone Who bestows wealth and children.

56. 'Shi'raa' is the name of a bright star. In English they call it Sirius. Star-worshipping communities, owing to their miss beliefs, had been worshipping it, among whom there were some Arab tribes too, who were polytheists. Therefore, Quran made its specific mention and said that this star is no God so as to be deified. But its lord too is Allah Who is the real Deity of all. This thing was mentioned in the scriptures of Ibrahim and Moosa also (Peace Be upon them).

57. Means the people of Hood who were destroyed by Divine punishment.

(For explanation please see Surah Ahqaaf, Note:40-41).

58. Details of the destruction of the people of Thamood have also been described in Surah Hood and several other Surahs.

59. The narration of the destruction of the people of Nooh is also there in surah Hood and several other Surahs.

60. This refers to the habitations of the people of Loot who were turned upside down by earthquake. The inner explosion which gushed forcefully out of the earth had raised the entire habitab high in the sky and then dropped it down. Now there remains only an ocean called the Dead Sea.

61. Means a rain of baked stones. See Surah Hood, Note:119.

62. The word' Aalaa' is usually translated as blessing. But in view of the above description of the destruction of communities this translation is not appropriate here. Considering the use of it in Arabic poetry and looking to the context we have translated this word as 'signs'. Further explanation of this word will, Inshaa Allah, be given in the commentary of Surah Rahmaan. With this ayah ends the description of the scriptures of Ibrahim and Moosa.

63. This messenger too, like the foregoing messengers, is an admonisher and is one of those warner.

64. Means the hour of Resurrection. No one should think that it is far away. No, it has come very near. And it is coming nearer and nearer with the passing of every moment. The present situation of the world is such that we can hear the devastating alarms of the doomsday all the time from every direction.

65. That is: the Hereafter will occur only when Allah will want it to occur. No one else has enough power to bring it at his will.

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59. Do you marvel at this statement. [66]

أَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ﴿٥٩﴾

60. and laugh and not weep. [67]

وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ﴿٦٠﴾

61. and are careless. [68]

وَاَنْتُمْ سٰمِدُوْنَ ﴿٦١﴾

62. Then (listen !) prostrate before Allah and worship him. [69]

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ﴿٦٢﴾ السجدة

66. You are astonished at the occurrence of Resurrection. Really you should wonder about the deniers of Resurrection because its occurrence is both logical and a demand of justice and fairplay.

67. You are laughing and making fun on hearing about the Resurrection. In fact you should worry and weep over it as you do not know what will be your fate on that terrible day.

Quran creates softness in hearts. Particularly if man pays attention to what it says about the fearful events of the Day of Resurrection he will certainly become restless and his eyes will surely become tearful due to worry about his salvation.

68. Is there any limit to your carelessness? How is it that you are not moved even after hearing these hair-raising details.

69. Be wise and bow before Allah wholeheartedly. Prostrate before Him and worship Him and Him alone. The Bible also says so:

" And Jesus answered him, 'It is written,"
You shall worship the Lord your God,
and him only shall you serve." (Luke, 4:8)

This is aayate sajdah (verse calling prostration). So one should prostrate at its recitation. Bukhari relates:

"The holy prophet prostrated while reciting this ayah of Surah Najm and together with him also prostrated the Muslims, the polytheists, the jinns and the humans."

(Bukhari, Kitabut Tafseer)

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SURAH
AL - QAMAR

54. AL - QAMAR

NAME: Splitting of the moon (qamar) has been mentioned in the very first ayah which gives this Surah its name.

TIME OF REVELATION: It is makkan. Ayesha (R.) says "When the ayah

بل الساعة موعد هم والساعةادهى وامر

(But the real promise with them is that of the Resurrection. And the hour of Resurrection will be very hard and bitter)(Ayah : 46) was revealed when I was a child and used to play. (Bukhari, Kitaabut Tafseer). It appears from this that this Surah was revealed around 10th nabavi year.

CENTRAL THEME : To warn of Allah's wrath and to frighten the deniers of the holy prophet.

ORDER OF THE VERSES: In ayah 1 to 5 the disbelievers have been shaken asking them as to how they are adamant on their denial when the sign of the Day of Resurrection has become manifest and they have also learned about those historical events which are full of lessons!

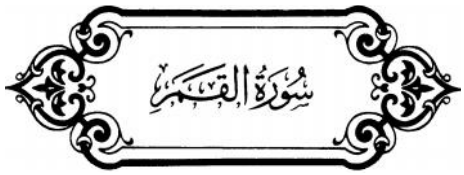
It is stated in ayah 6 to 8 that these adamant disbelievers will come to their senses only when Qiyamah will have already arrived.

Ayah 9 to 42 briefly describe the end of those people who had falsified the prophets; that how they got punishment even in this world.

The Quraish have been addressed in ayah 43 to 53 and they have been warned of the bitterness of the Resurrection.

Ayah 54 and 55 are the concluding verses of the Surah wherein the righteous have been given the good tidings of Paradise.

54. SURAH AL-QAMAR



Ayah: 55

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ①

1. The Hour of Resurrection has come near and the moon is cleft asunder.[1]

وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ②

2. And when these people see a Sign they turn back and say it is a magic continuous.[2]

وَكَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ③

3. They falsified and followed their desires. And every matter has its appointed time.[3]

وَلَقَدْ جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ④

4. The news of those historical events has reached them which contains material sufficient to shake them [4]

حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ⑤

5. Effective wisdom but warnings do avail not. [5]

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ اِلٰى شَيْءٍ نُّكُرٍ ⑥

6. So turn away from them.[6] The Day when the summoner will summon them to a very unpalatable thing. [7]

خُشَّعًا اَبْصَارُهُمْ يَخْرُجُوْنَ
مِنَ الْاَجْدَاثِ كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ ⑦

7. Their eyes will be downcast with disgrace [8] and they will come out or their graves in such a way as if they are scattered locusts.[9]

مُّهْطِعِيْنَ اِلَى الدَّاعِ ؕ يَقُوْلُ الْكٰفِرُوْنَ هٰذَا يَوْمٌ عَسِرٌ ⑧

8. Running frightened toward the summoner [10] The disbelievers will say: this is a very hard day.[11]

1. The event of the splitting of the moon which occurred probably in the 8th Nabavi year near Makkah at Mina is proved by both the Quran and the true traditions. All the commentators too agree with it unanimously. This verse of the Quran is explicit in the matter that the moon spitted which is a sign of the fact that the Resurrection has come near and that this sign is an indication of the Qiyamah. But after observing this clear sign the disbelievers denied to accept the 'Truth and said that this is a magic shown by this man (the Messenger); that he has mesmerized our eyes and that this magic is an old thing.

And so far as the authentic Ahadith are concerned there are many narrations in Bukhari, Muslim, Tirmizi and other books of traditions specifically describing this event. Bukhari says:

عَنِ ابْنِ مَسْعُوْدٍ قَالَ: اِنْشَقَّ الْقَمَرُ عَلٰی عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فِرْقَتَيْنِ فِرْقَةٌ فَوْقَ الْجَبَلِ وَفِرْقَةٌ دُوْنَهٗ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِشْهَدُوْا۔ (صحیح البخاری کتاب التفسیر)

"Abdullah bin Masood says the moon spitted into two parts in the time of the holy Prophet. One part remained above the mountain and the other behind it. The Holy Messenger said: Be witness." (Saheehul Bukhari, Kitabut Tafseer)

Abdullah bin Masood is an eye witness to this event. Similarly this happening has been described also by Ali, Huzaifa and Jubair bin Mut'am who too had seen the phenomena with their own eyes. It is also testified by other companions of the messenger. Though they were not eye witnesses themselves, there is no reason to disbelieve their statements.

It should be understood that when Almighty Allah sends His Messenger some such signs do appear which amount to the proof of their truth-telling. At the time when the last law-giver Prophet Muhammad (Peace be upon him) was sent by Allah special precautionary and defence arrangements were made in the heaven like the increase in the number of glowing meteors etc. as mentioned by the jinns in Surah Jinn.

Therefore, there is no wonder that this event of moon-splitting occurred in the time of the holy prophet. Deniers were regarding the Resurrection an impossible thing. The Almighty Allah showed to them a flash of Qiyamah by splitting the moon for a while. Thus it became clear that when the moon can split then other space objects too can be scattered. Hence there is no ground for denying Resurrection. Its occurrence has become nearer with the splitting of the moon. It seems the beginning of the dreadful happening of the Qiyamah too will start with the eclipsing of the moon. As mentioned in Surah Qiyamah:

يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيَامَةِ فَاِذَا بَرِقَ الْبَصَرُ وَ خَسَفَ الْقَمَرُ۔ (القیامۃ:۶ تا ۸)

"The man asks: when will be the Day of Resurrection? When eye-sight will be confounded and the moon will be eclipsed." (Al Qiyamah: 6-8)

Regarding the surface of the moon, the scientists say there are many volcanic craters thereon. This is also seen in the pictures of the surface of the moon. Therefore, no wonder if some volcanic blast might have split the moon into two pieces which might have been rejoined soon due to the nature's law of gravity.

It should also be noted here that Allah Almighty had shown this event of moon-splitting as a miracle. Whatever happens as a miracle is always of an extraordinary kind. It is not governed by common physical rules. For example: the throne of Queen Bilqees had reached the court of Sulaiman within the twinkling of eye (Surah Naml, Ayah : 40) while nobody had seen it flying in the space. The staff of Moosa used to become a snake. Yet his snake did not bite anyone. Rather it swallowed the magic of the Firaun's court magicians, There is a species of the snake. But the event of a staff turning into snake and again taking the shape of a staff, is obviously an exception to the physical laws. Likewise the splitting of the moon too had occurred in an extra-ordinary manner. Hence no one in the world heard its blast nor all the inhabitants of the earth knew of it then and there.

There was no change in the movement of the moon too nor did it have any effect on the environment of the earth. This sign was meant to be shown to those persons as a miracle among whom the Messenger was sent. He was informing them of the impending Qiyamah. So both the Muslims and the disbelievers could see that a piece of the moon remained above the mountain and the other went behind it. It increased the Faith of Believers. But the, disbelievers termed it 'magic'.

It should also be kept in mind that the miracle of moon-splitting was not shown in response to the disbelievers' demand. On several occasions the Quran has rejected their demands and said that the miracle of Quran is enough for those who want to at all believe. This miracle was not like a staff turning into snake which would have been occurred through the Prophet's hands. Its kind was different from the miracles shown by other Messengers. It had occurred in the outer space and it was intended to show that the Day of Resurrection had come near. It was aimed to testify the truth fullness of the Holy Prophet. There is no contradiction between the manifestation of this Sign and those verses of the Quran wherein the disbelievers' demand for miracles has been rejected.

2. That is: They did not take any lesson even after observing such a grand sign of moon-splitting. They said it was magic.

3. The consequence of their rejection will appear at its time. Allah Almighty has appointed a time for every deal which HE enters with His slaves. So no one should think, due to some delay, that this universe is lawless and that good or bad results would never appear.

4. That is: The news of the adverse end of those nations who had rebelled against Allah. This points to those who had falsified God's Messengers.

5. The Holy Quran narrates the events of the destroyed nations in such an effective way that it opens the hearts and minds of people who ponder. It teaches every kind of wisdom in the most penetrating way. But the adamancy adopted by them is also such that these warning too do not shake them. Such deniers will come to senses only after testing the Divine punishment.

6. Leave them if they do not at all want to listen.

7. They will understand only when they will hear the summon of the summmoner angel who will order them to line up for gathering in the field of congregation on the day of Resurrection. There they will have to account for their deeds which will be a very unpalatable thing.

8. Because of their denial, rejection and evil deeds.

9. Just as the locust swarms scatter vastly in the space, these people too will come out of their graves that is: from wherever they had perished physically ——spread out in every direction. It will be like a roaring sea of human beings which will be seen all around.

10. Summoner means the angel who will call them to the mauqif (the spot to stand). They will be running toward him dumb-founded. Today they are not prepared to hear the call of the one who is inviting them to Truth. But, on the Day of Judgment, they will be compelled to rush toward the caller who will order them to present themselves for giving the account of their behaviour in their worldly life.

11. On the Day of Resurrection, were denying it and who made no preparation to face it will feel that this is a very hard day indeed. But what is the use of this awareness now?! It is too late.

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And WE have made the Quran easy for admonition. So is there then anyone who will take admonition.*(Al-Quran)*

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَّازْدُجِرَ ﴿٩﴾

9. **Before this the People of Nooh had falsified [12] They falsified our slave [13] and said: he is a mad man and he was chided away.[14]**

فَدَعَا رَبَّهٗۤ اَنِّیْ مَغْلُوْبٌ فَانْتَصِرْ ﴿١٠﴾

10. **So he invoked his Lord: I am overcome. Now you take revenge from them. [15]**

فَفَتَحْنَاۤ اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾

11. **Then WE opened the doors of the heaven for a heavy downpour of rain. [16]**

وَّفَجَّرْنَا الْاَرْضَ عُیُوْنًا فَالْتَقَی الْمَآءُ عَلٰۤی اَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

12. **And caused springs to gush on earth[17] so the waters met for the predestined purpose.[18]**

وَحَمَلْنٰهُ عَلٰی ذَاتِ اَلْوَاحٍ وَّدُسُرٍ ﴿١٣﴾

13. **And WE bore him in a vessel having planks and nails [19]**

تَجْرِیْ بِاَعْیُنِنَا جَزَآءً لِّمَنْ كَانَ كُفِرَ ﴿١٤﴾

14. **It sailed under OUR watch. This was the reward for the one who was disregarded [20]**

وَلَقَدْ تَّرَكْنٰهَاۤ اٰیَةً فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٥﴾

15. **WE left it (the ship) as a sing.[21] Then is there anyone who will take admonition.**

فَكَیْفَ كَانَ عَذَابِیْ وَنُذُرِ ﴿١٦﴾

16. **So how was my punishment and how were my warnings!**

وَلَقَدْ یَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٧﴾

17. **And WE have made the Quran easy for admonition. So is there then anyone who will take admonition ? [22]**

كَذَّبَتْ عَادٌ فَكَیْفَ كَانَ عَذَابِیْ وَنُذُرِ ﴿١٨﴾

18. **The Aad falsified, [23] Then see how was my punishment and how were my warnings!**

اِنَّاۤ اَرْسَلْنَا عَلَیْهِمْ رِیْحًا صَرْصَرًا فِیْ یَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

19. **WE let loose on them a furious wind on a day of continuing ominousness.[24]**

12. The story of the community of Nooh has been narrated in Surah Hood and a number of other Surahs earlier. Here the aspect which has been briefly mentioned is how they did not appreciate the mission of Allah's messenger and what kind of torment they tasted consequently. Henceforth we shall also see similar events concerning other peoples.

13. Allah Almighty has called His slave Nooh "Abdana" (Our slave) which shows both Nooh's excellent slavery as well as Allah's Grace toward His true slave.

14. It was the extreme disobedience of this nation that they paid no attention to the great personality of Prophet Nooh. Rather they threatened him of even stoning to death as described in Surah Shu'ra ayah 116.

15. They are bent upon mischief-mongering and it is not in my power to humble them. So now you send Your Punishment on them and deliver me.

This is an example of the circumstance wherein even Divine Messengers too felt them selves overpowered. But it did not weaken their steadfastness nor discourage them. Rather they relied on Allah and prayed to Him for His help. Herein is a lesson for those Muslims who find themselves weak under the governance of disbelievers.

16.This is a form of eloquence. It means there was a torrential rain from the clouds.

17. Means water gushed also from beneath the earth and streams flew all around.

18. That is: so much water which was required for the prefixed purpose.

19. It was a simple ship made up of wood planks and nails. It was very difficult for it to withstand the storm which was terrible. But God Almighty made it a means of salvation for Nooh (Peace be upon him). So the real thing is Allah's Will and not the apparent means.

20. The disbelievers had dishonored Nooh though he was Allah's Messenger and a very respectable personality. God Almighty rewarded him thus that when and where his disbelieving community was being drowned, his ship became a means of salvation.

21. For explanation please see Surah Ankaboot. Note:26.

22. Quran is the Word of Allah-from beginning to end. Therein are both the depth of meaning and precious pearls of wisdom. It raises the curtain from secrets of the universe and also reveals the mysteries of human nature. It is a complete code of guidance. Therefore the subjects of this BOOK are multi dimensional. It contains treasures of knowledge as well as provision for the upliftment of the human soul. Despite its multifarious specialties, from the viewpoint of explaining its aim , and of enlightening man for guidance, it is such a simple Book that both an intellectual and a layman can be benefited from it. Difficult subjects too have been presented in the simplest way for human understanding and admonition. This Book addresses every human being. It is wrong to think that only Ulema-scholars can understand it. The Quran invites each and every person to study it, to ponder over it and to gain counsel directly from it. Those who have no knowledge of the Arabic language can take the benefit of any reliable translation. But, not to try to understand the meaning and purport of the Holy Quran is a serious indifference and a grave deprivation. Alas, this carelessness is rampant among Muslims. Whereas a number of ulama have done a great service by translating and commenting upon the Holy Quran and are also continuing the courses of Quranic lessons, there are also some ulama who dislike the attempts to understand the meanings of the Quran with the help of translations.Describing the excellence of recitation of Quran and learning the text by heart they intend to keep people engaged only in these two things. One cannot deny the blessings mentioned in authentic Ahadeeth. But why these ulama do not put emphasis on the fact that people should gain the knowledge of Quran? It is astonishing that some ulama even translate this ayah in such a manner that attention of the reader gets concentrated only on 'Hifz' (memorizing) in place of 'Naseehat' (admonition). So one Aalim (Scholer) has translated this ayah of Surah Qamar thus:

"We have made the holy Quran easy to memories. Is there anyone to memories?" (Tableeghi Nisaab, Fazaile Quran P.55).

In this ayah the word 'Zikr' is in the meaning of admonishing or Naseehat and so the word

'muddakir 'means' one who takes admonition, not to mean 'one who learns it by heart or one who memorizes it. This is evident from the context as well as other similar ayah. In Surah Qamar, the addressees are disbelievers. They have been sternly warned for their denial of the Resurrection and they have been advised to listen to the admonition provided by the Quran. The adverse ends of the people of Nooh and of other rebellious communities have also been narrated in this connection so that the deniers may take lesson.

" And: WE have made the Quran easy for taking admonition. So is there anyone who take advice".

Here if the word 'zikr' is translated into 'Hifz' instead of 'Naseehat' then it would mean that the disbelievers are being told that the Quran is made easy for memorizing it, so is there any who would memories in other words, the Quran is inviting the disbelievers to memories the Quran when they have not yet believed in it nor have they accepted its admonition. Obviously such nonsense cannot be attributed to the holy Quran. They also take the support of dictionary in this matter, stating that one of the meanings of this word is 'memorizing' also as mentioned in Lisaanul Arab:-

الذکر الحفظ لشی تذکرہ

"Zikr means to preserve something which you can memories."

But, firstly, the author of Lisaanul Arab has not used the word 'hifz' to mean 'memorizing' independently and exclusively. Hence it is not proper to take it in the limited meaning of the word as it is in the Urdu language. Secondly, even if the dictionary gives its one of the many other meanings as 'hifz' then also, with reference to the ayat under discussion, this meaning can be taken only in its comprehensive meaning, Otherwise its obvious meaning is 'naseehat'. This is also evident from the fact that elsewhere in the Quran this word is described as 'Zikr' due to its being 'naseehat':

اِنَّا نَحْنُ نَزَّلْنَاالذِّکْرَ وَاِنَّالَحَافِظُوْنَ۔(الحجر:۹)

"Surely WE sent down this reminder, and surely WE are its Guardian." (Hijr:9)

And in Surah Dukhan:

فَاِنَّمَا یَسَّرْنَاہُ بِلِسَانِکَ لَعَلَّھُمْ یَتَذَکَّرُوْنَ۔(دخان۔۵۸)

"WE have, (O Prophet!) made it easy in your language so that they may heed." (Dukhan:58)

In this ayah the meaning of making the Quran easy has been clearly described as obtaining advice and admonition. Therefore it is proper to take only this meaning in this ayah of Surah Qamar also. Ibne Jareer Tabri too has described the same thing:

وَلَقَدْ سَھَّلْنَاالْقُرْآنَ بَیَّنَاہُ وَفَصَّلْنَاہِ لِلذِّکْرِ لِمَنْ اَرَادَاَنْ یَتَذَکَّرَ وَ یَعْتَبِرَ وَیَتَعَظَّ وَھَوَّنَّاہُ ۔(تفسیر طبری جلد ۲۷ ص ۵۷)

"WE made the Quran easy, clarified it, explained it openly and simplified it for admonition, that is: for him who intends to obtain lesson, advice and counsel." (Tafseer Tabari,Vol. 27 P.57)

Meanings of the Quranic terminology cannot be fixed only on the basis of vocabularies. It is essential to keep in mind their usage in the holy Quran. For example: take the word 'ibaadat'. Lisanul Arab mentions one of its meaning "obedience".

والعبادۃ : الطاعۃ (لسان العرب ج ۳ ص ۲۷۲)

"IBADATmeans OBEDIENCE (ITAA'AT). " (Lisanul Arab, Vol. 3 P.272)

Whereas its most apparent meaning is worship the same word is used regarding the worshipping of idols. Of course 'obedience' too comes in the wider meaning of 'Ibadat' (worship).But it will not be correct if we do not put emphasis on the most obvious meaning 'ibaadat' or, sidetracking it, we take it in the sense of 'itaa'at'. Another example is the word "Salat" which, according to lexicon, means 'prayer (Duaa). But the Quran has used it to mean a particular religious ritual which is called 'namaz' in Urdu. Then, relying only on the dictionary, will it be correct to take the meaning of as اقیموا الصلوٰۃ "Establish the Duaa"? If not, then it will also not be proper to disregard Quranic usages and to fix meaning on the basis of the dictionary. It can also be said authentically that

nowhere in the holy Quran the word 'zikr' has been used in the sense of memorizing orally.

This ayah has been repeated a number of times in this Surah, its aim being to emphasis that people should take good counsel from the Quran.

23. The story of Aad too has been mentioned in various Surahs, in detail in Surah Hood.

24. 'The day of continuous ominousness' means the day of punishment. As mentioned in Surah Al Haqqah, this torment continued for eight days at a stretch. No day, in itself, is ominous. Superstitious people believe in the ominousness of days, which is a vicious belief. In view of Quran that day is ominous on which descends the Divine punishment. The torment of devastating winds had caught the community of A'ad for eight days whereas a week is made up of seven days: Thus, for this nation every day of the week was ominous, being a day of punishment. When the whole week became ominous, which day remained ominous for the superstitious people?

تَنْزِعُ النَّاسَ ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾

20. which was throwing away people in such a way as if they were trunks of palm-trees uprooted. [25]

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿٢١﴾

21. So how was My punishment and how were My warnings!

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٢٢﴾

22. WE have made the Quran easy for admonition. Is there then anyone who will take admonition?

كَذَّبَتْ ثَمُوْدُ بِالنُّذُرِ ﴿٢٣﴾

23. Thamood also falsified the warning.[26]

فَقَالُوْٓا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗٓ ۙ اِنَّآ اِذًا لَّفِيْ ضَلٰلٍ وَّسُعُرٍ ﴿٢٤﴾

24. They said: what? Shall we follow a man who is from among us? Verily then we should fall on a wrong path and indulge in madness.[27]

ءَاُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ اَشِرٌ ﴿٢٥﴾

25. Has the 'Zikr' (admonition) been descended on him among us? [28] No, but he is a great liar and a proud fellow. [29]

سَيَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ الْاَشِرُ ﴿٢٦﴾

26. They will come to know tomorrow as to who is the great liar and the proud fellow.[30]

اِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

27. We are sending a she-camel as test for them.[31] So watch them and have patience.

وَنَبِّئْهُمْ اَنَّ الْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۚ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

28. And inform them that water will be distributed among them. Everyone has to come to water on the day of his turn.

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطٰى فَعَقَرَ ﴿٢٩﴾

29. But they called their comrade. And he came forward and hamstrung her.

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿٣٠﴾

30. Then how was My punishment and how were My warnings!

25.The high speed winds thoroughly uprooted this nation. There were only corpses all a around.

26. The story of Thamood has already been described in Surah Aaraaf, Surah Hood and other Surahs.

27. In their opinion the messenger should have been an angel and not a human being. The polytheists of Makka here also of the same view. The Thamood used to say that this man wants to lead astray in the name of guidance; that it will amount to bankruptcy of intelligence if we were to believe and follow him.

28. They were saying that if guidance was to descend from Allah why would it have descended on this fellow when there are better persons among us. In their thinking the criteria of being better was worldly pomp and not moral superiority.

29. They made the allegation of being mad and proud on a Prophet who is always an embodiment of virtue and whose character is always beyond doubt.

30.'Ghadan' (Tomorrow) means the day of punishment as well as the day of resurrection which is so near as if it is to arrive tomorrow. On that day those who are making allegations against the Messenger will come to know who was liar and arrogant, the Messenger of God or they themselves.

31. This she-camel had appeared in the form of a miracle meant to try those people whether they follow the rule regarding drinking of water or not and whether they harm the animal or not.

For further clarification please see Surah Shu'ra, Note:131.

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إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُوا كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾

31. WE sent on them one frightening noise so they became like the powder of a fence man's fence.[33]

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

32. And WE have made the Quran easy for admonition, is there then anyone who will take admonition?

كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ﴿٣٣﴾

33. The community of Loot also falsified the warning.[34]

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾

34. WE sent on them a stone-raining wind.[35] Only the house hold of Loot remained safe from it.[36] WE delivered them at early dawn.[37]

نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِى مَن شَكَرَ ﴿٣٥﴾

35. As a grace from us. Thus WE reward those who give thanks.[38]

وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا بِٱلنُّذُرِ ﴿٣٦﴾

36. He had warned them of Our grip. But they doubted the warnings.

وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا عَذَابِى وَنُذُرِ ﴿٣٧﴾

37. And when they attempted to restrain him from preserving the honour of his guests WE blinded their eyes[39] Taste My punishment and My warnings.

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌ ﴿٣٨﴾

38. In the early morning a lasting punishment seized them [40]

فَذُوقُوا عَذَابِى وَنُذُرِ ﴿٣٩﴾

39. Taste then of My punishment and My warnings.

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾

40. And WE have made the Quran easy for admonition. Is there then anyone who will take admonition.

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾

41. And the warnings had come to the people of Firaun also.

32. It was not easy to kill a she-camel having a huge stature. Hence that unfortunate fellow cut down her feet in order to kill her. The Thamood had brought him forward for this purpose. Therefore the entire community was criminal and they invited Divine Punishment.

33. The owner of a fence makes a fence of shrubs which is a temporary provision. It soon dries up and becomes powder. Same was the fate of the Thamood. Allah's wrath crushed them in such a manner that they became totally powerless.

34. The story of the people of Loot has been described in Surah Hood and other Surahs also.

35. The people of Loot were annihilated through a rain of stones. For explanation please see Surah Hood, Note:119.

36. The relatives of Loot who were believers.

37. 'Sahar' is the last phase of night. The relatives of Loot were saved in the last part of might. It is mentioned in hadith that Allah mostly showers His Mercy and accepts (responds to) prayers in the concluding part of night. As an attribute of the believers, it is mentioned in the Quran that:

وَبِالْاَسْحَارِهُمْ يَسْتَغْفِرُوْنَ (الذاریات:۱۸)

"And were praying for forgiveness during the pre-dawn hours."
(Az-Zaariyaat: 18)

38. Means those who appreciate Allah's bounties and Guidance.

39. The guests were angels who had come in the shape of men to take a test of the people of Loot. Prophet Loot had accommodated them in his house. But these evil fellows tried to kidnap them with an ulterior motive. When they attempted to enter the house of Loot, Almighty Allah made them blind. Thus they got the instant 'reward' of eying passionately the guests who must obviously have been both young and handsome.

40. Thereafter Divine punishment descended on the criminal community by day-break.

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كَذَّبُوْا بِاٰيٰتِنَا كُلِّهَا فَاَخَذْنٰهُمْ اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ ﴿٤٢﴾

42. But they falsified all Our signs. So WE seized them which was a seizure of the Overlords and the Mighty.[41]

اَكُفَّارُكُمْ خَيْرٌ مِّنْ اُولٰٓئِكُمْ اَمْ لَكُمْ بَرَآءَةٌ فِى الزُّبُرِ ﴿٤٣﴾

43. And the deniers of your community better then the deniers of those communities?[42] Or is there an immunity for you in the Divine scriptures?[43]

اَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ ﴿٤٤﴾

44. Or do they say that all of us together will fight him?

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرَ ﴿٤٥﴾

45. Their multitude will soon be defeated and they will flee turning their backs.[44]

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ اَدْهٰى وَاَمَرُّ ﴿٤٦﴾

46. However the real promise with them is that of the Resurrection.[45] And the Hour of Resurrection will be very hard and bitter.[46]

اِنَّ الْمُجْرِمِيْنَ فِىْ ضَلٰلٍ وَّسُعُرٍ ﴿٤٧﴾

47. The guilty are in deviation and in a fault of mind.[47]

يَوْمَ يُسْحَبُوْنَ فِى النَّارِ عَلٰى وُجُوْهِهِمْ ذُوْقُوْا مَسَّ سَقَرَ ﴿٤٨﴾

48. The day they will be dragged in Fire upon their faces. Taste the touch of Hell.[48]

اِنَّا كُلَّ شَىْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿٤٩﴾

49. WE have created everything by measure (planning).[49]

وَمَآ اَمْرُنَآ اِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

50. And OUR command will be effective at once like the twinkling of the eyelid.[50]

وَلَقَدْ اَهْلَكْنَآ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٥١﴾

51. WE have destroyed your likes (of the same disposition).[51] So is there anyone who will take admonition'?

41. That is: it was such a strong grip that the companions of the Firaun became helpless before the Divine wrath.

42. The addressees are Arabs who are being told that, the deniers among you too are acting exactly like the disbelievers of the past. In what way, then, they are better than them so that they may not meet with the same end which those of the past met? A disbeliever is one who rebels against Allah and hence he is a great criminal. Therefore a disbeliever community is essentially worthy of Divine torment.

43. Is it written anywhere in Divine scripture that whatever be your deeds you will never be punished? If it is not so and if you have not been awarded a license for salvation, then how dare you turn against Divine Guidance?!

44. Quran had mentioned this thing in Makkah. At that time there was no apparent sign of the defeat of the Quraish. But this foretelling of the Quran came true within a few years. It is mentioned in hadith that during the war of Badr (2 H.E.) the holy prophet had put on an armour and he came out reciting this ayah:

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّوْنَ الدُّبُرِ۔

"Their multitude will soon be defeated and they will flee turning their backs."

And soon thereafter the disbelievers lost courage and they were defeated badly. Similarly they fled in the War of Khandaq (Trench).

45. They are sure to get the beating in this world in their fight with the Prophet of Allah. Moreover, the real punishment which they will taste will be on the Day of Resurrection. That will be a very severe and everlasting torment.

46. There are lots of hardships and calamities in Resurrection. Therefore be warned and make arrangement to save yourselves from that calamity.

47. This is a reply to the disbelievers' saying quoted in ayah:24.

48. The word used in the text is' Saqar' which is a name of Hell. It means extremely hot.

49. Allah Almighty has created everything according to a plan. There is a comprehensive universal plan for what He intends to do, when to do and for what purpose to do. Therefore the revolution will come on its time which is called Qiyamah. It cannot occur earlier on someone's demand.

50. The occurrence of Qiyamah will not take any time when Allah will wish to do so. The moment HE wills it will occur within a blink of the eye. The twinkling of an eyelid does not take any time. Likewise Resurrection will occur the moment Allah desires.

51. Those following your line have been destroyed. That is: the disbelieving and rebellious nations.

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وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

52. All that they have done is preserved in record.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ﴿٥٣﴾

53. And everything, small and great, has been written down.[52]

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

54. Verily the God-fearing will be in the Gardens and Springs. [53]

فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُقْتَدِرٍ ﴿٥٥﴾

55. In the place of Truth [54] near a Mighty Sovereign.[55]

52. For explanation please see Surah Kahaf, Note:70.

53. Here the God-fearing are mentioned compared to the criminals. It means that this is the reward of those people who feared their accounting for their deeds before Allah, who accepted the Guidance and who refrained from sins. They will dwell in the gardens of the paradise, the gardens which will be full of ever flowing springs.

54. That is: in such high places where they will get real reward and will gain true honour and esteem.

55. They will attain the nearness to Allah Who is the True Sovereign and Whose power and Might dominates everything.

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SURAH AR -RAHMAN

55. AR -RAHMAN

NAME: The Surah begins with the name of mercy of Allah (Rahman-Most Gracious) and hence this surah is named ' Ar Rahman'.

TIME OF REVELATION : It is Makkan and it appears from the subjects that it might have been revealed after Surah Ahqaaf in the middle of the Makkan era, because Surah Ahqaaf mentions that a group of jinns had heard Quran and had apprised their community of it. In this Surah the jinns are addressed and jolted. Therefore this caution can only be a later event.

CENTRAL THEME : To draw the attention of those who consider it impossible and deny what the Quran informs about the establishment of a new world order in a new universe and the occurrence of reward and punishment The men and jinn are being asked to ponder over the marvels of Allah's might so that their doubts may be removed and so that they may be convinced of the Quranic Truths.

ORDER OF THE VERSES: Ayah 1 to 4 are preliminary verses which mention the greatest mercy of Allah, that is: HE gave to man the knowledge of the Scripture of Guidance (Quran),Again it is only His bounty that man got the ability of talking which is a distinct merit of this creation.

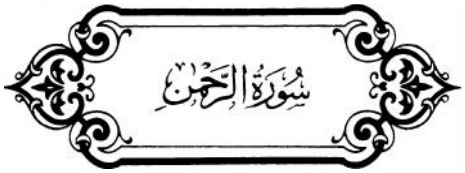
In ayah 5 to 13, after describing the marvels of the Almighty's power which is seen all around in earth and in the sky, it has been asked as to which ones of His wonders will you deny?

In ayah 14 to 30, attention is drawn to the distance between the two easts and the two west's the mixing of two oceans and similar other astonishing signs of Allah and His merciful Grace.

In ayah 31 to 45 men and jinns are sternly warned for their criminal attitude and they are cautioned that the Day is very near when you will get the punishment of your misdeeds and that the said punishment is terribly painful.

Ayah 46 to 78 describe the sweet consequence of those who feared the standing before their Lord. A glimpse of the bounties of Jannat (paradise) has been given which creates a strong desire of it.

55. SURAH AR- RAHMAN



Ayah : 78

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Rahman.** [1]

اَلرَّحْمٰنُ ۙ﴿۱﴾

2. **Taught the Quran.** [2]

عَلَّمَ الْقُرْاٰنَ ؕ﴿۲﴾

3. **HE created man.** [3]

خَلَقَ الْاِنْسَانَ ۙ﴿۳﴾

4. **And taught him speech.** [4]

عَلَّمَهُ الْبَيَانَ ﴿۴﴾

5. **The sun and the moon are bound by a schedule.** [5]

اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۙ﴿۵﴾

6. **And the stars and the trees prostrate.** [6]

وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ﴿۶﴾

7. **HE elevated the sky** [7] **and set up the balances.** [8]

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۙ﴿۷﴾

8. **That you may not exceed the limit** [9] **in respect of the balance.**

اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ﴿۸﴾

9. **And may weigh correctly and equitable and may not decrease the weight.** [10]

وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ﴿۹﴾

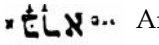
10. **The earth He spread for the creation.** [11]

وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۙ﴿۱۰﴾

11. **Therein are fruits and dates sheathed.** [12]

فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۖ﴿۱۱﴾

1. The explanation of the word " Ar-Rahman" has been given in note 5 of Surah Fatiha and note 145 of Surah Bani Israil, The Word 'Rahman' is used as a name of God in the Hebrew language also which is the religious language of the Jews since ancient times. In Hebrew it is written like this disagree:

 Ar-Rahman

(Al Ma'jamul Hadith Ibri-Arabi Darul Malayeen, Beirut, p.446)

Thus the word 'Rahman' is used for Allah from the time immemorial. It is very well-known, to the mankind.

This Surah begins with the mention of Allah's attribute of Rahmat (Grace) which creates a sense of gratefulness in man's heart, As a result of this feeling he becomes an appreciator of his Lord's bounties.

2. The 'Rahmat' attribute of the Rahman Allah demanded that, for the guidance of man, HE may send a book full of wisdom from Him and HE may grant its knowledge and understanding to man. So HE made the provision of guidance and education for man by revealing the Holy Quran to His Prophet (Peace be upon him). This Quran is a very great mercy of God. Moreover it is also a great treasure of knowledge. It is the greatest obligation of God on man that HE granted him the ability to learn HIS Word and to comprehend it.

3. The teaching of Quran is mentioned first and man's creation later so that it may become clear that it is only the knowledge of Quran which fulfils the aim of the existence of man.

4. God favoured man very graciously by granting him an ability of speech. The faculty of Speaking is the source of expressing his heart. This concerns his being intelligent. Man's distinction lies in his being an intelligent creation graced with the ability of speaking. It demands that he should be thankful to his Creator and he should utilize this great faculty for learning the Holy Quran. His tongue must recite the Quran and remain forever engaged in remembrance of His Lord. The power of speaking and expression has been given really for such lofty aims.

5. Man can observe the marvels of the Might of His Lord all around him, in this universe, wherein he is born. How wonderfully he has bound the huge heavenly bodies like the sun and the moon in a calculated measure whereby they are unable to make even the slightest change in their fixed course of circulation. It is only because of the fixed distance of the planet earth from the sun, that it is possible for all us to live therein. If this distance between the sun and the earth is increased or decreased even slightly the balance of heat on earth will be disturbed and no man or animal will remain alive. Similarly, the slightest shifting of the moon from her circular course will affect the occurrence of ebbs and tides in the oceans which can create various problems. Man should ponder and realise what a wonderful example of God's Might it is that results in the sun and the moon remaining strictly in their circles and their rising and setting at the appointed hours, even if it may be due to the earth's rotation.

6. Though stationed at a very high altitude, the stars are bent before Allah. Their bowing obviously, is submitting to God's Will. For instance, they have been kept at a particular angle in the sky and they remain exactly at that angle while rotating constantly from time immemorial. Likewise, on earth the trees are bent before Allah. Not even a single leaf moves without His order. Their shades manifest their bowing before God. What a wonderful sign of His Might!

The mention of the bowing of the trees and the stars is found in Surah Hajj, ayah 18 also.

7. God Almighty has raised the sky so high that even modern science, with all of its advanced instruments, has not touched its height. This is an obvious proof of the perfect ness of His might which can be seen by everybody with his own eyes.

8. The word 'Mizan' is used in the meaning of equilibrium and it has the same meaning here. When we look at the high-rise sky we observe therein a system of heavenly bodies which is extremely balanced. Nothing is in the least moved from balance. If anything was to move from its course or to lose balance, this entire system would meet with a catastrophe. This bends our mind toward the attribute of equity of our Lord, Who is Balancer and Who loves equity. Therefore HE has maintained a perfect balance or equilibrium in the system of this universe. In other words, those

who have an observing eye can see a balance hanging between the earth and the sky and it is the balance of equilibrium (Adl). And this non-material balance is also one of the great marvels of Allah.

9. This balance of equilibrium which has been set up between the earth and the sky and which can be seen with eyes of mind provides a lesson of justice to man so that he may keep himself on the path of truth and may not do any thing contrary to justness either concerning his Lord or His slaves.

10. Since a mention was made of the balance of justness, our attention has been drawn to the balance (scale) which man uses for weighing things. Said Almighty Allah: HE has established the balance of equilibrium so that you may get guidance there from in your every day affairs. Weigh justly and do not give short weight, because to do so is a great usurpation of rights and a fraud and a big sin too.

A stern warning (threat of torment) has been given to those who give short weight, in Surah Mutaf-fifeen.

11. That is: HE made the earth suitable for human habitation. Scientific advance and progress took man up to the moon but he found it unsuitable for human habitation. Similar is the case with other stars and planets. Man can not live on them. But the earth is a planet where all the comforts and facilities are made available. This is a proof of the fact that Allah has made the earth especially for His creation.

12. Whatever provision man gets on earth is also the result of Allah's Grace. In it there are many great Signs of His over lordship and the perfectness of His power. Here, some blessings have been mentioned as examples. How many tasty, colorful and various kinds of fruits have been created. For instance take the date. Its kernel is so covered in the pellicle that it makes it quite clear that the Provider has made all this arrangement so that the kernel may be preserved and man may get this bounty in its finest form.

Then (O groups of men and jinns) which of the favours of your Lord will you deny. HE created man of dry ringing clay as if it were baked. And the jinn of a flame of fire. Then (O groups of men and jinns) which of the miracles of your Lord will you deny. HE is the Lord of the two East's and Lord of the two Wests. Then which of the powers of your Lord will you deny HE released two seas so that they meet Between them is a barrier which they cross not. Then which of the wonders or the might of your Lord will you deny ! ***(Al-Quran)***

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

12. And grains husky [13] and fragrant flowers as well. [14]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾

13. Then (O groups of men and jinns)[15] which of the favours of your Lord will you deny. [16]

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

14. HE created man of dry ringing clay as if it were baked.[17]

وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ ﴿١٥﴾

15. And the jinn of a flame of fire. [18]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾

16. Then (O groups of men and jinns) which of the miracles of your Lord will you deny.[19]

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

17. HE is the Lord of the two East's and Lord of the two Wests [20]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

18. Then which of the powers of your Lord will you deny

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

19. HE released two seas so that they meet

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

20. Between them is a barrier which they cross not [21].

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

21. Then which of the wonders or the might of your Lord will you deny!

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

22. The Pearl and the coral come forth from them [22]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

23. Then Which of the excellences of the might of your Lord will you deny!

وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

24. In His control are the ships rising high in the sea like mountains. [23]

13. There is a cover of fine leaflet on every grain of corn. It remains protected therein. This leaflet or husk serves as animal food. For instance, the cover on a grain of wheat becomes husk when grounded. Likewise there are covers on the grains of rice and gram. As if each grain of corn is being supplied to man well-packed. What a wonderful arrangement is this! How refined is this provision!!

14.'Raihaan' is both a fragrant vegetable and a flower. One of the delicate tastes given by Allah to man is that he gets a feeling of cheerfulness and pleasure from fragrance. To satisfy this taste of man HE created condiments like cloves and cinnamon etc. and also various kinds of flowers like rose, jasmine etc. How wonderfully delicate, smooth and beautiful are these flowers and how their fragrance makes our minds fresh! How marvelous arrangements have been made for the gratification of man's desire for elegance!

15. This is an address to two groups, that is: of men and jinns as has been made elaborate further in ayah 33 with the words "YAA **MA'SHARAL JINN VAL INS'** (O ASSEMBLIES OF JINN AND MEN!).

16."Aalaa" is generally understood to mean bounties, which is correct according to dictionary. But this is not the original meaning of this word. Really speaking this word is used, as is evident from Arabic poetry, to indicate those works which may be excellent and full of wisdom and which cause one to wonder about their sound planning. Therefore, Tabari has quoted one of its meaning as 'qudrat' (might). ((Please see 'Tafseer Tabari' Vol:27, P.73)) Similarly Imam Raazee too has explained this ayah thus:

"This ayah describes might, not bounty". (Tafseer Raazee, Vol. 29 P.98)

And Allamah Farrahi has gone deeply in this matter and has said that the meaning of this word is "miracles and praiseworthy works". (See 'Mufradaatul Quran, Farrahi! , P.11)

This ayah has been repeated 33 times in this Surah and every where there is a mention of not only bounties but also of punishments. Moreover the central theme of this Surah is also concerning the establishment of Resurrection. Hence attention has been repeatedly drawn toward the 'Kamaals of His Qudrah' (His miracles of might).Hence we have given preference to this point in the translation of this ayah:

وَكَذَّبَ بِالْاَمْرِ تَكْذِيْباًوَكِذَّابًااَنْكَرَه

When 'Takzeeb'(denial)refers to something it means negation. The Qamoos says: (Falsified one thing means denied it). (('Al Qamoos lil Firozabadi,Vol. 1 P.127))

17. That is: With clay baked like a piece of earthen ware. Man's body, as explained elsewhere, was made up of decomposed earth. Thereafter it was dried and made hard like baked clay. When spirit was blown into it, it became a man of flesh and skin. What a wonderful example of Allah's power is man!

For further clarification please see Surah Hijr, Note:24.

18. Just as man is created of earth's dust so is jinn made of a flame of fire, found on this earth. Therefore jinn is a delicate creation which is invisible and the speed of its flight is very high. Jinn's creation of this kind is also a marvel of Allah's Might.

For further explanation please see Surah Hijr, Note:25.

19. This ayah has been repeated a number of times in this Surah. This is not mere repetition but it is for the concentration of our attention on Allah's blessings, graces, wonders and marvels and the for awakening our soul and mind. Such repetition is found in the PSalms of David also. In its chapter 136 a phrase to mean that God's kindness is eternal has been repeated 26 times:

> "O give thanks to the LORD, for he is good, for his steadfast love endures for ever to him who alone does great wonders, for his steadfast love endures for ever; to him who by understanding made the heavens, for his steadfast love endures for ever; to him who spread out the earth upon the waters, for his steadfast love endures for ever; to him who made the great lights, for his steadfast love endures for ever; the sun to rule over the day, for his steadfast love endures for ever; the moon and stars to rule over the night for his steadfast love for ever".

This shows that the style of repetition is one of the distinctive features of Divine Scripture which

is very important from the viewpoint of teaching and training.

20. In the prevalent understanding there is only one east and one west on the earth. But in the winter season, the rising and setting of the sun reaches one extremity of the horizon and in summer another extremity which causes seasonal changes. All this happens with punctuality. In this manner there are two 'Mashriqs' (the point of rising) and two 'Maghribs' (points of setting).This also is a very great sign of Divine Might.

The existence of two easts and two wests is evident from another aspect too. In the North Pole region, where there is day for six months and night also for six months, the sun does not remain on our heads (in the middle of the sky) but travels by one side. Rising from the east when it reaches the west it does not set there but again moves toward the east. In this way it goes on circling from one direction toward another direction. This scene can be observed in the areas near the north pole where it is possible to travel. In those days maghrib (west) also becomes mashriq (east). Likewise during the other six months, when there is a constant night, east too becomes west. Similarly it is the case in the South Poler region also where the day and the night both are six month long! What an astonishing marvel of Allah's Might!!

21. This has been clarified in Surah Furqaan, Note:71.

22. 'Marjaan' is a tree (Coral) made by insects in sea waters. It is as hard as stone. They are of very beautiful rosy color. They have other colors too. It is an item of jewellery which is used for beautification. Allah has provided such things so that man's desire for beauties may be gratified. HIS ways for providing for it "are indeed marvelous.

Here a doubt is being raised that pearls and corals are found only in oceans whereas this ayah mentions its coming out from both the sea and the river. Hence some commentators have explained that these things come from a place where both amalgamate. They say that though a child comes out of the mother's womb yet it is an offspring of both the mother and the father. But it is not correct to claim that pearls are found only in seas and oceans. They are also found in sweet river waters. We quote below an extract from "Encyclopedia of Minerals and Jem Stones" which refutes this claim:

> "They are found in both sea water and fresh water .....Pearls are found in the Persion Gulf, the Gulf of Manaar between Ceylon and India, the Red Sea, the Gulf of Mexico and Panama, and the waters of Australia and Venezuela. Fresh water pearls are found in many rivers including those of Scotland and North America——in particular the Mississippi river." (The Encyclopedia of Minerals and Jem Stones by Michael O' Donaghue ……. Orbis Publishing, London, P.286)

It has also been mentioned in this encyclopedia of jewellery at page 127 that:

> "Pearls may be obtained from both fresh water and sea water molluses."
>
> (Ibid, P.127).

23. Many things drown in sea but big ships rising high like mountains do stand therein this a marvel of Allah's Might? HIS hold on these ships is such that whenever HE wishes he drowns them.

This ayah also shows that there were big ships also at the time of the revelation of the Holy Quran.

❑ ❑ ❑ ❑ ❑ ❑

Everyone on the earth will perish. And the Only One to remain is the person of your Lord, owner of Majesty and honour. Then which of the elegances of your Lord will you deny ! All in the earth and the heavens entreat Him.Every day HE is in a new grandeur. Then which of your Lord's perfections will you deny! O two great creations.! WE are about to be solely attentive to you. Then which of your Lord's marvels will you deny! O assemblies of Jinn and men! If you are able to pass out of the borders of the heavens and the earth, then Pass out. You cannot Pass out but with authority.*(Al-Quran)*

25. Then which of the spectacles of your Lord will you deny !

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۲۵﴾

26. Everyone on the earth will perish. [24]

کُلُّ مَنْ عَلَیْهَا فَانٍ ﴿۲۶﴾

27. And the Only One to remain is the person of your Lord, owner of Majesty and honour.[25]

وَّیَبْقٰی وَجْهُ رَبِّکَ ذُو الْجَلٰلِ وَالْاِکْرَامِ ﴿۲۷﴾

28. Then which of the elegances of your Lord will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۲۸﴾

29. All in the earth and the heavens entreat Him.[26] Every day HE is in a new grandeur.[27]

یَسْئَلُهٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ کُلَّ یَوْمٍ هُوَ فِیْ شَاْنٍ ﴿۲۹﴾

30. Then which of your Lord's perfections will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۰﴾

31. O two great creations ! [28] WE are about to be solely attentive to you.[29]

سَنَفْرُغُ لَکُمْ اَیُّهَ الثَّقَلٰنِ ﴿۳۱﴾

32. Then which of your Lord's marvels will you deny![30]

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۲﴾

33. O assemblies of Jinn and men! If you are able to pass out of the borders of the heavens and the earth, then Pass out. You cannot Pass out but with authority.[31]

یٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿۳۳﴾

34. Then which of your Lord's Signs will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۳۴﴾

35. Flames of fire and smoke will be sent against you.[32] Then you will not be able to defend yourselves.[33]

یُرْسَلُ عَلَیْکُمَا شُوَاظٌ مِّنْ نَّارٍ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿۳۵﴾

24. In Arabic language the word 'Man' (who) used for animate things. What is meant is that all living creations on earth are to die and to perish day. It is another matter that, on the Day of Resurrection, Allah will enliven the dead and call both men and jinns before HIM to account for their deeds. This matter has been further clarified in the following ayah.

25. That is: ALLAH Who is Great and High is to exist forever. HIS existence is permanent and HE is not dependent on anyone else for remaining extant. Neither will there be any change in HIS Greatness and Honour. So far as the creation is concerned, its existence depends on their Lord's strategy.

26. That is: the angels, the men, the jinns all are dependent on HIM for their needs. All of them ask of Him.

27. HE is in a new grandeur every moment; that HE fulfils multifarious needs of HIS creation. HE is so much constantly busy in the work of hearing their prayers, giving health to the ill, helping the week, answering the complaints of the oppressed, assisting the helpless, saving those who are in distress, removing their difficulties, easing their troubles, forgiving the faulters, guiding His slaves, bestowing His bounties and mercy on them and honouring them with victory and fame and innumerable similar functions that no day passes without HIS divine functioning.

28. "Thaqal" means a weighty, huge and nice thing. The famous Arabic dictionary, Al Qaamoos' says:

والثَّقـل ..... كل شئ نفيس مصون

ومنه الحديث الى تارک فيكم الثقلين۔

> "Thaqal" means every nice and preserved thing. This is the same meaning in which it is said in the hadith I am leaving for you two weighty things." (Al Qaamoos, Vol. 3 P.353)

The Jinn (Genni) and ins (Humans) are two great groups that are distinct from all other creation. Hence they are termed 'thaqalaan'.

29. This is said by way of warning what means WE will soon turn to you for taking you to account and to deal with you sternly.

30. On the Day of Judgment, when Almighty Allah will establish His court, and both the groups will present themselves, then you will see yourselves those of His wonders which you are denying now.

31. By the borders of skies and the earth is meant those limits of this universe within which both men and jinns are bound to remain. The jinns do fly in sky and now man also is flying in space. Yet this flight of theirs is not beyond the limits of this universe. They cannot go out of these limits. If at all they can go, they can go only when God grants them authority. In other words when they get a leave (passport) for this purpose, from Allah. Here the purport is to show the helplessness of men and jinns. When they are obliged to remain only in this universe of Allah, where else can they take shelter after rebelling against Him?

One more doubt should also be removed here. Let it not be imagined that by reaching the outer space man has succeeded in crossing the aqtaar (boundaries) of the earth. In the ayah a mention of skies is made before that of the earth and it is said:

اقطار السمٰوٰتِ والارض

"AQTAAR USSAMAAWAATI VAL ARD" (borders of the heavens and the earth). What is meant thereby is this universe (physical world) as a whole. Otherwise, if it meant only getting out of field of gravity of earth and reaching outer space, then this challenge would not apply to the jinns who were already flying there.

32. The meaning of 'Nuhaas' according to 'Lisanul Arab' is smoke (dukhaan). Most of the commentators have understood so and it is appropriate here.

33. This is a description of the happenings on the day of Resurrection, when flames of fire will be showered on hot-headed (rebellious) men and jinns. Smoke also will be let lose on them. How will you then deny the lashes of Allah?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾

36. Then which of your Lord's powerful marvels will you deny!

فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

37. (How will it be) When the sky will split asunder and will become red like hide. [34]

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾

38. Then which of your Lord's phenomena will you deny!

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ﴿٣٩﴾

39. That day neither man nor jinn will be asked about his sin.[35]

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾

40. Then which of your Lord's mighty marvels will you deny!

يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ﴿٤١﴾

41. The criminals will be recognized by their faces and they will be dragged by the forelocks and the feet.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٢﴾

42. Then which of the perfections of the power of your Lord will you deny!

هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ﴿٤٣﴾

43. This is the Hell which the criminals denied.

يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ﴿٤٤﴾

44. They will go on making rounds between it and boiling water.[36]

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٥﴾

45. Then which of the magnificence's of your Lord's might will you deny!

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٦﴾

46. And for him who feared the standing before his Lord will be two gardens.[37]

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٧﴾

47. Then which of your Lord's favours will you deny![38]

34. On the Day of Qiyamah it will appear as if the sky has caught fire and its blue color has turned red. This hints at the terrible heavenly revolution when only fire would be seen above. How then man will remain in his senses? Man will, one day, also see this might of Allah. But today he is denying it and is thinking that this earth and this sky will always remain as they are.

35. This does not mean that the criminals will not be questioned. They will be, as asserted in clear terms elsewhere in the Quran, questioned very strictly. What is meant to be conveyed here is that in the ground of grand Assembly of Qiyamah there will be no need for anyone to ask the kind of crime committed by him or her. The signs of their criminality will become obvious on their faces. They will be recognized as criminals at first sight. This has been stated explicitly in ayah 41.

36. That is while burning in the Hell they will become very thirsty, they will run toward water. But the water will be boiling hot. Thus they will go round between fire and boiling water in Hell.

The strange way Allah has made Hell a sign of His wrath and how it is full of terrible torments is also one of the wonders of Allah's might.

37. The fear of attendance before Allah saves one from sinning and inspires him to fulfill his duties and responsibilities. The more this fear the more righteous will be the man.

Those who fear standing before Allah will enter Paradise where every person will be given two gardens. They will be of two different kinds so they may enjoy thoroughly.

38. The deniers of Allah's bounties may go on denying. But listen, how Allah is to honour those of His slaves who feared Him.

48. Both will have numerous branches.[39]

ذَوَاتَآ اَفْنَانٍ ﴿۴۸﴾

49. Then which of your Lord's kindnesses will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۹﴾

50. In both of them two springs will flow [40]

فِیْهِمَا عَیْنٰنِ تَجْرِیٰنِ ﴿۵۰﴾

51. Then which of your Lord's graces will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۵۱﴾

52. Therein will be two kinds of every fruit. [41]

فِیْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ﴿۵۲﴾

53. Then which of your Lord's favours will you deny !

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۵۳﴾

54. They will be reclining on beds having lining of thick silk [42] and garden fruits will be bent down. [43] (lowered)

مُتَّكِـِٕیْنَ عَلٰى فُرُشٍۭ بَطَآىِٕنُهَا مِنْ اِسْتَبْرَقٍ ؕ وَجَنَا الْجَنَّتَیْنِ دَانٍ ﴿۵۴﴾

55. Then which of your Lord's favours will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۵۵﴾

56. Therein will be (Houries) with bashful eyes whom neither man nor jinn before them would have touched [44] them.

فِیْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ یَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿۵۶﴾

57. Then which of your Lord's favours will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۵۷﴾

58. As if they are rubies and corals [45]

كَاَنَّهُنَّ الْیَاقُوْتُ وَالْمَرْجَانُ ﴿۵۸﴾

59. Then which of your Lord's bounties will you deny!

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۵۹﴾

60. What will be the reward of goodness save goodness! [46]

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿۶۰﴾

39. Trees having numerous branches and lots of leaves will obviously also be full of fruits. It will add to the grandeur of the gardens.

40. There will be one spring in every garden which will keep it perennially green and flourishing.

41. Like the two type gardens, their fruits too will be of two different varieties, both in taste and in other qualities.

42. When lining will be of thick silk, how fine will be the upper part!

43. The fruits hanging on the branches will be very low so as to be plucked with ease. In this world there is many a fruit hanging at a hight requiring labour to reach. But the distinction of heavenly trees and their fruits will be strange.

44. To keep their eyesight low is a sign of modesty which is a highly precious virtue and an adoration of women. The houries of Paradise will be clean, modest and chaste from head to foot. The houries meant for men of paradise will not have been touched before them by any human being. They will be intactly virgins. Similarly no jinn Houries would have ever been touched by any jinn before they join the jinns of paradise. For men will be human houries and for jinn the female of their species (jinns)because everyone is attracted only to the opposite sex of its particular species.

These ayah make it clear that just as God fearing men will get Jannat, the God-fearing jinns also will enter Paradise.

45. The Houries of Paradise have been called "Yaqoot" and "Marjan" "Yaqoot" is a precious kind of diamond having red colour. It is very clean and shining and extremely beautiful. Coral (Marjaan) is also a precious stone. Pink coral is used for jewellery. In other words, the houries of Paradise will be like ruby and coral due to their white and rosy complexion and exemplary beauty.

46. The reward of good deed is good before Allah. It is not possible that one who did good may get bad result. The righteous will get only good reward.

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61. Then which of your Lord's benevolences will you deny !

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦١﴾

62. And beside the two, there will be two other gardens. [47]

وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿٦٢﴾

63. Then which of your Lord's benevolences will you deny ! [48]

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٣﴾

64. Both dark green.[49]

مُدْهَآمَّتٰنِ ﴿٦٤﴾

65. Then which of your Lord's wonders [50] will you deny !

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٥﴾

66. In them will be two springs gushing forth. [51]

فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٦﴾

67. Then which of your Lord's perfections will you deny !

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٧﴾

68. In them will be fruits and dates and pomegranates [52]

فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿٦٨﴾

69. Then which of your Lord's blessings will you deny!

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٩﴾

70. In them will be well-mannered beauties. [53]

فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿٧٠﴾

71. Then which of your Lord's favours will you deny!

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧١﴾

72. Houries stationed in pavilions[54]

حُوْرٌ مَّقْصُوْرٰتٌ فِى الْخِيَامِ ﴿٧٢﴾

73. Then which of your Lord's bounties will you deny ! [55]

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٣﴾

47. The two gardens mentioned above will be superior to the two gardens now being described. It appears from this that those who fear standing before Allah will get gardens in Paradise according to their position. The first two gardens will be for the 'Muqarrabeen' (those who came nearer to God) and the other two for 'Swaliheen' (those who did good deeds). The details of Surah Waqiah also support this. Therein two different kinds of rewards have been described for 'Muqarrabeen' and for Ashaabul Yameen' (Right-hand people).

48. Those wo do not believe in reward obviously deny those rewards too which Allah will give to His righteous slaves.

49. The dark green colour indicates their being always green and fresh.

50. The remaining of these garden always green will be a wonderful miracle of Allah.

51. There will be no shortage of water in those heavenly gardens. There will be ever-flowing springs Devine mercy which will be overflowing.

52. Dates and pomegranates come in the category of fruits. Yet they have been described especially because date is the most sweet and delicious fruit and pomegranate is extremely refreshing.

53. They will have external beauty as well as internal goodness.

54. Explanation of Hoor has been given in Surah Dukhan Note:55. The pavilions of Paradise will be very grand. They cannot be compared with worldly tents. Hoories will be residing in those pavilions. They will have affair only with their husbands. As regards virtuous wives of the people of the Paradise, they will live with their husbands in heavenly palaces.

55. Today too when the deniers of Dooms Day hear the mention of heavenly hoors they make a mockery of it. They think that these are mere talks to please one self. But really human nature demands only such a paradise. It is the promise of Allah that, HE will cause His God-fearing slaves to enter such being always green and fresh. paradises wherein all their wishes and desires will be gratified.

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لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾

74. Neither a man nor a jinn before them would have touched them.

فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

75. Then which of the kindnesses of your Lord will yon deny!

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾

76. Reclining on cushions green and carpets beautiful. [56]

فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

77. Then which of your Lord's bounties will you deny!

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

78. Blessed be the name of your Lord, the Lord of majesty and Honour.[57]

56. Green colour gives coolness to eyes besides being beautiful. The thrones of paradise will be high class specimens of their beauty. Sitting thereon of the people of the paradise will manifest their kingly position.

57. Allah is the owner of majesty .Hence you must fear your attendance before Him. He is Great too. So you must believe in His marvels and wonders also.

It is the blessing of His Name that when it is recited His mercy starts showering. All good is in His power. The good and the blessings which HE has kept for His Virtuous slaves are such that they will make them very very pleased and happy and prosperous. There is no limit to His wonders and miracles. Only those people deny Him who do not know Him properly and who do not appreciate His favours and beneficence.

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SURAH
AL - WAQIAH

56. AL - WAQIAH

NAME: The word "Al-Waqiah" meaning an event to occur(Qiyamah or Resurrection) gives its name to the Surah.

TIME OF REVELATION : It is Makkan and the subjects in it indicate that it must have been revealed in the middle period.

CENTRAL THEME : To present the events of Reward and Torment on the Day of Resurrection and to infuse its certainty.

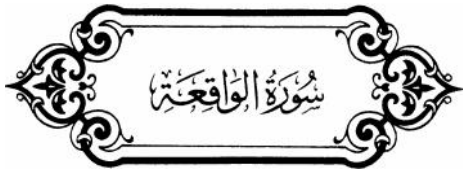
ORDER OF THE VERSES : Ayah 1 to 6 caution about the terrible event of Qiyamah.

Ayah 7 to 56 warn that on the Day of Resurrection people will be divided into three groups. Then the end of each group has been mentioned in detail.

Ayah 57 to 74 present the truths and facts which create certainty about Reward and Punishment in the Hereafter.

Ayah 75 to 96 are concluding Ayah of the Surah which shake the people who ignore the Holy Quran so that they may come to their senses and understand that whatever it mentions about the events of Qiyamah and Reward and Punishment is all in all Allah's Revelation. There is no chance at all for satanic interference therein. Finally, describing man's helplessness at the time of his death, he has been informed about this end.

56.SURATUL WAQIAH



Ayah: 96

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **When what is to occur will occur.** [1] إِذَا وَقَعَتِ الْوَاقِعَةُ ۝١

2. **There is no untruth in its occurrence.** [2] لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝٢

3. **Abaser and Exalter.** [3] خَافِضَةٌ رَّافِعَةٌ ۝٣

4. **When the earth will tremble with a severe stir.** [4] إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝٤

5. **And the mountains will crumble with a crumbling.** وَبُسَّتِ الْجِبَالُ بَسًّا ۝٥

6. **So that they will become dust scattered.** [5] فَكَانَتْ هَبَاءً مُّنْبَثًّا ۝٦

7. **And you will be divided into three groups.** [6] وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝٧

8. **So the people of the right hand,**[7] **what are the people of the right hand!** فَأَصْحٰبُ الْمَيْمَنَةِ مَا أَصْحٰبُ الْمَيْمَنَةِ ۝٨

9. **And the people of the left hands,**[8] **what are the people of the left hand!** وَأَصْحٰبُ الْمَشْئَمَةِ مَا أَصْحٰبُ الْمَشْئَمَةِ ۝٩

10. **And the foremost are the foremost.** [9] وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ۝١٠

11. **They are brought nigh (their Lord)'**[10] أُولٰٓئِكَ الْمُقَرَّبُوْنَ ۝١١

1. Means Resurrection which will necessarily occur.

2. There is nothing which can either hinder Resurrection or can postpone it. Nor can this news be false. Its occurrence is a sure and certain truth.

Resurrection is not only feasible but it is going to appear before all as an event. Therefore every one should worry about his future. But the current age's educational, cultural, economic and political system or order keep man entangled only in worldly affairs. Therefore, until the feeling of Resurrection's Severity does not catch man's mind his angle of thought cannot change.

3.That is: Qiyamah will raise up many and drag down many. Those who were holding a high position in the world even though they did not deserve it, will be brought down by Qiyamah. Likewise those who could not rank high in the world despite being worthy will be bestowed with highness in the Hereafter. In this way the Hour of Resurrection will bring forth a great revolution with it for human society. New measures of honour and dishonour will be established.

4. The earth-quake of Qiyamah will shake up the earth so severely that it will begin to tremble and everyone will be terrified. A picture of this restlessness has been drawn in the initial ayah of Surah Hajj. The events following the great quake have been described in Surah Zilzaal also.

5. Looking at the huge mountains, the shortsighted man thinks that this earth will remain in the same condition for ever. But Quran informs us of a great revolution which will occur on this earth. When the hour of Qiyamah arrives the mountains will become powder and will be blown with the wind like dust. The mountains will be removed so thoroughly that the earth may become like a leveled ground whereon Resurrection can be established.

6. Which will be these three groups has been narrated after this.

7. Means righteous Faithful whose worksheets (Naamae Aamaal)will be given in their right hands. For further explanation please see Surah Inshiqaq, Note: 7.

It should be noted that Quran has not clarified here as to what treatment will be given to Fasiq (sinful) Muslims, firstly because, at the time of the revelation of these ayah there was no sinful group among the followers of the Holy Prophet. Secondly wisdom and strategy demanded that, from the viewpoint of inspiration and admonition, the reward of the Believer and the punishment of the disbeliever be described face to face. The Quran has, elsewhere, mentioned the acceptance of shafaat (intercession) with certain conditions and their case is different. And no one knows, on the Day of Qiyamah, after facing how many difficulties and suffering how many torments, such people will get the chance of the said 'shafaat'.

8. That is: the deniers and the sinners whose work-sheet will be given in their left hands.

9. means those who ranked first after accepting Faith and who remained in the fore front in offering sacrifices for their religion. They will rank first in getting Rewards. For more clarification please see Surah Taubah, Note: 180.

10. They will attain the closest nearness to Allah and the honour of such nearness will be the greatest honour.



12. In the Gardens bountiful. [11]

فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾

13. The major group will be from among the former.

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ﴿١٣﴾

14. And a few from among the latter.[12]

وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ﴿١٤﴾

15. On jeweled thrones.[13]

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ﴿١٥﴾

16. Reclining on them, facing each other.[14]

مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿١٦﴾

17. There shall wait on them youthful boys who will ever remain same. [15]

يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿١٧﴾

18. With goblets and beakers and cups of wine flowing. [16]

بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ﴿١٨﴾

19. that will neither cause head-ache nor suspend senses. [17]

لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ﴿١٩﴾

20. And fruits of their choice.[18]

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿٢٠﴾

21. And the flesh of fowls such as they desire. [19]

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿٢١﴾

22. And for them will be houries having beautiful eyes. [20]

وَحُوْرٌ عِيْنٌ ﴿٢٢﴾

23. Like protected pearls. [21]

كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿٢٣﴾

24. A reward they have been working for [22]

جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٤﴾

25. There they will hear no nonsense nor sinful discourse.[23]

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٥﴾

26. except talks of peace and peace. [24]

اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٦﴾

11. In the gardens of Paradise, which will be full of bounties, they will live luxuriously for ever.

12. During the narration of the near ones the sincere companions of the Holy Prophet were given the good tidings that a big group among the people of the first era will be 'Muqarrabeen' (near ones) and that there will be Muqarrabeen in the latter people too. But they will be fewer in number. Hence among the companions there were more people who held high positions consequent upon their virtuous character, their sincerity and their urge to offer sacrifice. Thereafter such people went on decreasing in later times. A hadith too supports this:

خَيْرُالْقُرُوْنِ قَرْنِیْ ثُمَّ الَّذِیْنَ
یَلُوْنَهُمْ ثُمَّ الَّذِیْنَ یَلُوْنَهم۔

"The best people are of my time, then those who will come later, then those who will come later."

13. These will be imperial thrones embedded with jewels.

14. 'They will be seated in a majestic manner reclining on their thrones and face to face with one another. This gives us an idea of the well arranged gatherings of the People of paradise. Nobody will turn face from anyone and all will live a pleasant life in a friendly atmosphere.

15. For explanation please see Surah Toor, Note: 28.

16. That is: for entertaining them these youthful boys will remain present before them with jugs full of drinks which they will offer in precious cups. They will also present brimful glasses of pure wine brought from running streams.

17. For explanation please see Surah Saffaat, Note:39.

18. There will be all kinds of fruits in Jannat. They will take up the things of their choice there from.

For further clarification please see Surah Toor Note: 22.

19. They will get the meat of whatever birds they desire.

20. For explanation please see Surah Toor, Note: 18.

21. Pearls not touched by anybody, very bright and glittering.

22. All this will be given to them as a reward of their deeds and when they will get the bounties of Paradise as their reward they will be extremely pleased realizing that their efforts bore the best fruits.

23. For explanation please see Surah Nabaa, Note: 22.

24. They will be offered the gift of 'Salaam' from every corner and whatever talks will be there, will be regarding peace and only peace. There will be no talk which may cause grief or be reprehensible. It will be a very big bliss because no one gets such atmosphere in this world.

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27. And the people of the right hand, and what a grandeur of the people of the right hand. [25]

وَاَصْحٰبُ الْيَمِيْنِ ۙ مَآ اَصْحٰبُ الْيَمِيْنِ ﴿۲۷﴾

28. They will be among thorn-less lote-trees. [26]

فِيْ سِدْرٍ مَّخْضُوْدٍ ﴿۲۸﴾

29. and bananas one above another. [27]

وَّطَلْحٍ مَّنْضُوْدٍ ﴿۲۹﴾

30. and a shade spread out. [28]

وَّظِلٍّ مَّمْدُوْدٍ ﴿۳۰﴾

31. and water overflowing. [29]

وَّمَآءٍ مَّسْكُوْبٍ ﴿۳۱﴾

32. and fruits abundant.

وَّفَاكِهَةٍ كَثِيْرَةٍ ﴿۳۲﴾

33. neither ending nor limited. [30]

لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ﴿۳۳﴾

34. and will be on coaches raised. [31]

وَّفُرُشٍ مَّرْفُوْعَةٍ ﴿۳۴﴾

35. WE have created them (their wives) of special creation.

اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ﴿۳۵﴾

36. and have made them virgins. [32]

فَجَعَلْنٰهُنَّ اَبْكَارًا ﴿۳۶﴾

37. Lovely [33] and of equal age. [34]

عُرُبًا اَتْرَابًا ﴿۳۷﴾

38. for the people of the right hand. [35]

لِّاَصْحٰبِ الْيَمِيْنِ ﴿۳۸﴾

39. They will be in great number from the formers.

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ﴿۳۹﴾

40. and many in number from the latter (generations) too. [36]

وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ﴿۴۰﴾

41. And the people of the left hand. What a plight of the people of the left hand![37]

وَاَصْحٰبُ الشِّمَالِ ۙ مَآ اَصْحٰبُ الشِّمَالِ ﴿۴۱﴾

42. in scorching wind, boiling water.

فِيْ سَمُوْمٍ وَّحَمِيْمٍ ﴿۴۲﴾

25.The right hand is stronger then the left one comparatively. It is regarded as a sign of auspiciousness. Those who will get their record of deeds in their right hands will be very fortunate people.

26. The fruit of a lote tree having less thorns is more sweet. One important speciality of the lote fruit is that its fragrance is very sweet. And what to talk about the thorn less lote tree fruits of Paradise! This world's fruits can give us only a faint idea thereof.

27. Banana is a sweet and tasty fruit and what to talk of the bananas of Paradise! Their being piled up one upon another will exhibit the skill of its production. They will be very pleasing to the eye.

28. We can have an idea about the length of the shade of a tree in Paradise from a hadith which says:

اِنَّ فِی الْجَنَّةِ شَجَرَةً یَسِیْرُا الرَّاکِبُ فِیْ ظِلِّهَا مِأَةَ عامٍ لَایَقْطَعُهَا۔ (بخاری کتاب التفسیر)

"In Jannat there is a tree so big that if a rider travels under its shade for a hundred years he will still be there under." (Bukhari, Kitabut Tafseer).

29. There will be ample water in Paradise. It will go on flowing therein.

30. The availability of Heavenly fruits will never end. In this world fruits grow in their particular season. But the trees of Paradise will remain fruitful always. Their fruits will be available every moment. Moreover there will be no restrain on getting those fruits. No law will come in the way of getting them. There will be no problem of ownership also. Every fellow of Paradise will be able to get every fruit of his choice without any hindrance.

31. It will show the greatness of their honour.

32. The women of Paradise will be given most appropriate bodies. They will be made virgins even if they had children in this world.

33. They will love their husbands, will have very beautiful faces, and will be very pleasing to the eyes of their husbands.

34. For explanation see Surah Sa'ad, Note: 76.

35. These beautiful and attractive women will be for the people of the right hand. Those virtuous women who were in the wedlock of virtuous men will join their own husbands. Those men who did not have virtuous wives in this world will be wedded to other virtuous women.

This is much sufficient to understand the matter. There is no need to go in deeper details.

36. The people of the right hand will be numerous from the earlier members of this Ummah. There will be many from the latter ones too. This is an indication that righteous people will continue to be born in this Ummah till Dooms Day. It should be noted that the Holy Quran has given the good tidings to the God-fearing only. Those of the right hand will only be the God-fearing.

37. The condition of those people will be very pitiable whose record of deeds will be given in their left hands.

43. and in the shade of black smoke will they be.

وَّظِلٍّ مِّنْ يَّحْمُوْمٍ ﴿٤٣﴾

44. Which will be neither cool nor useful.[38]

لَّا بَارِدٍ وَّلَا كَرِيْمٍ ﴿٤٤﴾

45. They were, before this, in luxury. [39]

اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ﴿٤٥﴾

46. and were persisting in the great sin. [40]

وَكَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ﴿٤٦﴾

47. and were saying: when we shall die and shall be reduced to dust and bones, what, shall we be raised again?[41]

وَكَانُوْا يَقُوْلُوْنَ ۙ اَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿٤٧﴾

48. and also our forefathers?

اَوَاٰبَآؤُنَا الْاَوَّلُوْنَ ﴿٤٨﴾

49. Say: Surely, those of old and those of later times,

قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ﴿٤٩﴾

50. all will be gathered at the hour of the appointed day.[42]

لَمَجْمُوْعُوْنَ ۙ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٥٠﴾

51. Then, O you erring and denying people!

ثُمَّ اِنَّكُمْ اَيُّهَا الضَّآلُّوْنَ الْمُكَذِّبُوْنَ ﴿٥١﴾

52. you will eat of the Zaqqoom-tree,[43]

لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ ﴿٥٢﴾

53. will fill your bellies with it.

فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٥٣﴾

54. Then will drink boiling water over it.

فَشٰرِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ ﴿٥٤﴾

55. and will drink as the drinking of a thirsty camel. [44]

فَشٰرِبُوْنَ شُرْبَ الْهِيْمِ ﴿٥٥﴾

56. This will be their entertainment on the Day of Requital. [45]

هٰذَا نُزُلُهُمْ يَوْمَ الدِّيْنِ ﴿٥٦﴾

57. WE have created you. Then why do you not confess? [46]

نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُوْنَ ﴿٥٧﴾

38. Usually a shade is cool but this shade will be that of black smoke which will be neither cool nor will it provide pleasure.

It is mentioned in Surah Mursalat:

لَّا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (المرسلات-٣١)

"A shade which will be shade less which will not protect one from the flames." (Mursalat: 31)

39. Since they were affluent in the world they ought to have been thankful to Allah, but they turned their wealth into a means of thanklessness.

40. Great sin means polytheism. These people were never prepared to give up polytheism and idolatry. Rather they insisted that it was lawful and stuck to it until last.

41. After burial in the ground the flesh of the body mixes with the earth within a few days leaving only bones. In view of this they were wondering as to how they will be made to stand up on the Dooms Day when their bodies would be no more. They had a wrong notion about Allah's Might and were not prepared to believe what Allah Almighty was informing them through His Prophet, regarding the resurrection after death. Thus they went on committing, sins upon sins.

Two serious crimes of the people of the left hand have been mentioned here viz first atheism and polytheism and second denial of Dooms Day.

42. The entire human race beginning with Adam up to Qiyamah will be made to rise up for resurrection. This second life will be given to them so that they may taste the fruits of their deeds in the first life.

43. The explanation of Zaqqoom has been given in Surah Saffat, Note: 51

44. 'Heem' (very thirsty) are camels suffering from extreme and unsuitable thirst. No quantity of water can satisfy their thirst. Similar will be the plight of the people of the Hell. They will go on drinking hot water but their thirst will not be quenched.

45. These criminals will be greeted thus and with such punishments on the Day of Resurrection. This sarcasm is to make it clear that the crimes of these people were so severe that there is no question of giving them any reward. They will have to undergo only painful punishments.

46. When it is an undeniable fact that your creator is ONLY ONE ALLAH, then why do you not accept the Guidance sent by Him through revelation cautioning you about the Resurrection?

In ayah 57 to 71 several questions are put before the deniers of the Dooms Day so that they may reach a correct conclusion after due consideration.

58. Did you ponder, the semen you drop.

أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾

59. is it you who give it the (human) shape or it is WE who give. [47]

ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾

60. WE have ordained death among you [48] and WE are not powerless.

نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. to alter your appearances and transform you into a creation you know not. [49]

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. You are aware of your first birth. Then why do you not accept admonition? [50]

وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

63. Have you thought about that which you sow?

أَفَرَءَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾

64. Do you grow it or are WE the growers? [51]

ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾

65. If WE wish WE may make it chaff and you may indulge in talking:

لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

66. we have become indebted.

إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

67. rather have been deprived totally. [52]

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾

68. Have you thought over the water you drink?

أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ﴿٦٨﴾

69. Have you sent it down from the cloud, or are WE the Senders? [53]

ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾

70. It WE please, WE may make it bitter. Why then are you not thankful? [54]

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

71. Have you ever pondered over the fire which you strike?

أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ﴿٧١﴾

72. Have you created its tree, [55] or are WE the Creators?

ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ﴿٧٢﴾

47. You are merely dropping a little drop of contemptible water in the womb. Thereafter the entire process of transforming that drop, after causing it to pass through several stages, into the shape of a child and infusing life in it is very thought provoking. Is it your accomplishment or that of your LORD?

48. Death invariably overtakes every human being. It is a sure and solid proof of man's helplessness and of Allah's power and might.

49. The Being Who controls your life and death is also able to transform your appearance and to turn you into another species.

50. When Allah could create you for the first time how will it be impossible for Him to recreate you for the second time? If man can be created from earth once why it cannot be done for a second time again from the earth?

51. You are merely sowing the seed. Transforming it into greenery is the work of ONLY ONE GOD.

52. If WE destroy the crops you will be sorry saying we are under the burden of a great loss, rather we are totally deprived of every benefit.

53. Raining water from the clouds so that it can be drunk is the work of only ALLAH. If, in modern times, the scientific advance has enabled man to bring down some water some where from some clouds, it too is the fruit of the God-given faculty. It does not mean that man is able to raise clouds from oceans, to make them ride the winds and to scatter them in the atmosphere and cause rainfall in different regions of the earth. This arrangement is entirely out of the reach of man. The success attained by man in his efforts is just like filling a rubber balloon with air, release it in the air and then claim that he has gained control over winds!

54. The sea water is salty and bitter in taste. But when it evaporates to be transformed into clouds there are no more salty elements in it. Therefore the water raining from clouds is pure. What a great bounty it is from God. Man observes it day and night. Why then he does not thank his Lord? If Allah wishes HE can make the rain water which is lifted from sea salty and send a bitter rain. Salty and bitter are two different tastes. Lifting of salty water and sending a bitter rain?

55. In those times two trees named 'Markh' and 'Ifaar' were found in Arabia. They could create (ignite) fire by rubbing their branches together. It is only Allah's miracle to bring out fire from green branches of trees.

❍ ❍ ❍ ❍ ❍ ❍

نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ﴿٧٣﴾

73. We have made it a source of admonition [56] and a provision for travelers. [57]

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٧٤﴾

74. Then, (O Prophet!) recite the 'Tasbeeh' (praise the Name) of your Lord, the Great.[58]

فَلَآ اُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ ﴿٧٥﴾

75. No, [59] I swear by the sites of the setting of the stars.[60]

وَاِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ﴿٧٦﴾

76. and this is a great swearing, if you know. [61]

اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ﴿٧٧﴾

77. Verily, this is an honourable Quran. [62]

فِيْ كِتٰبٍ مَّكْنُوْنٍ ﴿٧٨﴾

78. in a Protected Book. [63]

لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ ﴿٧٩﴾

79. which none can touch except the purified. [64]

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٨٠﴾

80. It is a Revelation from the Lord of the worlds.

اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ﴿٨١﴾

81. Then is it this discourse that you hold lightly?[65]

وَتَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿٨٢﴾

82. and make it your portion (of this bounty) that you deny it?

فَلَوْلَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿٨٣﴾

83. Then why cannot you (do anything) when the soul comes up to the throat?[66]

وَاَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿٨٤﴾

84. and you are, at that moment, looking.[67]

وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَلٰكِنْ لَّا تُبْصِرُوْنَ ﴿٨٥﴾

85. and WE are nearer to him than you, but you do not see.[68]

56. Fire reminds one of the Hell fire. Man must fear Allah's wrath on seeing any fire.

57. In those days match boxes etc. were not invented for producing fire. Travelers used to create fire by rubbing the branches of the aforesaid trees for cooking and heating purposes etc. It was a great blessing for travelers. In modern times we see various kinds of appliances for obtaining fire. They too are a blessing for which we should be thankful to Allah.

58. This guidance has been given to the Holy Prophet and through him to his followers. They are being told that if people refuse to see these open truths let them remain in their condition. You busy yourselves in reciting the praise of your Lord's holiness because HE is above every kind of defect and partnership (polytheism). Recite Tasbeeh of his Name, for example chant SUBHANAL-LAAH OR SUBHANA RABBIYAL AZEEM. It shows the healthy condition of faith. It is also the best kind of worship.

59. The word 'Laa' (no) which prefixes an oath indicates the refutation of a wrong thing. Here It refutes the false thinking of the disbelievers.

60. By the setting sites of stars is meant the places where they set.

61. When the stars start setting at dawn it is like an announcement of the end of the well decorated assembly in the heaven. This scene invites every owner of an observing eye to ponder. Hence it is presented here in support of monotheism and Reward and Punishment. The Quranic call is an invitation to these basic truths. Therefore it also shows its truthfulness. An oath of setting stars is taken in Surah Najm also in support of it and so also the swearing by the movement of stars, their hiding and disappearance and the breaking of dawn as a witness to the Day of Resurrection in Surah Takveer. Here this oath is described as a tremendous oath to explain that these signs in the outer space are very great proofs in support of Monotheism and Resurrection. Every one can come to the right conclusion easily by observing them. It does not require high logic. If you really have an intention to find out the truth you will surely find it in these signs. You will observe a great Divine miracle even in the setting of stars.

62. 'Quran' means a much read book. Being the Word of God and having its superior qualities, it is worth reading repeatedly. The Islamic Shariah (Code of Life) has provided for it by making it a must to recite some part of the Quran in every Salat, rather in every Rakaat (part) of the daily prayers. Over and above it, this book is read so widely throughout the word that no other book can compete it. The pleasant and soul-soothing spectacle of Quran recitation can be seen during the nights of the holy month of Ramdhan.

The quality 'Kareem' (noble) is mentioned here which means honourable as well as benefactor. Quran is a very high and authentic Word. Whatever has been stated in it has been stated from a high stage. It is glorious in every way and worthy of respect from every aspect. Moreover, it is like a flowing spring of eternal benefits. Very ungrateful are those who do not appreciate it.

63. By 'Kitabim Maknoon'(the protected scripture) is meant the 'Lavhe Mahfooz' as it is mentioned in Surah Burooj:

بَلْ هُوَ قُرْآنٌ مَّجِيْدٌ فِيْ لَوْحٍ مَّحْفُوْظٍ ۔

"Nay(this is not untrue), this is a glorious Quran, (Inscribed) in a preserved tablet." (Burooj: 21-22)

It means this book has been thoroughly protected in the heaven where no one save the angels can reach it.

64. By مُطَهَّرِيْنَ (clean) is meant the angels who do not have any unclean lines or impurity like sin and evil. Tabari and other commentators too have understood that' Mutahhareen, means the angels. It has been clarified in Surah Abasa:

فِيْ صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوْعَةٍ مُّطَهَّرَةٍ

بِاَيْدِيْ سَفَرَةٍ كِرَامٍ بَرَرَةٍ۔ (عبس ۱۳،۱۶)

"It is in the leaves that are greatly honoured, Exalted and Purified, (Written) by the hands of scribes, (Who are) Honourable and faithful." (Abasa: 13-16)

And here the aim is to explain that the imagination of the deniers regarding Quran that it is sent down by Satan is totally wrong and a big lie. The Quran is the WORD OF ALLAH and its

source is LAVH-E- MAHFOOZ (THE PRESERVED TABLET) which is in the heaven. No satan can ever reach it to snatch it away or to pollute it. Only pure angels can reach there and only they can touch it. They, as per the Divine order, descend with the ayah of the Quran exactly as they are. Their chief Gabriel reveals it to the Holy Prophet. This work of bringing the Holy Quran is being done by the clean and pure angels. Hence there is no possibility of its mixing with the angels' own words or with those of the devil or anyone else.

The main meaning of this ayah is what has been described above. But Fuqaha (religious jurists) have understood it as an argument to prohibit the touching of Quran without wazoo (ablution). In support, they also quote this hadith of Muatta

عَنْ عَبْدِاللهِ بِنْ اَبِیْ بَکْرِ بْنِ حَزْمٍ اَنَّ فِیْ الْکِتَابِ الَّذِیْ کَتَبَ رَسُوْلُ اللهِ ﷺ لِعَمْرِوبْنِ حَزْمٍ اَنْ لَایَمَسَّ الْقُرْآنَ اِلَّاطَاهِرٌ۔

"Abdullah bin Abi Bakr bin Hazam narrates that in a letter written by the Holy Prophet to Amr bin Hazm it was mentioned that only the clean one (Tahir) should touch the Quran."

Here it is not possible to enter into a lengthy discussion of Fiqh (religious jurisprudence).Hence we submit some points in brief :-

1. No order has been given in this ayah. Rather it is a statement of the fact that the Quran is being descended exactly as per the Book which is kept preserved in the heaven and which is being touched only by the pure, clean and honest angels. Neither the satans (devils) can pass by it nor their unclean hands can ever touch it. Nor they can interfere with being with ablution'. Rather it means a function of the angels. It is irrelevant to deduce such an order from this that the Quran should not be touched without performing ablution. The difference between "Tahir" and "Mutahhar" must also be kept in mind. If it were to convey that one who touches the Quran should be with ablution, the word "TAH-HEREEN" would have been used and not "MUTAHHAREEN". Just as there is the mention of the angels' touching the Quran so is the mention of the angels' writing the Quran in Surah Abasa:

بِاَیْدِیْ سَفَرَۃٍ کِرَامٍ بَرَرَۃٍ۔

"(Written) by the hands of scribes, (Who) are honourable and Faithful." (Abasa: 15-16)

Would it then be proper, on this analogy, to make it a condition that one must be Honourable and Faithful for writing any of its ayah? If such a derivation is not proper then the deduction made from the ayah mentioning "Mutah-hareen" too is improper.

2. As regards the Muatta's hadith:

اَنْ لَایَمَسَّ الْقُرْآنَ اِلَّاطَاهِرٌ۔

"Only he who is pure should touch the Quran."

Firstly this hadith is Mursal (Awnal Ma'bood Sharah Sunan-e- Abi Dawood, Vol: 1, p: 384).

Secondly "Tahir" does not necessarily mean being with ablution'. Rather it means a fellow who has cleaned the impurity of janabat(seminal discharge). This conclusion is supported also by those hadiths which, prohibit the reading of the Holy Quran by those who have not taken a bath (gusl) after indulging in sex (janabat). Though these Hadith too are not above criticism وَفِیْ کُلِّھَامَقَال (Ibid 1 :383) and the Quran has ordered a Junubi (one who had sex) to take a bath:

وَاِنْ کُنْتُمْ جُنُبًافَاطَّھَّرُوْا۔

" And if you are unclean because of 'Janabat' (pollution), purify yourself by bathing." (Maaidah: 6)

In view of these Quranic commandments the only thing which can be deduced from the above-quoted hadith of Muatta is that any person, after sex and any woman after menses, who has not purified himself or herself may not touch the Quran.

3. Some Fuqaha have become so much strict that, while prohibiting the touch of Quran without wazoo, they have banned to touch even those sheets of papers or those

books which contain an ayah of Quran. This means without performing wazoo nobody can even write Bismillah on a letter nor can he quote any ayah therein because BISMILLAAH too is an ayah of the Quran. Similarly he cannot touch those magazines or periodicals which contain the ayah of Quran. A hadith of Bukhari refutes such strictness wherein he has quoted Ibrahim Nakhae saying that "there is no harm in writing a letter without wazoo." (Bukhari, Kitaabul Wazoo, Baab: Qiratul Quran Ba'ad al- hadith etc.).

Obviously there will be Bismillaah in a letter and so also ayah if necessary. The Holy Prophet (Peace Be Upon Him) had written a letter to the Qaisar of Rome. There were some ayah of the Quran therein. Was the man, then, who carried that letter asked that it should not be touched without ablution?

4. Ibne Abbas, Sho'bi, Zahhaq, Zaid bin Ali, Muayyid Billaah, Dawood, Ibne Hazam and Hammaad bin Sulaiman are of the opinion that Quran can be touched without performing ablution. (Fiqhus Sunnah, As Saiyid Saabiq, Vol. 1.P. 57)

5. Surely it is good and auspicious to be with wuzoo while reading and studying the holy Quran, because, in a state of cleanliness man has a greater feeling of purity which also helps keeping the mind pure. But to make it Haraam (unlawful) to touch the Quran without wuzoo is nothing but severity of jurisprudence. Such strictness can only create numerous hardships for people in the current age. It is not practicable to make it compulsory to be with wuzoo for all those who purchase, sell, print, bind and carry copies of Quran from one place to another. This condition is a great hindrance in the path of Quran's propagation. This BOOK is not meant only to be kept in beautiful covers. It is obligatory to obtain Guidance from it at every step. It is a must to spread it more and more widely. It is a fact that the facilities offered by Deen (religion) have been removed by such severity of Fiqh.

65. They do not feel its greatness. They ignore it.

66. Also ponder over your utter helplessness at the time of death.

67. The soul of the fellow is being gathered before your eyes.

68. Compared to you, God is nearer to the dying person.

For explanation please see Surah Qaaf. Note: 21.

86. Why then, if you are not in bondage.

فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

87. restore that soul, if you are truthful?[69]

تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾

88. Then if he be of 'Muqarrabeen' (who has reached the position of being near Allah).[70]

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾

89. then for him is comfort and fragrance and a garden bountiful. [71]

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

90. And if he be of the people of the right hand. [72]

وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾

91. then peace be to you as you are among Ashaabe Yameen (people of the right hand). [73]

فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾

92. And if he be of the deniers, the erring.

وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾

93. then he will have entertainment of boiling water.

فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾

94. and his entry will be in the Hell. [74]

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

95. This, indeed, is the Certain Truth.[75]

إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾

96. So, (O Prophet!) recite the 'Tasbeeh' of the Name of your Lord, the Great.[76]

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

69. That is: If you are not subject to or under control of your Lord then why do you not bring back the soul after death'? When it is a reality that a soul departed from the body cannot be retrieved by anybody either for himself or for anyone else, then why does he not accept the truth and reality that he is a subject of and under total control of his LORD? When he is under HIS control then HE should be worshipped and also be obeyed. Where is the ground for disbelief and disobedience and rebellion?

70. For the explanation of "Muqarrabeen" please see Note: 10 above.

71. If the dead fellow is from the Muqarrabeen then there is total relief for his soul. He smells such a pleasant fragrance which makes him fresh and happy. He is given the good tidings of the bountiful Paradise. It has also been mentioned in Surah Haa Meem Sajdah (ayah 30) that angels descend with good tidings of paradise upon those who remain steadfast.

72. People of the right hand means the common righteous people whose record of deeds will be given in their right hands.

73. If the dying man is righteous the angels give him good tidings while collecting his soul that there is peace and safety for him and that he will never face any hardship or calamity.

74. If the deceased was a denier of Tawheed (Belief in ONLY ONE GOD) and the Hereafter and was a way ward then he will be greeted with hot water and he is given the bad news that he will go to Hell.

75. That is: All the above mentioned things are totally true. There is not the least scope for doubt therein.

76. For explanation please see Note:58.

It is mentioned in a hadith that when this ayat was revealed the holy Prophet (Peace Be Upon Him) said: Keep it in your Rukoo.(bowing position in salaat) and when the ayat

سَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰی

was revealed he said: Keep it in your Sajdah (prostrating position in the prayer).

(Aboo Dawood, Kitabus Salaat).

So in Rukoo we recite سُبْحَانَ رَبِّیَ الْعَظِیْم (Holy is my Lord the (Great) and we say

سُبْحَانَ رَبِّیَ الْاَعْلٰی

(Holy is my Lord, the Exalted) in Sajdah as per this order of the Holy Prophet.

This also makes it clear that the recitations of the Salaat are based on the instructions and hints given by the holy prophet.

SURAH
AL - HADEED

57. AL - HADEED

NAME: There is description of sending down 'Hadeed' (Iron) in ayah 25 which has given this name to the Surah.

TIME OF REVELATION: It is Medinite. There is, in ayah 10, a mention of the dignity of those who spend and strive in Allah's way. It gives hint that this Surah might have been revealed in 5 or 6 H.E. before the conquest of Makkah.

CENTARAL THEME : People are invited to believe with sincerity which demands that one should spend one's wealth for waging a war (Jihaad) in the path of Allah.

ORDER OF VERSES: Ayah 1 to 6 describe Allah's holiness and His attributes.

Ayah 7 to 11 call upon the faithful to believe sincerely and to fulfill the demands of his Faith.

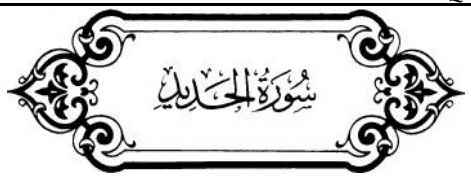
Ayah 12 to 15, while giving good tidings to the believers that they will own a light on the day of Resurrection, a picture is also presented to show how the hypocrites will be deprived of the said light and will be put to torment.

Ayah 16 to 24 mention the demands of Faith. They also provide an inspiration to make Hareafter the aim of life and not the worldly things.

Ayah 25 to 27 say that the use of force is necessary for establishment of Adl (equity and justice). They exhort to Faithful to wage Jihaad in the path of Allah and negate the monastic viewpoint of religion.

Ayah 28 and 29 are the concluding ayah which give good tidings to the God-fearing and honest and sincere Momins (believers) that they will be rewarded with light and greeted with a grand Grace.

57. SURAH AL -HADEED



Ayah:29

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **All that is in the heavens and the earth glorify (recite Tasbeeh) Allah [1] and HE is the Mighty,[2] the Wise. [3]**

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ①

2. **His is the Sovereignty of the heavens and the earth.[4] HE gives life and death and HE has power over all things.**

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ②

3. **HE is the First and the Last, the Obvious and the Hidden; [5] and HE has knowledge of all things.[6]**

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ③

4. **It is He who created the heavens and the earth in six days and then mounted the Throne.[7] HE knows all that goes into the earth [8] and comes out of it [9] and all that descends from heaven and all that ascends to it.[10] HE is with you wherever you are [11] and Allah sees whatever you do.**

هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاۗءِ وَمَا يَعْرُجُ فِيْهَا ۭ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ④

5. **HIS is the sovereignty of the heavens and the earth and all things are returned to Allah.[12]**

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ⑤

6. **It is HE who causes the night to pass into the day and the day into the night [13] and HE knows even the secrets of hearts. [14]**

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ ۭ وَهُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ⑥

1.'Sabba-ha' is the past tense of the verb. It means 'he glorified'. In other Surahs it has come in the form of Muzare which denotes a common tense of the present and the future as 'Yusabbihu'(is glorifying and will glorify). This is to bring home the truth that each and everything in the universe is busy glorifying its Lord continuously without any time limit. They describe Allah's holiness both through mouth and through actions.

For further clarification please see Surah Bani Israil, Note: 58.

2. That is: His control and Sovereignty is over everything. Nothing is out of His power.

3. HE uses His power and authority with wisdom. Consequently this regularity of the universal system is a serious fact. It is neither devoid of aim nor there is any anarchy in His universal kingdom.

4. He is the controller of the cosmos. There is no partner in His kingdom. HE is ruling over His sultanate gracefully with a royal Grace.

5.The holy Prophet (Peace Be Upon Him) has explained it thus:

اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَکَ شَیْءٌ وَاَنْتَ الْآخِرُ فَلَيْسَ بَعْدَکَ شَیْءٌ وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَکَ شَیْءٌ وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَکَ شَیْءٌ ۔(مسلم کتاب الذکر)

"You are the First. There is nothing prior to You. You are the Last (final). There is nothing after You. You Are obvious. Nothing is above You. You are hidden. Nothing is more concealed than You. (Muslim, Kitabuz Zikr)"

It means Allah is eternal and will remain eternal. The existence of everything is after His existence. Everything will end. The eternal existence is only for Him. Whatever remains extant remains so only at His Will. No one's existence is more manifest then His. The entire universe shows His existence. HE is obvious everywhere. But HE is also so hidden that no one sees Him. Intellect cannot reach His origin. Therefore, we must regard enough or sufficient whatever understanding is provided by the Divine revelation about Him and His attributes. We should not indulge in questions which are totally beyond our comprehension.

Those who believe in 'Wahadatul Vujood' (a belief that - God may save us from it - the existence of God and His creation is the same) have stumbled here. They crossed the limits of human intellect and nature while pondering over Allah's assumed personality. Consequently their belief became corrupt. They got only deviation. Man is safe only so long as he swims in water. But he invites trouble as soon as he tries to swim on land. The horse of brain does require a bridle.

6. Man cannot imagine God's knowledge on the line of his (man's) knowledge. Allah's knowledge is a fathomless ocean. Compared to it, man's knowledge is not worth even a small drop of water.

7.This has been clarified in Surah Aaraaf, Note: 82-83.

8. For example seeds of grain, water and corpses, buried beneath the earth.

9. For instance a young shoot or sprout, springs of water, metals, precious stones and oil, gas etc.

10. This point has been explained in Surah Sabaa, Note: 5.

11. Wherever you are, Allah sees you, knows you and hears you, HE has full control over you and' HE takes away your life. The thought of HIS being Omnipresent and Omniscient, in itself, is sufficient to make a man tremble with fear.

12. As HE is the Sovereign only His rules and orders are effective in this universe and since He is the Final place of Refuge, all matters return only to HIM.

13. This point has been clarified in Surah Aale Imran, Note 39

14. HE knows even the minutest and the extremely concealed things so much so that HE is aware of even the secrets in human hearts.

اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ؕ
فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝٧

7. **Have faith in Allah and His Messenger [15] and spend out of the wealth which HE has given in your control.[16] Those from you who will have faith and will spend will get a great reward.**

وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَالرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ
وَقَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٨

8. **What has happened to you that you do not have faith in Allah when the Messenger is inviting you to have faith in your Lord and he has already taken your covenant if you are believers. [17]**

هُوَ الَّذِيْ يُنَزِّلُ عَلٰى عَبْدِهٖۤ اٰيٰتٍۭ بَيِّنٰتٍ لِّيُخْرِجَكُمْ مِّنَ
الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝٩

9. **It is HE who send down to His slave clear ayah so that HE say take you out from darknesses and bring you in the light. Verily Allah is very Compassionate and Merciful to you.[18]**

وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ
وَالْاَرْضِ ؕ لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقٰتَلَ ؕ
اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقٰتَلُوْا ؕ
وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝١٠

10. **What has happened to you that you do not spend in the way of Allah when the inheritance of the heavens and the earth belongs only to Allah?[19] Those who spent and fought before the victory are not on equal level. Their rank is higher than those who will spend and fight afterwards; though Allah has given a good promise to both,[20] and Allah is aware of what you do.**

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا
فَيُضٰعِفَهٗ لَهٗ وَلَهٗۤ اَجْرٌ كَرِيْمٌ ۝١١

11. **Who is he who will lend to Allah a goodly loan so that HE may make it manifold for Him? And there is the best reward for him.[21]**

يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ
وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝١٢

12. **The Day you will see the believing men and the believing women with their light advancing ahead of them and on their right side[22] Today is the good tidings for you of the gardens beneath which flow rivers. You will dwell therein forever. This is the ground achievement.**

15. This is addressed to the Muslims who have recited the Kalima (La Ilaha Il-lallah, Muhammadur-Rasoolullah : There is no god but Allah and Muhammad is HIS Messenger). It is being stated that only the reciting of the Kalima through lips is not enough. Believe in Allah and His Prophet from the bottom of your hearts honestly and sincerely. Only that Faith is reliable which accompanies the testimony by heart. There should not be even an iota of doubt or reluctance. There ought to be total certainty, about its being the Truth.

16. Means the wealth which HE has given to you as a trust and over which HE has granted you the power or choice of spending. By 'spending' is meant spending in the way of Allah, The commandment issued in this Surah is with a view to meet the needs of Jihaad so that Islam may gain victory in the struggle between disbelief and Islam.

17. This is an address to those Muslims who had accepted Islam formally but the Faith (Imaan) had not yet penetrated their hearts. They have been advised and questioned as to when the Prophet himself is inviting you personally to accept Faith why you are not responding to him honestly and sincerely? The Holy Prophet has already taken a promise from you; the promise of obeying Allah and His Messenger. When a man enters the circle of Islamic society by reciting the Kalima (La Ilaha……) he, in fact, takes an oath to obey Allah and His Messenger. Surah Maidah mentions:-

وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَ مِيْثَاقَهُ الَّذِىْ
وَاثْقَكُمْ بِهٖٓ اِذْقُلْتُمْ سَمِعْنَاوَاَطَعْنَا۔ (مائدہ:۷)

"And remember Allah's favour on you, and his covenant by which HE bound you when you said: 'We have heard and we obeyed." (Maaidah:7)

Therefore, if you are true in your claim, fulfill the demands of it (your Faith).

18. Allah does not wish that His slaves should wander in the darkness of ignorance and desires. Hence HE made a provision to bring them into light by revealing clear ayah, HE is very kind in favour of His slaves. Therefore, HE wants to protect them from a bad end. HE is Merciful and therefore, HE wants that they should become entitled to His Mercy.

19. The wealth granted to you is, finally to go in the possession of Allah. It is not going to be with you for ever. Then why do you not spend it with your own hands in the way of Allah so that it may fetch Divine Reward for you?

20. Victory means the conquest of Makkah. Conditions were very difficult and trying before the conquest of Makkah. It was then extremely essential to offer sacrifices of wealth and life for the victory of Islam. Only those people came forward to offer such sacrifices in those conditions who were both courageous and ambitious. Therefore, their rank too is higher in the sight of Allah compared to the people who will offer such sacrifices after the great victory of Islam the Conquest of Makkah-when the circumstances will not be so hard. Both of them cannot be equal in rank. But the sacrifices of both are appreciable and Allah has given a promise of a good reward to both of them.

These ayah provide a hint when things become very hard for Islam and it may become very dangerous to sacrifice wealth and life for its victory, those will rank higher who come forward to risk everything and that their position will be higher in the sight of Allah in comparison with those who will wage jihad and make sacrifices later in ordinary circumstances.

21. By 'good loan' is meant that spending (infaq) which may be made from one's lawful earning purely for the purpose of winning Allah's pleasure, There may not be any element of show in it nor there may be anything to suggest a boast of favour or anything painful. Such infaq is expressly desired for jihad. Hence it has been demanded in an effectively appealing manner, It is Allah's Graceful Mercy that HE terms this spending as a loan to Him which HE will repay in multiple in the HERE AFTER and for which HE will give a very big Reward.

22. This light will be that of Faith and righteousness. Hadith has termed Salaat as light:

الصلوٰة نور (مسلم کتاب الطہارۃ)

(Salaat is light). (Muslim, Kitabut Taharat).

This light will enlighten the path to paradise for the Faithful on the day of Resurrection. This good fortune will be available to both the believing men and the believing women.

13. On that Day the hypocrite men and women will say to the believers: Wait a little so that we may benefit from your light [23] They will be told: Go back and seek light there.[24] Then a wall will be set as a barrier between them.[25] It will have a door. In its interior will be Mercy and out of it will be torment.[26]

يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا
نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ۚ
فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ۭ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ
مِنْ قِبَلِهِ الْعَذَابُ ۝

14. They will call out to them: Were we not with you? They will reply: Yes, but you put yourselves in temptation.[27] You kept on awaiting (a bad end for us)[28] indulged in doubts[29] and vain desires deceived you[30] until Allah's decree arrived [31] and the deceiver [32] kept you in deceit regarding Allah.

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ۭ قَالُوْا بَلٰى وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى جَاۗءَ اَمْرُ اللّٰهِ
وَغَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝

15. So today no ransom will be accepted from you [33] (hypocrites) nor from those who disbelieved.[34] Your abode is Hell. It is your companion,[35] and it is a very bad abode.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّلَا مِنَ الَّذِيْنَ كَفَرُوْا ۭ مَاْوٰىكُمُ
النَّارُ ۭ هِيَ مَوْلٰىكُمْ ۭ وَبِئْسَ الْمَصِيْرُ ۝

16. Is it not high time for the believers that their hearts may bow down before the remembrance of Allah and the truth sent down by Him![36] and they may not become like those who were given the Book, before this, then a long period of time passed over them where after their hearts hardened and many of them are evil-doers.[37]

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ
مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ
عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ۭ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ۝

17. Know that Allah enlivens the earth after its becoming dead.[38] WE have made the signs clear for you that you may act with wisdom.

اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ
لَعَلَّكُمْ تَعْقِلُوْنَ ۝

18. Verily, the alm-giving men and women and those who gave a goodly loan to Allah will be repaid be manyfold.[39] And for them is the best reward.

اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ
لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ ۝

23.'Munafiq'(hypocrite)means those people who had apparently embraced Islam and become Muslims but who were not sincere in their faith. Later on ayah 14 has clarified this point. As these people had entered the group of Muslims, they will follow the Muslims also on the day of Resurrection. But since their lives were devoid of faith and righteousness they will be kept deprived of the Divine light. Seeing themselves in darkness they will cry out to the Momins and ask them to wait for a while so that they too my benefit from their light. But they will not be heard.

24. The world which you have left behind was the place to earn light. Now if you are able to return, go back to that place and seek light. But this is not possible by any means. In the Hereafter the light will accompany only those who had brought the light of faith and good deeds from his or her earlier worldly life.

25. A wall will be raised as a barrier between the Faithful and the hypocrites. Thus both the groups will become separated to reach their respective destinations.

26. From the gate in this wall the Faithful will inter the paradise, which will be full of Allah's Mercy. Thus this door will indeed be the gate way of mercy. And out of this door will be God's wrath which will grip the hypocrites.

27. When the hypocrites will see that the Faithful are departing from them along with their light, they will ask them loudly as to why were they leaving them alone. They will ask them whether they were not with them in the world? The Faithful will reply: you were indeed with us in the Muslim society but you put yourselves to a big test by adopting a double-faced policy. On the one hand you claimed to be Muslims and on the other you conspired with the disbelievers. It was this, worst kind of evil of being overtly Muslim and covertly kafir that had entangled you.

28. Waited for the moment when Muslims are so crushed that they may not be able to rise again.

يَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ۔ (توبہ:۹۸)

"They wait for some misfortune to befall you (but the fact is that) misfortune has befallen them." (Taubah:98)

29. You believed neither in the prophet hood of the prophet nor in the Hereafter. You always doubted these things.

30. You remained in a wishful thought that your policy was successful; that thereby your interests would be served best; and that if at all the Resurrection occurred you would be pardoned away along with the Muslims.

31. 'Allah's decree' means death. You remained hypocrite till the time of your death.

32. Means satan who instigates people to indulge in disbelief and sins, thus fooling those who obey him.

33. If you possess an earth full of wealth and if you want to give it all as ransom for your salvation it will not be accepted. Had you spent some portion of the wealth which was given to you in the world, in Allah's way it would have become a means of your relief today definitely. But now there is no way out.

34. No ransom will be accepted either from the open disbelievers.

35. Now if you have any companion at all, it is this Hell. Now see how it treats you!

36. This is an address to those believers whose hearts were devoid of 'Khushoo' (lowliness of heart).'Khushoo' is a condition of heart which is created by the thought of Allah's Might and of standing before Him to account for our deeds. It includes the felling of our lowliness, weakness and humbleness. This condition is the speciality of true belief. This ayah shakes those people whose claim to be faithful was merely verbal, whose hearts were not yet penetrated by Faith. They had observed the tug of war between Islam and disbelief for several years during which they had seen the oppression meted out to Muslims as well as observed the signs of the truthfulness of the holy prophet and of Islam. Yet their hearts did not melt. They do not become lowly and humble by the remembrance of Allah. Even after seeing the Truth in the form of the holy Quran their hearts do not develop a sense of responsibility toward Allah to make them humble!

37. When a long time passed since the revelation of the divine scripture on the people of the book and after the departure of God's

Messengers, their relation with the Book became weak. Consequently their hearts became hard due to the absence of humility. Then their lives became sinful. Here they are being admonished by pointing out these things to them. What is meant to be conveyed is that the holy Quran continues to descend and the holy prophet is living among you. Hence you should not act like the aforesaid People of the Book.

The current condition of modern day Muslims too, barring a few exceptions, is like that of the said People of the Book as described above. Fourteen centuries have passed since the departure of the holy Prophet (peace be upon him). During this long period their relation with Quran has weakened mostly because of their interest in 'bidaat' (innovations) and their trust in the false idea of 'Vaastaa Vaseelah' (intercession) which have made them entertain false hopes. Therefore, despite their lives being sinful they are full of hopes about their salvation. Admonition does not work upon them as their hearts have hardened due to constant sinning.

38. This is both an argument ill favour of resurrection after death (about which the hypocrites were doubtful) and also a hint toward the truth that Allah can enliven the dead hearts too. They can get guidance provided they think over Allah's signs. One of the biggest signs is the life (becoming green) of the dead (dry) earth.

39. 'Sadqah' (spending) means common almsgiving to the needy.

'Qarz-e- Hasan' (Good loan) means the wealth spent to meet the needs of Jihad (war of Islam) wherein there is no iota of show etc. Since this was ill the form of a demand resulting from a necessity, it has been termed a loan. Allah has promised that it will be repaid manifold. Similarly Allah will bestow more to the givers of 'Sadqah' also.



Know that the worldly life is but a play and a pastime, adornment, boasting among you, and a rivalry in respect of wealth and children. It is like rain the growth of the vegetation whereof pleases the disbelievers. Then it begins to bloom and you see that it has turned yellow. Then it becomes chaff. And in the Hereafter there is both a severe torment as well as forgiveness from Allah and HIS pleasure. And the life of the world is but a matter of deception. (Al-Quran)

وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۚ وَالشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ ؕ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۱۹﴾

19. And those who believed in Allah and His messenger are the truthful and the testifiers in the sight of their Lord.[40] For them will be their reward as well as the light. And those who disbelieved and who falsified our ayaat are the people of Hell.

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ؕ وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۲۰﴾

20. Know that the worldly life is but a play and a pastime, adornment, boasting among you, and a rivalry in respect of wealth and children.[41] It is like rain the growth of the vegetation whereof pleases the disbelievers. Then it begins to bloom and you see that it has turned yellow. Then it becomes chaff.[42] And in the Hereafter there is both a severe torment as well as forgiveness from Allah and HIS pleasure.[43] And the life of the world is but a matter of deception.

سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْاَرْضِ ۙ اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۲۱﴾

21. Vie with one another for the forgiveness from your Lord and toward the Paradise which is as spacious as the heaven and the earth [44] prepared for those who [45] trust in Allah and His Messengers.[46] This is the Grace of Allah. HE bestows it on whom so ever HE wishes. And Allah is most Gracious.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۖ ﴿۲۲﴾

22. No Calamity descends upon the earth or upon you but it is recorded in a Book before WE bring it into being.[47] It is quite easy for Allah.[48]

لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۙ ﴿۲۳﴾

23. (You have been made aware of this truth) that you may not grieve over what you miss and may not behave boastfully over what HE may bestow on you.[49] Allah does not Love any arrogant boaster. [50]

40. In the sight of Allah only sincere and honest believers will reach the rank of the 'truthful' and the 'testifier'. Those who were Muslims ill name only and who were hiding disbelief in their hearts will have no position in the Hereafter. This meaning of the ayah is being clarified by its last part wherein it is explicitly stated that the abode of the disbelievers is Hell. 'Siddiq' means totally true who always lives by truth and 'Shaheed' means witness, who testifies to the truth of Islam. Surah Baqarah says:

وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطاً لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ ۔ (بقرہ:۱۴۳)

"Thus WE have made you 'Ummate Vasat' (a balanced community') so that you may be witness to all the communities of the would. (Baqarah: 143).

In this way every faithful person who testifies to the truthfulness of the True Religion (Islam) is a 'shaheed'. A Momin reaches the highest rank of 'Shahaadat (Martyrdom)' when he or she sacrifices his or her life ill the way of Allah.

41. This ayah shows us that the life of this world is of no value unless it is made a means for the success of the Hereafter. Those who make this worldly life their main aim make their lives merely plays and show business. They think that this world is a picnic place and engage themselves in recreations only.

'Laib' means a play which is just for pleasure. 'Lahv' means that which makes one unmindful of the real aim. All the engagements of this world which make man forget the Hereafter are 'Lahv' be they for enjoyment or for attainment of positions of power or for keeping people engrossed in world-worship.

'Zeenat' (adornment) means this world's outward pomp and shining and attractions., the taste of which makes men commit sins and makes them slaves of passions and lust.

'Tafakhur' (boasting) means the activities through which man may make a show of his pride based on his race, position, wealth etc. An artist boast of his art, a poet of his famous works, a writer of his writings and a politician of his diplomacy etc. They do not realise that such pride is misplaced; that all abilities are God-given; that they are for trying him, and hence his capabilities should make him feel responsible and should not make him proud and boastful 'Takathur' (desire to overtake one-another in a race for wealth and children) is that lust which makes man mad after money for achieving his worldly aims. In those days when abundance of children could make them a powerful band, men were marrying several women. But in modern times selfish man wants that he should have less and less children.

For further explanation of 'Takathur' please see Surah Takathur, Note: 1.

42. The pomp of the worldly life which maddens people is like the growth of agriculture which increases by rain. But this greenery is short-lived. It very soon turns into husk. Therefore, it is not wise on the part of man to be so much engrossed in the worldly wealth and pleasures that he may Ignore the consequences altogether.

This example is given elsewhere also. Please see Surah Kahaf, note: 63 for further clarification. It should be noted that valuelessness or insignificance of the worldly life is from that aspect whereby man prefers it to Hereafter and makes it the sole aim of his existence. The Quran condemns only this thing. It is mentioned in Surah Ibrahim: (Ayah:3):-

اَلَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ۔

"Those who love the life of the world more than the Hereafter".

And Ayat 16 of Surah Aalaa states:

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا۔

"But you prefer the life of this world."

In Surah Najm, Ayah 29 clarifies that the disbelievers make this worldly life their sole aim:

وَلَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا۔

''And whose only aim is the life of this world."

But, contrary to this, those people who make this world's life means of the success of the Hereafter and who live within the limits fixed by the Shariah, their lives are quite serious,

not mere games, plays and pastimes.They come out successfully from this centre of examination.

43. Two kinds of consequences will come before all. One is severe punishment of Divine torment of Hell which will have to be suffered eternally by those who had made this world their aim of life and who had denied Hereafter. The another consequence will appear in the form of God's forgiving and HIS pleasure. It will be the reward of those people who had realised that this world is a centre or hall of examination and who had made the success of Hereafter their aim of life. The manifestation of Allah's pleasure is Paradise (Jannat) as has been mentioned in the following ayah.

44. That is: instead of racing with one another for achieving worldly wealth you should compete winning the pleasure of Allah and for getting Paradise, because the most important thing is to be saved from Allah's wrath and to enter the Jannat.

By Jannat's vastness is meant its spaciousness which will be like those of the heavens and the earth. Paradise will not be a limited area. Rather it will be a very big world wherein the people of paradise will move freely and easily and they will Allah's Mercy everywhere which will give them much pleasure and happiness.

45. The Quran does not say that the Paradise will be prepared but it says that the Paradise is prepared which creates certainty of its existence.

46. Means the Paradise will be given only to the believers. Disbelievers will not get even a glimpse of it.

47. Some examples of earthly calamities are famines, floods, cyclones etc. Physical and bodily calamities include illnesses, physical and spiritual unhappiness and death.

This ayah has described a very important fact about fortune, fate and destiny. It is a fact that only that calamity befalls man which has already been prewritten, that is: exactly as per the Divine planning. Hence nobody should think that it has come suddenly and that it was possible for him to avoid it. A fellow who will have trust in destiny will not be afraid of the difficulties coming in the path of discharging his duties and fulfilling his responsibilities. He will also not hesitate to sacrifice his life in jihad.

48. To record all calamities in advance is not difficult for Allah. How will the ONE Whose hint brings down calamities find it difficult to write down His planned events in a Book?

49. That is; you have been made aware of the fact about the calamities so that you may not grieve over what befell you thinking that it could have been avoided and so that you may also not be proud over gaining a benefit imagining that it is the fruit of your own capability. Rather you should be patient over loss and thankful over gains because everything is from Allah. This trust in ONE GOD only creates courage in man and prepares him to fulfill his responsibilities.

It is natural for man to be sorrowful when a calamity befalls him. But if he does not weep and wail too much and does not complain against God and takes shelter in patience then he will not be punished just for being grief-stricken.

Likewise it is also natural for him to feel happy when he gets some bounty. But it is condemnable if he becomes proud and boaster.

50. Its explanation has been given in notes 29 & 30 of Surah Luqman.

Then WE sent other Messengers in their footsteps and thereafter sent Isa son of Mariyam and gave him the Gospel. and we put in the hearts of those who followed him compassion and mercy. And they invented the new system of monasticism themselves. WE did not prescribe it for them. But in seeking Allah's pleasure they devised that new way, then they could not observe it as it ought to have been observed.So from among them WE rewarded those who had believed. But many of them are transgressors.*(Al-Quran)*

الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ۭ وَمَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٤﴾

24. Who are stingy and who ask others to be stingy [51] Whosoever turns away (from this admonition should remember that) Allah is Self-sufficient and the Owner of Excellances.[52]

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ ۭ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٥﴾

25. WE Sent Our Messengers with clear signs [53] and sent down with them the Book [54] and the balance [55] that people may observe equity [56] and sent down iron wherein is mighty fright and also advantages for mankind.[57] All this so that Allah may know him who helps Him Unseen and His Messengers [58] Doubtlessly Allah is very strong and Almighty.[59]

وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّاِبْرٰهِيْمَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٦﴾

26. We sent Nooh and Ibrahim as Messengers and placed the prophethood and the Book in their progeny.[60] Then some of them adopted guidance and many became transgressors.[61]

ثُمَّ قَفَّيْنَا عَلٰٓي اٰثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً ۭ وَرَهْبَانِيَّةَ ۨ اِبْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَاۗءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٧﴾

27. Then WE sent other Messengers in their footsteps and thereafter sent Isa son of Mariyam and gave him the Gospel.[62] and we put in the hearts of those who followed him compassion and mercy.[63] And they invented the new system of monasticism themselves. WE did not prescribe it for them. But in seeking Allah's pleasure they devised that new way, then they could not observe it as it ought to have been observed.[64] So from among them WE rewarded those who had believed.[65] But many of them are transgressors.[66]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٨﴾

28. O who believe! Fear Allah and believe in His Messenger.[67] HE will grant you two Portions of His mercy.[68] and will provide for you a Light where with walk and will forgive you. Allah is of forgiving most merciful.

51. Pride, vanity, self-exaltation makes man narrow-minded. Such people are unable to respect the rights of other nor can they get real sympathy from others. He goes on accumulating wealth so that he may brag and boast and make a show of his arrogance.

52. Only you will benefit by accepting this admonition. Allah does not require anything from you. You may thank Him or not. HE is the owner of all the best attributes and worthy of all. praise, by Himself.

53. The signs which could prove that they were Allah's Messengers. They included the virtues in their lives and values in their teachings as well as the Divine miracles given to them by the Almighty.

54. The Divine Book which was a source of Guidance. The word book (in singular) is used as a species, meaning all Divine Books.

55. Balance means the Shariat (Islamic Code of Life) which creates equity and justice in man's individual as well as collective (social) life, and which makes man's practical life well balanced.

For further clarification please see Surah Rahman, note: 8.

56. To observe equity means adopting the ways of truth and justice and fairplay. Man should do so both in his own life as well as in his behaviour with others.

This ayat This ayat explains the importance of establishing justice in social life as it is one of the aims for which the prophets were sent. It also clarifies that Islam calls upon people to establish a just and equitable system of collective life which cannot be established without abiding by the Shariat laws. Regime, politics, economy, judiciary all must be bound by Allah's Law of Justice. This makes both the collective aspect of Islam and its large and all encompassing view of religion, very clear.

57. 'Sent down iron' means created iron. It is similar to 'We sent down the four-footed animals' which means 'created' them. Creation is termed 'descent' so that man may feel in his heart that iron has been created at Allah's Order and that he got this bounty by the Grace of God only.

'Mighty fright' (Baasun shadeed) means it contains that power which was necessary for war purposes. The sword, canon, the tank and other armaments are made of iron, which frighten the enemy and break their backs. Similarly this power can also be used to punish the guilty. Moreover, iron is also a thing of common usefulness as it is used on a large scale in various industries.

58. Iron which makes weapons for war has been crated by Almighty Allah and given to man so that HE may watch as to who utilizes it for the true aim of raising the Word of Allah and to support His holy messengers and prophets (peace be upon them all). In other words, the original purpose of its creation is Jihaad Fee Sabeelillaah (War in the way of Allah) which establishes a just system of life.

59. The aim of describing these Divine attributes is to make it clear that Allah does not need your help. If HE will HE can make His Deen supreme even through His Order of Creation. But HE has given you a chance so that you may gain His pleasure by using this power (of iron) in support of His Deen. This is real success.

60. In this line of prophets Nooh and Ibrahim are especially noteworthy. Both the Messengers and the Books were sent in their progeny. This ayah makes it clear that Prophets and Divine Books were sent in the progeny of only these two messengers (peace be upon them). Hood, Swaaleh, Ibrahim and Loot all were in the progeny of Nooh. Thereafter Ibrahim was gifted with this honour. There were two branches in his progeny: one was Bani Israil wherein a number of holy prophets were born who were given Books like Taurat, Zaboor and Injeel (Bible books). The other was Bani Ismail wherein arrived Muhammad Sallal Lahu Alaihi Wa Sallam as the last prophet and on whom was revealed the Holy Quran) (the last divine book).

In view of these clarifications of the holy Quran all those gassings are proved false which are being made regarding the prophethood of several other persons who came after Ibrahim and who were not from his progeny.

61. It means very few people from the progeny of these two prophets accepted the Guidance; that most of them indulged in sins.

Today similar is the condition of the ummah of the holy prophet too. Few of them are leading a life of guidance and many of them are committing sins even though the light of the holy Quran is

extant to guide them aright.

62. It means WE sent Isa (peace be upon him) finally and gave him Injeel (Bible) so that people may get guidance from it. It should be remembered that the said Injeel is now not extant in its original form. Some separate parts of it are found in the Four Anaajeel (Matthew, Luke, Mark and John).

63. 'Raafah' means softness of heart and 'Rahman' means to be kind. These two virtues were very obvious in the life of Prophet Isa (peace be upon him). His kindness of being Masiah could create a feeling and wish to help and sympathies with the creation of God. These virtues influenced his followers also. Many of them too were kind and soft-hearted. These virtues were desired in their well known sense. But they became excessive and adopted monasticism. Consequently Jihaad became suspended.

Mercy and kindness is prohibited while enforcing the criminal laws of Islam:

وَلَاتَأخُذْ كُمْ بِهِمَارَافَةٌ فِیْ دِیْنِ اللهِ ۔(نور:۲)

"And let not pity for them withhold you from obedience to Allah."(Noor:2)

And the use of iron (weaponry) is essential for establishing justice, likewise Jihad war too is absolutely essential to fight the forces of anti Islam. All these are harsh deeds. To avoid these responsibilities and to sit in the circle of kindness and pity is to deviate from the path of justice and equity. The Deen of Islam has, on the one hand, provided for the nourishment of natural feelings and instincts. On the other hand it has also kept in mind the demands of collective interests and the supremacy of Deen. Taking one aspect and leaving aside another creates a situation of 'Ifraat' (excessiveness) and 'Tafreet'(dissipation).

64. 'Rahbaniyat' (monasticism) means the way of worship invented by the Christians to leave all worldly affairs/and to sit in a corner of seclusion. For this purpose they adopted celibacy and began to reside in mountains and caves and in monasteries. This was an excessive step in worship which prevented them from fulfilling their natural demands and also stalled religious duties, especially the duty of jihad, as it was their responsibility during the tug of war between Islam and paganism or kufr. They avoided their duties. Quran terms this way an 'innovation' and states clearly that Allah did not make this thing compulsory for them. But that they invented it themselves to attain HIS pleasure. Thus they put themselves in such a difficult situation which they could not endure. Though they had invented this way for pleasing God, innovation (Bidat) is after all an innovation (Bidat)even if it is done with a good intention. Quran condemns it also from another angle, and it is that they could not maintain it. They invented this way of renouncing pleasure in worldly things for the sake of inventing but they could not follow it. Obviously when one fights against nature, nature also confronts one. History tells us that those who detested and disliked the system of marriage indulged in sins and adultery. The mixing of men and women in monasteries turned those places into centers of evil. Similarly when they left earning livelihood in lawful manners they became lawbreakers and began to eat the unlawful (Haraam) things. There is a mention of this deviation of eating unlawful things by 'Ahbaar' and 'Rahbaan' (religious scholars of the people of the book and the monks) in ayah 34 of Surah Taubah. It says they eat the earning of people unlawfully and prevent them from Allah's path.

The excessive idea of giving up the world and of 'tapasya' is prevalent in the polytheists of India also. Those who adopted it were called Sadhus and Jogis. In their over-enthusiasm of rejecting adornment they went to such extent that they discarded even their clothes. Thereafter 'Dev Dasees' (temple girls) began to live in temples to serve them. As a result they indulged badly in stark shamelessness, adultery and devouring of unlawful things. This is utter world-worship under cover of discarding the world.

In Muslims also 'khaanqaahiyat' has made its way through 'Tasawuf' which included taking a corner, (goshaa nashini), meditation (Muraqaba), abstinence (Riyaazat) and self-denial (Nafs kushi)etc. Then when they invented 'Tariqat , (Sufi-type devotion) it usurped the place of Shariat (Islamic Way). Thus religion became full of innovations almost defacing the Deen, even though Hadith had warned that every innovation (bidat) was 'Mardood' (rejected):

مَنْ اَحْدَثَ فِیْ اَمْرِنَاهٰذَامَالَیْسَ مِنْهُ فَهُوَرَدَّ۔ (بخاری کتاب الصلح)

''Anyone who brings in a new thing in religion (which is not in it) is mardood (a scoundrel).'' (Bukhari, Kitabus Sulh)

وَشَرَّالْاُمُوْرِ مُحْدَثَاتُهَا وَکُلَّ بِدْعَةٍ ضَلَالَةٌ ۔(مسلم کتاب الجمعۃ)

''And the worst things are those which have been innovated (in religion and every innovation is deviation.'' (Muslim, kitaabul Jumah)

This hadith says that every innovation (bid'at) deviation (dalaalah). Yet a group of ulema, by bifurcating deviation into two kinds 'Hasanah' (good) and 'sayyiah' (bad), paved a way for many innovations. Consequently today many in the ummah indulge in innovations.

65. Those followers of Jesus who were having true Faith and who were sincere in their belief were amply rewarded in proportion to their good deeds.

The Following phase clarifies that those who were rewarded were not sinners. Rather they were fulfilling the demands of their Faith.

66. That is: a large number of the followers of Isa (peace be upon him) are living in fisq (they commit sins and disobedience) a very big reason of which is not following the Faith sincerely and doing innovations in religion.

Today the condition of Muslims is also like that. Many among them are sinners. There are few who follow Faith sincerely.

67. This is an address to those people who had put Faith in Prophet Isa. They are being told that when you have believed in Jesus, believe in Muhammad (Sallal Lahu Alaihi wa Sallam) also, if at all you are true in your claim of being faithful. Then only your belief Will be regarded as trustworthy.

68. A part of Mercy on the basis of your earlier faith and another part due to the fact that you believed in the Prophet of Quran (Muhammad Peace be upon him) too. It is mentioned in ayah 53-54 of Surah Qasas that:

وَاِذَا یُتْلٰی عَلَیْهِمْ قَالُوْٓا اٰمَنَّا بِهٖٓ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَآ اِنَّا کُنَّا مِنْ قَبْلِهٖ مُسْلِمِیْنَ۔

And when it (Quran) is recited to them, they say; "We believe in it, verily, it is the Truth from Our Lord. We submitted to Him before it came."

and

اُولٰٓئِکَ یُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَیْنِ بِمَا صَبَرُوْا وَیَدْرَءُوْنَ بِالْحَسَنَةِ السَّیِّئَةَ وَمِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ۔

"These will be given their reward twice, because they are steadfast, and repel evil with good, and spend in charity from what WE have provided for them."

Another Hadith clarifies that there are three kinds of people who will get double reward. One of them is:

رَجُلٌ مِّنْ اَهْلِ الْکِتَابِ آمَنَ بِنَبِیِّهٖ وَآمَنَ بِمُحَمَّدٍ۔(بخاری، مسلم)

''There is a man from the People of the Book who believed in his Prophet and thereafter also in Muhammad (Sallal Lahu Alaihi wa Sallam)'' (Bukhari & Muslim)

لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن
فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ
مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

29. So that, Nay [69] the People of the Book may know that they have no power over the grace of Allah, and that the grace is in Allah's hands alone and that HE grants it to whomsoever HE will.[70] and Allah is the Possessor of mighty grace.

69. This 'Laa' (Nay) is to emphasize negation, just as we say 'No, no.

70. What is meant by this ayah is that the People of the Book should understand that the fact that before this all prophets had come in Bani Israil does not mean that it is a monopoly of that race. The truth is that prophethood is a Grace from God and is entirely in His control. HE may bestow it on whomsoever HE will. Before this His wisdom demanded that prophets should be sent in Bani Israil and now it is His Will that a prophet be sent in Bani Ismail. No one has a right to take any objection to His Will. HE may grant the grand position of prophethood to whomsoever HE will and may reward any group of His choice with His Grace by sending a prophet therein.



SURAH AL-MUJADALAH

58. AL- MUJADALAH

NAME: The Surah begins with the mention of the event of a woman's quarrel. This has given the name "Al-Mujadalah" (quarrel) to it.

TIME OF REVELATION : It is Madini and has been revealed after Surah Ahzab (5 HE).

CENTRAL THEME : Clarifying the Divine Law concerning a family life problem and giving guidelines regarding discipline of meetings, the difference between sincere Faith (Imaan) and hypocrisy has been explained.

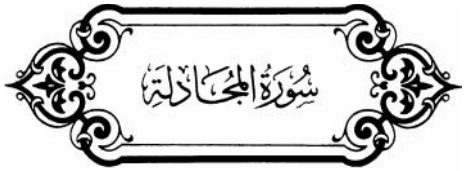
ORDER OF VERSES: Ayah 1 to 4 describe the Shariat orders regarding the problem of 'Zihar'(making wife unlawful for a husband by calling her the back of his mother).

Ayah 5 and 6 pronounce severe punishment for those who negate the ordinances of Shariat.

Ayah 7 to 11 mention mischief's and conspiracies which were being discussed secretly by the hypocrites. The faithful have been exhorted to maintain discipline in their meeting.

In ayah 12 and 13 a special order has been issued regarding consultation with the holy prophet. Catching hold of the hypocrites a true description of true Momin. (faithful) has been given in ayah 14 to 22.

58. SURATUL MUJADALAH



Ayah : 22

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَ
تَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝١

1. **Allah heard the saying of the woman (O Prophet!) who was disputing with you concerning her husband and was complaining to Allah and Allah was hearing the talk of both of you. Verily Allah is Hearing. Seeing.[1]**

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَاۗىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ
اِلَّا الّٰۗـِٔيْ وَلَدْنَهُمْ ۭ وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ وَ
اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝٢

2. **Those among you who commit 'Zihar' with their wives (who say to their wives that they are like the backs of their mothers)[2] They are not their mothers; only those are their mothers who gave them birth.[3] They utter an utterly disgusting and a false thing.[4] And verily Allah is Pardoning Forgiver.[5]**

وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَاۗىِٕهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا
فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۭ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ۭ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٣

3. **Those who commit Zihar and then go back on that which they have said (revert to what they had made unlawful for them) must free one neck (a male or female slave) before both of them touch one another.[6] You are being given this admonition.[7] And Allah is, of whatever you do, aware.**

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ يَّتَمَاۗسَّا ۭ
فَمَنْ لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ۭ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ
وَرَسُوْلِهٖ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝٤

4. **And who may not find a slave may fast for two successive months [8] before both of them touch one another. And who may not afford it may feed sixty needy persons,[9] so that you may believe in Allah, and His Messenger.[10] These are the limits fixed by Allah [11] and for disbelievers is a painful torment.[12]**

1.The event which is hinted in these ayaat has been mentioned in detail in Ahadith. Its summary is like this. A lady named Khaulah binte Thaalabah once approached the holy prophet and narrated her woes saying that her husband Aus bin Saamit did benefit from her in the days of her youth but now when she has become old and she is also having children, he, in a fit of his feelings, told me that you are like my mother's back (that is, you are unlawful for me). Now I have to face perturbation, especially due to my children. Therefore I submit my complaint before Allah. She presented her case before the holy prophet in a forceful way. Clarifying that her husband's intention was certainly not to divorce her she insisted that some way be found out so that her husband can revoke it. The holy prophet kept quiet over it for some time. Soon thereafter this Surah was revealed. It begins with the words that Allah has heard the complaint of the woman who was disputing with you in the matter of her husband and was submitting her complaint before Allah and Allah was hearing the discussion of both of you. The permission was granted after issuing an order to pay Kaffarah (expiation) in the following ayah. (For the traditions please refer to Tafseer Ibne Katheer,Vol:4,P.319-320).

The manner in which this lady presented her case has been referred to as' Mujadalah' (quarrel dispute). This dispute was based on sincerity of Faith and it was for reconciliation and it was submitted to Almighty Allah. Hence Allah showed His mercy. There came down a revelation to solve her difficulty which clarified rules regarding 'zihar' thus paving a way for the disentanglement of those who commit 'zihar'.

Regarding the Divine Words' Allah was hearing your discussion' it is meant to convey that Allah is always attentive to His slaves and HE hears each and every word uttered by them and attends to their complaints. For helping His slaves, HE is present everywhere, every moment.

2. 'Zihar' is that some one may say to his wife: "For me you are like the 'zahr' (back) of my mother". It was customary in Arabs that whosoever uttered these words was losing his wife because these words were regarded synonymous to the final talaq (absolute divorce) and then his wife used to become unlawful for him for ever.

The word 'zahr' (back) is in the meaning of riding which they were using indirectly or allusively.

3. That is: By calling her 'mother' she does not become a mother. His mother is only that woman who had given him birth.

4. To call a wife 'mother' is both a very detestable thing and a lie. Detestable and undesirable because it is a senseless thing and it also hurts the feeling of the woman. It is also a lie because it is against the fact.

5. Means the one who commits the sin of making his wife unlawful for him should beg pardon of Allah as HE is Forgiving and pardoning.

Forgiving the sin committed and pardoning all sins

6. This is the 'Kaffarah' of 'Zihar' which has been described in this and the following ayah, After 'zihar' this expiation must be made so that the sin may be forgiven, the sin which is a clear lie in respect of the matrimonial affair.

> "And then go back on that which they have said" means first they made their wife unlawful for him; thereafter they want to reestablish the matrimonial relation with her. Here the word 'yaoodoon ' (go back) is in the sense of wanting to return. (For research in this meaning please see Allamah Ibne Qaiyim's 'ZaduIMaad' ,Vol: 4, P. 85).

After 'zihar' the wife cannot be left suspended because Shariat has prohibited it. It is also impossible to stick to the lie uttered by them. Hence, they must make expiation so that they may be able to keep the wife as a real wife.

The 'kaffarah' must be paid before both of them touch one-another. Touching one- another means sexual intercourse and the word 'touching' (Yatamaassaa) is used metaphorically.

Three ways of expiation (Kaffarah) have been mentioned. One is that who has committed 'zihar' may release a neck (free one slave male or female) as to free him is just like freeing him or her from bondage of slavery. The other two manners are described in the following two ayah.

7. You are being admonished to act according

to the orders of the Shariat. This instruction in the midst of the orders is for laying stress on it, that your own good is in following the commandments with good intentions. To disobey them or to make them a plaything can result only in destruction.

8. If he does not find a slave to free then he may fast continuously for two months.

In modern age there are no slaves. Therefore, to make expiation (Kaffarah) one may have to act as per the second alternative or he may resort to the third way which is being described later on. Fasting continuously means there should be no break in the continuity of the fasts without any valid reason.

9. The third manner of paying the fine is to feed sixty needy persons. The Quran has not fixed any particular quantity of food for this purpose. Of course in the matter of the expiation for breaking an oath it is ordained:

مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ۔ (مائدہ:۸۹)

"The average kind of food that you serve to your family."

Therefore if a man gives the same kind of food to the needy which he serves to his family members then the intention behind the order is fulfilled. Hadith also approves if half saa(1kg 88gr.) of any item of food is given to each one of the needy persons.

In this age it facilitates the payer of fine give the kaffarah in cash and the poor also prefer it. Hence the price of the said item can also be given to the needy, so that they may be able to get the food of their own liking.

In the matter of 'zihar' the fuqaha (religious scholars) have made some unnecessary fiqhi discussions also. Such discussions confuse those who want to study Quran, It injures the spirit of obedience. Fiqhi limitations increase tightness, and mind does not get proper training because such arguments detract man's attention from the basic points described in the Ayah. The holy prophet had trained his companions in such a way both theoretically and practically that they never indulged in unnecessary discussions nor did they raise hypothetical questions. Rather whenever they had to face any problem they searched its solution. There was much safety in their method. But a fiqhi mind changed the people who came after them and they began to dig deep in issues. Here one should also keep in mind the event of the cow of Bani Israil which is mentioned in Surah Baqarah. When they were ordered to slaughter a cow, instead of obeying the brief commandment, they raised various questions. For instance what should be its colour, how old she should be. Thus they made their work difficult. This shows that those who create hardships in Deen are put in difficulties.

Here it should also be understood that Quran does not decide that Zihar is Talaq (divorce) but has termed it as a lie and a detestable and undesirable thing, whereas during the days of pre-Islamic ignorance it was regarded as a final (mugallazah) talaq. This makes us understand that any tradition which is not recognized by the Sharaiah is not reliable. This is an example which implies that three talaqs uttered at a time (or in one sitting) too do not mean three (absolute) talaq, because this method of giving three talaqs (triple talaqs) at a time is not approved by the Shariah.

10. These commandments remove the darkness of ignorance and illuminates the road to guidance, walking in this light requires that one to must have faith in Allah and His prophet.

11. Limits fixed by Allah means the rules and regulations of the shariah the defiance and preservation of which is a demand of faith. To give preference to the traditions of the olden day ignorance or to man-made laws is totally opposed to faith.

12. Finally a warning is issued that those people who will refuse to follow the orders of Allah will face a painful punishment. In this connection the following ayah describe the character and the fate of the disbelievers and the hypocrites.

Do you not know that Allah knows everything in the heavens and the earth. It never so happens that there may be a whispering of three persons and Allah may not be the fourth among them and there may be whispering of five persons and Allah may not be the sixth among them. The whisperers may be less than that or more, HE is with them wherever they may be. Then HE will show them on the Day of Resurrection whatever they did. Verily Allah knows everything.*(Al-Quran)*

إِنَّ الَّذِينَ يُحَآدُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن
قَبْلِهِمْ وَقَدْ أَنزَلْنَآ آيَاتٍۭ بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ۝٥

5. Those who oppose Allah and His Messenger [13] will be disgraced like those who were disgraced before them [14] WE have revealed quite clear ayah. And for deniers is a degrading torment.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا ۚ أَحْصَاهُ اللَّهُ
وَنَسُوهُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝٦

6. The Day Allah will raise them all and will show them what they had done. Allah had calculated everything and these people had forgotten it. Allah is Witness to every thing.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ ۖ مَا يَكُونُ مِن
نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ
مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۚ
ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَٰمَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٧

7. Do you not know that Allah knows everything in the heavens and the earth[15] It never so happens that there may be a whispering of three persons and Allah may not be the fourth among them and there may be whispering of five persons and Allah may not be the sixth among them. The whisperers may be less than that or more, HE is with them wherever they may be.[16] Then HE will show them on the Day of Resurrection whatever they did. Verily Allah knows everything.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ
وَيَتَنَٰجَوْنَ بِالْإِثْمِ وَالْعُدْوَٰنِ وَمَعْصِيَتِ الرَّسُولِ ۖ وَإِذَا جَآءُوكَ
حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ ۙ وَيَقُولُونَ فِيٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا
اللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ ۖ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمَصِيرُ ۝٨

8. Did you not see them who were forbidden holding secret talk and yet they were doing What they were forbidden.[17] These people are indulging in sins and excesses and disobedience of the prophet secretely.[18] And when (O Prophet!) they approach you they greet you with the words with which Allah did not greet you.[19] And they say within themselves: why does not Allah chastise us for what we say [20] Hell is sufficient for them.[21] They will fall in it and it is a very bad abode.

يَٰٓأَيُّهَا الَّذِينَ آمَنُوٓا إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا
بِالْإِثْمِ وَالْعُدْوَٰنِ وَمَعْصِيَتِ الرَّسُولِ وَتَنَٰجَوْا
بِالْبِرِّ وَالتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ الَّذِيٓ إِلَيْهِ تُحْشَرُونَ ۝٩

9. O believers! Whenever you hold secret talks do not talk of sins, excesses and disobedience to the Prophet. But do it for goodness and piety. [22] And fear Allah before Whom all of you will be gathered.

13. Today too there is no dearth of people who stand up to oppose Shariat laws. Their gestures amount to the opposition to or rising against Allah and His prophet.

14. Means those people of the past who had opposed Allah and His messenger.

15. The all encompassing knowledge of Allah is an obvious fact which is naturally known to every body.

16. The whisperers may be three or more or less, by way of His knowledge, His power of hearing and seeing and His might, ALLAH is always present there. Hence the secret talks cannot remain unknown to HIM.

17. 'Najwa' means to confer secretly or to whisper in an assembly with an intention that others may not know about the deliberations. This kind of talking is permissible only when it is for removing any evil or to bring about reconciliation between people etc. Otherwise this method of talking is undesirable because whispering is generally resorted to for wrong purposes like backbiting someone or conspiring against some one etc. It is mentioned in Surah Nisa:

لَاخَيۡرَ فِىۡ كَثِيۡرٍ مِّنۡ نَّجۡوَاهُمۡ اِلَّا مَنۡ اَمَرَ بِصَدَقَةٍ
اَوۡ مَعۡرُوۡفٍ اَوۡ اِصۡلَاحٍ بَيۡنَ النَّاسِ۔ (نساء:۱۱۴)

"There is no good in much of their secret talks, but whosoever exhorts to a deed of charity, or justice or reconciliation between men, there is definite good in it." (Nisa:114)

18. Means the hypocrites who used to attend the assembly of the holy prophet and thereafter indulge in whispering among themselves, these secrets talks were meant for creating doubts and apprehensions in religion, conspiring against the faithful and for exhorting them to oppose the holy prophet.

19. There is a command to send rahmat (blessings) and salaam (greetings) on the holy prophet:

يَـاَيُّهَـاالَّذِيۡنَ اٰمَنُوۡ اصَلُّوۡا عَلَيۡهِ
وَسَلِّمُوۡاتَسۡلِيۡمًا۔ (احزاب:۵۶)

"Verily, Allah and His angels shower blessings on him. O you who believe! Send blessings on him and greet him with a worthy salutation." (Ahzab : 56)

The 'words' Assalaamu Alaik' and 'As-salaamu Alaikum' have been used for this greeting. But the Jews and their collaborators (hypocrites) were pronouncing 'salam' in such a way that it used to sound 'sam' meaning death. Aayeshaa (R.) reports that:

"A group of the Jews arrived to visit the holy prophet. They said: "As samu Alaikum" which meant death to you. Ayesha (R.)says that she understood the mischief and in reply, said: "Wa alaikum us sam wallaanah" meaning death and curse on you. Hearing this the holy prophet said: O Ayesha! Let it go. Allah likes leniency in every thing. I submitted: O Allah's messenger! Did you not hear what they said? The holy prophet said: I had already replied to them: "Wa Alaikum" (on you). Hence in such circumstances it is enough to say "Wa alaikum" (on you). (Bukhari. Kitabul Adab)

They have been taken to task for this mischief, in this ayah.

20. That is: If this man is really a prophet of Allah then why His torment does not overtake us? 'This was a big misunderstanding of theirs, Otherwise it is a fact that God gives time to the criminals. The divine punishment does arrive at the appointed hour.

21. The Divine wrath may or may not arrive in this world. The real torment is that of the Hereafter which they are bound to suffer and it will be sufficient for them.

22. Whispering should be only for the benefit of the people and for the sake of religious interest. It must never be for sins and corruption.

إِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا وَلَيْسَ
بِضَآرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٠﴾

10. This whispering is from satan that he may grieve the believers.[23] Though he cannot harm them in the least withought Allah's leave. And in Allah let the believers trust.[24]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجٰلِسِ
فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ
اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١١﴾

11. O you who believe! Whenever you are asked to make room in your assemblies then do make room. Allah will provide room for you.[25] And whenever you are asked to rise up, do rise up.[26] Allah will raise the ranks of those among you who believe and who have been given knowledge.[27]And Allah is aware of what you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَىْ
نَجْوٰىكُمْ صَدَقَةً ؕ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ ؕ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿١٢﴾

12. O you who believe! When you want to have secret talk with the Prophet offer alms prior to such talk.[28] It is better and purer for you.[29] But if you do not find anything (to offer as alms) then Allah is Forgiving Merciful.[30]

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَىْ نَجْوٰىكُمْ صَدَقٰتٍ ؕ فَاِذْ لَمْ
تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ
وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٣﴾

13. Did you become fearful of offering alms before your secret talk [31] so when you did not comply and Allah pardoned you [32] then offer salat (prayer) mindfully and pay Zakat and obey Allah and His Prophet[33] Allah is aware of what you do.

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ؕ مَا هُمْ مِّنْكُمْ وَلَا
مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿١٤﴾

14. Did you not see those people who befriended a people upon whom Allah's wrath fell [34] They are neither from you nor from them [35] They swear to lie while they know.[36]

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾

15. Allah has prepared a severe torment for them. Whatever they are doing is indeed very bad.

اِتَّخَذُوْۤا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ
مُّهِيْنٌ ﴿١٦﴾

16. They have made their oaths a shield.[37] They are preventing people from the way of[38] Allah for them is a humiliating torment.[39]

23. This whispering which is meant for evil purposes is the result of the exhortation and evil suggestion of the devil. When the faithful see such mischievous whisperings it pains them and they think how much work is being done to defeat the Muslims.

24. The believers should rest assured that satan will not harm them at all. They will suffer harm only when it may be Allah's will. It is such tawakkul (reliance on Allah) which makes man courageous.

25. There was much congestion in the Masjide Nabvi where very often there used to be no room for new comers. So this command was given that they should sit in the assembly in such way that the late comers could be accommodated. Its reward is also described that those who made room for others would get spaciousness from Allah. This spaciousness from Allah includes increase in good as well as spacious gardens of paradise. To make room for others is one of the disciplined manners of assembling. Therefore this commend has not been kept limited only to the mosque of the holy prophet. Rather all Muslims have been ordained to observe it in all of their assemblies, be they their religious gatherings or consultative assemblies, or meetings held for other useful purposes.

26. When an order to disburse is given then get up. Moreover, if the president of the meetings feels it necessary to make changes in the sitting arrangements you should maintain the discipline.

27. Here is a hint that even if one is higher in respect of his knowledge or wealth he should invariably abide by the assembly procedure. If he gets a seat in a far off corner or even if the president calls upon him to get up he must not regard it as an insult. Highness of rank lies in such lowliness only. Says a hadith:

مَاتَوَاضَعَ اَحَدٌ لِلّٰهِ اِلَّارَفَعَهُ اللّٰهُ ۔ (مسلم کتاب البر)

"The slave who observes lowliness for the sake of Allah his rank is raised by Allah."
(Muslim: Kitaabul Birr)

Isa (Alaihis Salaam) has severely criticized those people who are greedy of chair. It is mentioned in the Bible of Marks that:

"And in his teaching he said, 'Beware of the scribes, who like to go about in long robes, and to have salutations in the market places and the best seats in the synagogues and the places of honour at feasts, who devour widows' houses and for a pretence make long prayers. They will receive the greater condemnation."
(Marks: 12 38-40)

And today leaders run after chairs and Ulama (scholars) too generally want high ranks which makes them worthless. Yet they do not realise.

28. This order to pay alms was given to those who wanted to have talks with the holy prophet in privacy so that they may feel that they are conferring with a high personality. They will then refrain from telling untruth and also from unnecessarily wasting of time in useless talks.

29. Better as it will give you a reward and purer because you will stand before the holy prophet with pious sentiments.

30. If you do not have anything to offer as alms then and there you can talk with the holy prophet with a hope that God is the Forgiver, the Merciful.

This concession is not only for the poor because if it had been only for the poor the words "FA M ALLAM YAJID" (فان لم تجدوا) would have been used, to mean The one who may not have anything for giving alms. But the words used in this ayah are "FAIL LAM TAJIDOO" (But if you do not find anything to offer in alms) the apparent meaning of which is "Allah will Forgive the one who does not find anything to offer as alms on the spot."

31. Though there was much leniency in the above order of giving alms yet the companions found it difficult to arrange for alms giving on the spot. They also felt that it was not proper to talk with the holy prophet without offering alms. This feeling of theirs has been termed as 'fear'. Otherwise it was not due to miserliness.

32. Allah made the above ayah about alms giving more lenient there by informing you that you will not be questioned in case you could not comply with the order. This makes it automatically obvious that giving alms before entering into discussion with the holy prophet in privacy is better and purer but it is not binding.

Some commentators have raised a discussion of 'nasikh' and 'mansookh'. They think that the first ayah which orders alms giving is repealed by

the second ayah which clarifies that Allah is forgiver. This is despite the fact that there is no mention of the first ayah being repealed, nor has any ayah of Quran ever been repealed. Really speaking the second ayah has made the first order some what easy. It has not revoked it. Repeal could be effected only when the second order would prohibit alms giving mentioned in the first ayah. But this second ayah has not prohibited it but made it lenient. This order of reduction or leniency came only when people had well understood the extraordinary importance of holding talks with the holy prophet in privacy, and the holy companions too had realised it. Regarding the narration which says that the second order came few hours after the revelation of the first commandment, it is not trustworthy.

33. After this reduction (leniency or allowance) you should have fulfilled your standing duty more diligently and nicely and you should be ever ready to obey Allah and His prophet as these are the things which infuse honesty and sincerity in Faith.

34. Allah's wrath fell upon the yahood (Jews). The Munafiqs (hypocrites) had befriended these people. They were giving preference to the interests of the jews against the Muslims.

35.These pretenders were not sincere in their faith so as to be among Muslims nor were they really faithful to the Jews so as to be among them. They are the slaves of their greed and hence they are in touch with you as well as with them.

36. Taking false oaths they claim to be Muslims and are assuring the Muslims of their well-wishing.

37. By taking false oaths repeatedly they are trying to defend themselves.

38. They are indulging in such works and making conspiracies that obstruct the path to Islam.

39. Above it was stated that there is a severe punishment for them and now it is being mentioned that there is a humiliating torment for them. The severe punishment will be due to their hypocrisy and the humiliating one because of their mean minded activities against Muslims and Islam.

Those who have Faith in Allah and the Last Day you will never find them befriending those who oppose Allah and his prophets, even it they may be their fathers or their sons or their brothers or their kindered. These are the people in whose hearts Allah has implanted Faith and helped them through spirit from Him. HE will admit them to gardens beneath which rivers now. They will reside therein forever. Allah will be well pleased with them and they will be well pleased with Allah. These are the people of Allah's party. Lo! Allah's party will be successful. ***(Al-Quran)***

17. Neither their wealth will save them from Allah's wrath nor their children. They are the people of the Hell wherein they will dwell for ever.[40]

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَآ أَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ۭ أُولٰٓئِكَ أَصْحٰبُ النَّارِ ۭ هُمْ فِيهَا خٰلِدُونَ ﴿١٧﴾

18. The Day Allah will raise them all they will swear before Him as they swear before you.[41] And they will think that they have some standing.[42] Lo! verily they are the liars.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيعًا فَيَحْلِفُونَ لَهٗ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلٰى شَيْءٍ ۭ أَلَآ إِنَّهُمْ هُمُ الْكٰذِبُونَ ﴿١٨﴾

19. The Satan has overpowered them.[43] And has made them forget the remembrance of Allah.[44] They are the party of the satan. [45] Lo! it is the satan's party that shall be the losers.

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَأَنْسٰهُمْ ذِكْرَ اللّٰهِ ۭ أُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ۭ أَلَآ إِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُونَ ﴿١٩﴾

20. Those who oppose Allah and His Prophet will be among the humiliated.

إِنَّ الَّذِينَ يُحَآدُّونَ اللّٰهَ وَرَسُولَهٗٓ أُولٰٓئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

21. Allah has written down that I and MY Prophets will overcome [46] Verily ALLAH is Powerful, Mighty.

كَتَبَ اللّٰهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ۭ إِنَّ اللّٰهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

22. Those who have Faith in Allah and the Last Day you will never find them befriending those who oppose Allah and his prophets,[47] even it they may be their fathers or their sons or their brothers or their kindered. [48] These are the people in whose hearts Allah has implanted Faith and helped them through spirit from Him.[49] HE will admit them to gardens beneath which rivers now. They will reside therein forever. Allah will be well pleased with them and they will be well pleased with Allah.[50] These are the people of Allah's party.[51] Lo! Allah's party will be successful.

لَا تَجِدُ قَوْمًا يُّؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ يُوَآدُّونَ مَنْ حَآدَّ اللّٰهَ وَرَسُولَهٗ وَلَوْ كَانُوٓا ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۭ أُولٰٓئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ۭ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا ۭ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ ۭ أُولٰٓئِكَ حِزْبُ اللّٰهِ ۭ أَلَآ إِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

40. The hypocrites too, like the open disbelievers, will suffer the never ending torment in Hell.

41. Even on the Day of Judgment they will take false oaths to prove themselves innocent. It is mentioned in Surah Anaam that they will swear of their unconcern with polytheism:

وَاللّٰهُ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ۔ (انعام:۲۳)

(By Allah, our Lord! we were not polytheists). (Al-Anaam: 23)

42. They will think that by taking false oaths they will be able to prove themselves Faithful and thereby gain salvation.

43. Satan only plants doubts. But when man, after being impressed by him, hands over reins of his affairs to him, satan gets control over him and renders him deviate. This is what is meant by Satan's overcoming.

44. The basic work done by Satan (devil) to deviate man is removing the remembrance of Allah from man's heart and distracting his attention from HIM. After becoming careless in this way it becomes very easy for man to indulge in any kind of evil.

45. These hypocrites are the companions of Satan who dance at his (Devil's) tune.

46. Allah has decided that those who have rebelled against Allah and His prophet will necessarily have to get defeated. Either a torment from the heaven (sky) will annihilate them or they will be given a thorough defeat in Warfield by Allah's prophet and his companions. The hypocrites met with the latter event as a result of their opposition to the holy prophet.

For further clarification please see Surah Momin, Note:75.

47. No. true Momin (Faithful person) ever befriends an enemy of Allah. One and the same heart can not accommodate faithfulness and love of Allah as well as faithlessness and love of His enemies.

In modern times a number of Muslims have under the influence of secularism, adopted the path of hypocrisy but the beautiful face of secularism cannot change the truth and the fact.

48. The ayah's aim is that the Faithful must fight with the disbelievers unsparingly even if their kith and kin get hit. When they have opposed the Allah Almighty and His prophet and when they have waged a war against Allah's religion, how can they get a soft corner in the hearts of true faithful. How can Muslims cultivate friendly relations with them? It is a clear demand of true Faith that an enemy of Allah should be regarded as our own enemy whosoever he may be. The honourable companions of the holy prophet established a very high example of this policy. They did not hesitate at all in killing their near and dear blood relations when they waged war against Islam and the prophet of Islam.

49. When they adopted the path of sincere faithfulness they got unseen divine help at critical moments. Allah granted them such a spirit that they did not care for anything and got prepared to fight with Allah's enemies very courageously. This spirit of fighting (Jihad) is termed as "Roohum minh.' (spirit from Him).

50. Those who got God's pleasure got everything. Nothing remained out of their reach. Jannat (Paradise) is the manifestation of Allah's pleasure. They were pleased with Allah. So Allah showed them the path to paradise.

51. In ayah 19 there was a mention of Satan's party. Here is the description of Allah's party which is sure to succeed.

❑ ❑ ❑ ❑ ❑ ❑

SURAH
AL - HASHR

59. AL - HASHR

NAME: There is a mention of the first Hashr or gathering of a Jewish tribe Banu Nazir's extradition in the second ayah of this Surah which has given this name "Al- Hashr" to it.

TIME OF REVELATION : It is Medinite and was revealed in the 4th year of Hijrah. **CENTRAL THEME :** To provide a lesson to the opponents of Allah and His Prophet from the humiliating end of Bani Nazir and also to give instructions to the believers in the problems related to the war with Bani Nazir.

ORDER OF THE VERSES: In ayah 1 it is asserted that everything in the heavens and the earth is glorifying Allah.

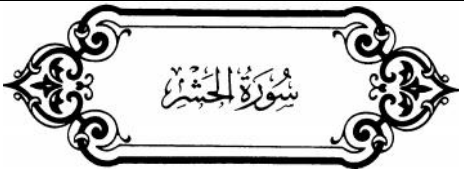
Ayah 2 to 4 describe the admonitory end of Bani Nazir, a pagan group of the People of the Book, which had started war with Allah and the Holy Prophet (Peace Be Upon Him).

Ayah 5 to 10 give guidance to the believers about the problems confronting them.

Ayah 11 to 17 condemn the attitude of hypocrites who were conspiring with Jews against Muslims.

Ayah 18 to 24, the concluding verses, contain effective discourses which infuse fear of Allah in human hearts.

59. SURAT-UL-HASHR



Ayah : 24

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ①

1. Reciting Tasbeeh (glorifying) are all the things in the heavens and in the earth[1] and HE is the mighty, the Wise.[2]

هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ۭ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۤ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ ۤ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ②

2. It is HE who drove forth those among the people of the book who disbelieved from their homes for the first gathering[3] You never imagined that they would go out [4] and they were thinking that their fortresses would protect them from (the clutch of) Allah. [5] But Allah caught them from where they had never imagined. And HE cast terror in their hearts.[6] They were ruining their dwellings with their own hands and the hands of the believers.[7] So learn a lesson O you who have eyes.[8]

وَلَوْلَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَاۗءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۭ وَلَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ③

3. Had not Allah decreed for them, the exile HE would have surely punished them in this world.[9] And for them, in the Hereafter, is the torment of the Fire (Hell).[10]

ذٰلِكَ بِاَنَّهُمْ شَاۗقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَاۗقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ④

4. That is because they opposed Allah and His Messenger and he who opposed Allah,[11] verily Allah is very stern in punishment.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَاۗىِٕمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ⑤

5. Whatever palm-trees you cut down or left standing on their roots, it was by Allah's commandment.[12] (and HE commanded it so) that HE may humiliate the transgressors.

1. This matter has been clarified in note 1 of Surah Hadeed.

2. Accordingly Allah's Might and His Planning became manifest in the war with Bani Nazir (Gazwa Bani Nazeer).

3. Means Bani Nazeer Who were driven out of Madina. It was a Jew tribe residing in the suburbs of Madina. When the holy prophet arrived in Madina a treaty was made between him and this tribe But they breached the agreement frequently.

Their leader Kaab bin Ashraf went to Makkah and instigated the idolaters against Muslims He insulted the holy prophet, and made shameful propaganda against respectable ladies. Finally he was killed as per the order of the holy prophet Even after that these people did not give up their conspiracies and planned to invite the prophet at their residence and to roll down a big stone cover him with an evil intention of killing him when Almighty Allah alerted the holy prophet in time and he escaped very narrowly. After returning to Madina an order was issued that the Bani Nazeer should leave Madina within twenty days but they refused to do so. At last the Holy Prophet and his companions surrounded that tribe. Being frightened, they lost morale and agreed to get out of Madina leaving behind their households. However, they pleaded that whatever material they could carry with them should be allowed to be taken away. The Holy Prophet allowed this concession. There upon they demolished their houses with their own hands so that they could take away the doors and windows etc. This exile of Bani Nazeer occurred in the month of Rabiul Awwal 4 HE.

This exile has been described in this ayah as the first Hashr (Gathering)."Hashr" means to gather. As they were gathered after their exile from Madina for giving them the punishment it has been termed "Hashr" By calling it the first Hashr it has been hinted that they would have to face another Hashr too. Accordingly, Caliph Umar (Radiyallah Anh) drove them out from the entire Arab peninsula.

4. That is: In the prevalent situation you could not have imagined that they would leave Madina so easily.

5. They had relied on their wealth and possessions and had thought that their well-built forts were enough to protect them

6. It so happened as per Allah's planning that they were so much awed that they lost all courage for fighting. The courageous action of the Holy Prophet and his companions frightened them.

This Shows that one of the ways in which the Allah Almighty helps His faithful slaves is that HE drives the awe of the believers in the hearts of their enemies thereby breaking down Their morale especially at times when the enemy is powerful and the believers, despite being Short of arms, come out to sacrifice their lives in the holy jihaad.

7. They were pulling down their building themselves so that they may take their doors and windows etc. with them and So that the Muslims may not get their houses in good condition Regarding the demolition of their houses by Muslims,it was by way of a war strategy.

8. Every one Who has eyes to see is hereby invited to take lesson from the end of Bani Nazeer Who could not stand against the Holy Prophet inspite of their grandeur and might, and faced a humiliating defeat. The Divine help is always with the Holy Prophet Hence whosoever tries to confront the Messenger of Allah gets thorough beating.

9. It was the Divine Decree that Bani Nazeer should be driven out. In it they had a chance for taking admonition, of repenting before God and of reforming themselves. Otherwise Allah was ever able to give them a punishment which would have annihilated them. They could have been killed as had happened in the matter of Bani Quraizah whose men folk were massacred.

It should be kept in mind that Bani Nazeer were from the People of the Book (Ahle Kitaab) who had entered into a treaty with the Holy Prophet. Thereafter they made a treachery as a punishment for which they were driven out so that Madina which was the center of Islam, might remain protected from their conspiracies. The order of collecting Jizyah tax which is related to common Ahle Kitaab was reveled subsequently in Surah Taubah.

10. That is they have to go to Hell to taste their punishment in the Hereafter.

11. Opposing Allah means opposing Islam. Islam is the religion revealed by Allah which is His order for all human beings Therefore, to rise against this Divine Order amounts to rise and rebel against the Almighty.

12. Some of the palm-trees in the gardens belonging to Bani Nazeer were cut down by Muslims as per war necessities and some were left standing. All this was done in the presence of and as per the guidance of the holy prophet. Hence it was done by Allah's order. Therefore, there is no cause to feel any uneasiness about this destructive action which was one of the war strategies.

In modern times it becomes necessary to bombard enemy places heavily. Their aircrafts have to be brought down. Their supply lines have to be cut off. This ayah makes it clear that if the necessities of war so demand such actions can be taken. If it is not done then the jihaad would be suspended and the enemy may win.

Whatever Allah may restore to His messengers from the people of the towns, is for Allah and the Messenger and the near of kin and the poor and the orphans and the wayfarers, that it may not rotate among your rich.And whatever the Messengers gives you, take, and whatever he forbids you, refrain from it. And fear Allah. Verily Allah is stern in punishment. ***(Al-Quran)***

وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ
وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ۚ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ۝٦

6. **And whatever wealth Allah restored to his messenger taking it out of their hold [13] you had run neither your horses nor your camels on it [14] But Allah gives His Messengers mastery over whom HE will.[15] and Allah has power over all things.**

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ
وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا
يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ۭ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۤ وَ
مَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٧

7. **Whatever Allah may restore to His messengers from the people of the towns.[16] is for Allah and the Messenger and the near of kin and the poor and the orphans and the wayfarers.[17] that it may not rotate among your rich. [18] And whatever the Messengers gives you, take, and whatever he forbids you, refrain from it. [19] And fear Allah. Verily Allah is stern in punishment.**

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ
يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا
وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ۝٨

8. **This (wealth) is for those migrants who have been driven out of their homes and properties [20] who are seeking Allah's Grace and His pleasure. And they help Allah and His Messenger. They are the truthful.[21]**

وَالَّذِيْنَ تَبَوَّءُو الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ
اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا
وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝٩

9. **And those who had, before them, made (Madina) their abode and had believed, love those who have migrated to them. They do not entertain any want in their hearts for what is given to them. And they give preference to them over themselves even though they themselves be needy.[22] And those who are saved from the niggardliness of their hearts are the successful.[23]**

وَالَّذِيْنَ جَاۗءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا
الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ
اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝١٠

10. **And those who came after them [24] pray: O Our Lord: forgive us and also those of our brothers who believed before us. And do not place any grudge in our hearts against the believers [25] O Our Lord: you are very kind and Merciful.**

13. In war related terminology this wealth is called "Fay" which means to return. Here it means to take it out from the possession of the disbelievers and to return it to the believers.

14. The strife with Bani Nazeer was won without any bloodshed. Muslims had not to use their horses and camels in it. Rather the place being very near, they had come on foot from Madina.

Therefore the kind of the wealth which they got was different from Maale- Ganeemat (war booty). Ganeemat is a wealth which is obtained from the enemy after a fight with him and wherein Muslims are made to use their horses and camels etc. 4/5th of the Ganeemat is for distribution among the soldiers as ordered in ayat 41 of Surah Anfal. But the "Fay" will not be distributed among the warriors. Its use is described hence forth.

15. The Divine Messengers had been winning over their enemies with the special help of Allah. Here too the Divine Help had arrived in the form of an awe which struck the hearts of the people of Bani Nazeer. Consequently there was no need to fight.

16. It means whichever habitations might be concerned and whatever from their wealth might be obtained as "Fay" should be utilized as directed in the following ayah.

17. The first use of "Fay" wealth or property is that it should be in the way of Allah. It means to be spent for the propagation of religion and for Jihad.

Secondly the Messengers has a right in it. He can spend it to meet his own needs or in the strategies of his choice. It must be borne in mind that the holy prophet was, due to his responsibilities and duties as the Divine Messenger, was not able to earn money through personal physical activities. He and his family members could not take the "zakat" money. Hence, Allah gave him a portion of the "Fay" wealth. It was because of the prophethood. So it did not continue after his demise It should also be remembered that prophets do not leave inheritance. Whatever they leave behind them is "Sadaqah". The holy prophet said:

لَانُوْرَثُ مَاتَرَكْنَاصَدَقَةٌ۔ (بخاری کتاب الخمس)

"We have no heirs. Whatever we leave is Sadaqah." (Bukhari, Kitaabul Khums)

Third use is to be given to the near of kin (Bukhari, Kitaabul Khums, Zavil Qurba). It means the kin of the holy prophet. They were Banu Hashim and Banu al Muttalib for whom Zakat was not allowed. Therefore Allah gave them a portion in the "Fay" wealth.

The fourth, fifth and sixth use is to be spent on Orphans, the poor and the wayfarers. It is to remove their poverty and to meet their needs. They belong to a poor and weak class needing all sort of assistance. Hence they have been granted a part in "Fay".

18. This is a very important matter of principle which has been described here and it is that the flow of wealth must not continue toward the rich class. In Islamic economy money must circulate and spread instead of getting concentrated. The position of the poor classes is sought to be strengthened through the payment of Zakat and Kaffarah and by fixing a share in "Fay" for them. The rich have been prevented from sucking the blood of the poor through interest and usury. Moreover, concentration of wealth has been stopped also through wider distribution of inheritance. Through these and other similar directives, Islam has established such an economic system which has evenness, justice for various classes of the society and a perfect equilibrium. Islam has prohibited all those traditions which make rich richer and the poor poorer. Its economic system is neither capitalistic nor does it encroach upon anyone's rights. It is neither one-sided nor excessive. But it is a perfect example of truth and justice.

19. This is another principle directive which has been issued here. From the context it seems that it is to mean that one must accept whatever the prophet gives from the "Fay" wealth and that one who is not given anything from it should keep quiet and remain contented; that he should neither demand it nor raise any objection. But the meaning of this phrase is not limited. Rather in its wider meaning the believers must do whatever the prophet orders one to do and should give up whatever he

prevents. A hadith clarifies it thus:

اِذَا اَمَرْتُكُمْ بِاَمْرٍ فَاْتُوْ مِنْهُ مَااسْتَطَعْتُمْ

وَمَانَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوْهُ۔ (بخاری۔مسلم)

"Whenever I order you to do something you should do it to the extent of your ability and you must keep away from whatever I prohibit." (Bukhari-Muslim)

As for the question as to what are the works ordered by the Prophet to be done and which are the things prohibited by him, it can be known only through his Sunnah(works and deeds). The source of knowing his Sunnah is the Saheeh Ahadith (authentic traditions). Hence the importance, necessity and authority of true traditions cannot be denied. Otherwise it would amount to disobedience to Quranic orders. Here it should also be remembered that only Saheeh (authentic) Ahadith are binding (hujjat) and not the weak and concocted traditions and baseless narrations. But many Ahadith which have neither head nor tail have penetrated our society to such an extent that they have tarnished the face of Deen. To accept any kind of traditions ascribed to the prophet is no obedience of him. Any tradition which is contrary to the Quran and/or the Sunnah must be rejected because its rejection, not acceptance, is the obedience of the holy prophet.

20. Means the poor migrants who had come to Madina from Makkah. They particularly deserved to get a share from "Fay" because, they had, per force, left everything including their homes and business while migrating empty-handed.

21. Means these migrants are not mere migrants but they are the possessors of a very high moral character. They desire nothing but Allah's pleasure. They are always in the forefront while helping Allah and His prophet. They are righteous. When they have made so many sacrifices for Deen they deserve help from the extraordinary grace which the Islamic State has got in the form of "Fay". Hence the holy prophet spent a large share from the Fay obtained from Bani Nazeer for the migrants (Muhajireen).

22. This is an appreciation of the Ansars (helpers) of Madina, as even before the arrival of the Makkan Muhajirs they had accepted Islam and made the city their abode which later became Darul Hijarat (centre for the migrants). They did not regard the migrants as a burden but gave a warm welcome to them and loved them from their hearts. When they were left out and the Fai obtained from Bani Nazeer was distributed only among Muhajireen they did not feel any grudge neither they uttered a word of complaint. They could have been given a share in it. Yet they gave preference to the needy Muhajireen to themselves. This was a very great sacrifice.

23. "Niggardliness of heart" (Shuhhe nafs) affects the entire life of people. It drives man on the road to destruction. Hence the one who is saved from it has, so to say, got a guarantee to success.

24. Means those who arrived after the Muhajireen and the Ansars. They include faithful comers after the revelation of this Surah until Dooms day or Qiyamah. Their mention here gives a hint that the benefit of fai should reach them too. Accordingly, when caliph Umar conquered Syria and Iraq during his caliphate, he did not distribute their lands among the armies, but, as per this ayah, awarded them to all the Muslims as Fay so that the succeeding generations may also benefit from it. With this aim, he allowed the lands to remain in the possession of their owners and imposed Khiraj (tax) on them. One of the great benefit of this Khiraj was that it facilitated the deface of borders and provided money for jihad. (for details please see "Kitabul Khiraaj" by Aboo Yusuf, Chapter 3)

25. This provides inspiration that the succeeding generations should pray for their predecessors because it was their sacrifice that resulted in the success of Islam and it was a result of their attempts that the circle of Islamic propagation widened and reached the succeeding generations.

This is a lesson to Muslims that they should appreciate the work of the holy companions of the holy prophet and must not entertain any malice toward them in their hearts even if any

of their drawbacks comes to their notice. It also contains guidance regarding the Mushajrat (disputes) which occurred afterwards. We should refrain from condemning them. But a group of Muslims which believes in the Imamate of Caliph Ali (Radiyallahu Anh) condemns the rightly-guided caliphs terming 'them "ghasib" (snatchers) and uses bad words for companions.

It means they are condemning those whom the Quran demands to pray for.

Prejudice has blinded them to such an extent that they are unable to get any light even from the clear ayah of Quran!



11. Have you not seen the hypocrites[26] who tell their brethren who disbelieved among the People of the Book[27] that if you are driven out we will also get forth with you and we will never obey anyone against you. And if you are attacked we will definitely help you. But Allah bears witness that they are liars.

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا
مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ
فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ ﴿١١﴾

12. If they are driven out they will not get forth with them und if they are attacked they will not help them [28] and even if they will help them they will turn their backs. Then they will not be helped.[29]

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ
نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾

13. Your awe in their hearts is more than that of Allah, for, they understand not.[30]

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

14. They will never fight against you collectively but in fortified township or from behind walls.[31] Their violence among themselves is strong. You think them as united but their hearts are torn apart.[32] This is because they do not act with wisdom.[33]

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ
جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ
شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

15. Their fate will be the same as of those who have recently tasted the consequence of their deeds.[34] And there is a painful torment for them.[35]

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

16. They are like the devil[36] who tells man: disbelieve. And when he disbelieves he says: I disown you. I fear Allah, the Lord of the worlds.[37]

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي
بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

17. So the end of both is that they will go to Hell wherein they will dwell for ever.[38] This very is the reward of wrong-doers.

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا وَذَٰلِكَ
جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

26. The hypocrites of Madina who were friendly with the Jews were clandestinely supporting them. Therefore here, Muslims have been warned of their real character and that they would never have enough courage to fight you.

27. Means the Jews residing around Madina like Bani Nazeer. Bani Quraizah etc. They have been termed "brethren of hypocrites" because the Jews and the hypocrites were similar in many ways.

28. They did not help Bani Nazeer at all. Regarding Bani Quraizah. Quran foretold that they too would not assist them. Accordingly when there was confrontation between Bani Quraizah and the Muslims this Quranic prediction proved true.

29. That is of Jews.

30. This is a description of the Jews of Madina. They fear Muslims more than they fear Allah because they have forgotten Allah. Since the Muslims are ever ready for self-sacrifice, the Jews are afraid of them. Really the fright ought to be of Allah in Whose power is each and every thing. But unwise people do not understand such a glaring fact.

31. Accordingly, the Jewish tribes never confronted Muslims directly. They could not gather enough courage to come in the open battle field. Bani Nazeer remained hidden in their castles.

Thereafter when Muslims attacked Bani Quraizah and the Jews of Khyber, they too did not come out in the open but tried to make Muslims tired while keeping themselves in closed castles. This strategy too failed miserably and the truth behind the Quranic statement became fully manifest.

32. Apparently the Jews look like united but due to the internal strife their hearts are torn apart. When they put the Divine Scripture behind their back and indulged in ever-new innovations in their beliefs and deeds, they got divided in various creeds. This division made them hate one-another and their unity evaporated.

33. That is: Instead of using their brains and intelligence they became slaves of their passions and wishful thinking. Whenever a group does not act wisely in religious matters they begin to worship their sentiments and distort the face of religion. Consequently disputes become so intense that their society gets torn apart.

34. The Jews too will face the fate which the idolaters had to face. This is a hint towards the war of Badr wherein a big number of polytheists was killed and they were badly defeated. It happened in 2 H.E. which was an event to be faced by the Jews very soon.

35. Means the painful torment of the Hereafter.

36. That is: The hypocrites who used to instigate the polytheists to fight with Muslims.

37. Satan excites man to disbelieve but thereafter he does not take up any responsibility on behalf of the disbeliever. Hence on the Day of Judgment satan will disown the Kafirs and will say that I did not force them to disbelieve. Regarding satan's statement that I fear Allah the Lord of the worlds, it will be to save himself from the torment which overtakes disbelievers. Had he been really afraid of Allah why should he have become satan It should also be understood that these statements of satan are in the form of signs or doubts and apprehensions (waswasa).

For further explanation please see Surah Anfal. Note 73.

38. Means both satan as well as the one who indulges in disbelief will go to Hell. Likewise these hypocrites too will go there. So also the Jews who acted as per their advice.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٨﴾

18. O You who believe. Fear Allah [39] and every one should see what has he forwarded for tomorrow [40] keep Allah's fear [41] Verily Allah is aware of what you do.[42]

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ۭ اُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ﴿١٩﴾

19. Do not become like those who forgot Allah so Allah caused them to forget their own souls.[43] These very are the transgressors.[44]

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ۭ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَاۗىِٕزُوْنَ ﴿٢٠﴾

20. Not equal are the inmates of the Hell and inmates of the paradise. The inmates of Paradise are the achievers. [45]

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰي جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ۭ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٢١﴾

21. Had WE sent down this Quran to descend upon a mountain, verily you would have seen that it (mountain) is humbling and cleaving in asunder for fear of Allah. WE set forth such parables for mankind, so that they may think.[46]

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾

22. HE is Allah, [47] besides whom there is no other god. [48] Knower of the unseen and the seen [49] HE is most Gracious most Merciful.[50]

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ۭ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾

23. HE is Allah, there is no god besides Him [51] the Sovereign [52] the Holy, [53] entire Peace,[54] the Giver of surety [55] the Guardian[56] the Mighty,[57] the All-powerful, [58] the Great [59] Hallowed be Allah from all that people ascribe as partners (unto Him).[60]

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَاۗءُ الْحُسْنٰى ۭ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾

24. HE is Allah, the Creator,[61] the originator,[62] the Designer [63] HIS are the excellent Names [64] All things in the heavens and the earth perform His Tasbeeh (glorify Him) [65] and HE is the Mighty, the Wise.[66]

39. Before this the hypocrites were taken to task for their behaviour and now the address turns toward Muslims. They are being exhorted to adopt God fearingness. Simultaneously provision is also being made for the nourishment of their God fearing (Taqwaa). This prescription is both effective in removing the illness of hypocrisy and also invigorating the faithful.

40. The day of judgment is termed "tomorrow". In other words, as if, the worldly life is limited only to today and that the Resurrection is to occur tomorrow. Those who think that Qiyamah is far away and become careless about it are in severe illusion. When the Day of Judgment will arrive everybody will feel that it was very near and has arrived very fast.

Accounting will start as soon as the Qiyamah occurs. Hence everyone must take stock of himself today and see what has been forwarded for Resurrection. He should try his best to make his future life (after death) successful. If he does not care for the future and remains engrossed only in this worldly life his future will be very dark Then he will realise that he had been sending nothing but parcels of sin for himself.

41. The instruction to inculcate fear of God (Taqwaa) has been given twice in one ayah so that man may concentrate on Taqwaa which is not easy to obtain.

Taqwaa means to be afraid of Allah and to refrain from His disobedience. It includes both the feeling of God's greatness as well as an awe which keeps one away from sins and exhorts him to do good deeds.

42. God's fear is created by the thought and the feeling that Allah sees his deeds.

43. To forget God is to be careless about Him, to ignore His commandments and to be heedless of his accountability to Allah. Forgetting God makes man forget himself. The meaning of man's forgetting himself is that he may lose sight of the fact that he is a slave of Allah; that he is not free to do whatever he likes; to overlook his aim of existence and become careless of his adverse end.

This was the condition of Jews. So, hinting towards them, this ayah warns Muslims that they too should not become like them. Despite this warning and cautioning a large number of Muslims of today follows the footsteps of Jews. They claim to be Muslims but they have become so much unmindful of Allah that their lives are devoid of Allah's fear so much so that they do not even offer salat (prayers).

44. Such false claimants of Faith are termed "Fasiq" by Quran which means those who have totally forgotten Allah. The end of such transgressors (evil-doers) is well known.

45. Those who live without entertaining any thought of Jannat (Paradise) and Jahannam (Hell) imagine that their lives are very successful and that after stepping out of the narrow circle of religion they have found out highway to progress. However, they are those who have failed pitiably in this life which is a kind of examination. The roads to true success are closed for them. Consequently they will have to stagnate forever in the torment of Hell. Contrary to it, those people who make Paradise their, goal, thereby proving that they deserve it, pass out successfully from this life of test. In the permanent life or Hereafter they enter Jannat as the real winners.

46. This is an example of the effectiveness of the holy Quran. Being the Word of God it is so awful that if it is to descend on a mountain having intelligence it would be crushed and torn apart. But man's heart is so stony that it does not melt even after hearing it. In other words, the deniers of Quran have hearts which are harder than stone. The hearts of the Jews too had become harder then stone as mentioned in Surah Baqarah:

ثُـمَّ قَسَتْ قُلُوْبُكُمْ مِنْ بَعْدِذٰلِکَ فَهِیَ
كَالْحِجَارَةِ اَوْاَشَدُّقَسْوَةً۔ (بقرہ:۷۴)

"Your hearts were hardened and became as stone may harder than stones." (Baqarah : 74)

And the falling of stone due to fear of Allah is also a fear of Allah is also a fact:

وَاِنَّ مِنْهَا لَمَايَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ۔ (بقرہ:۷۴)

"And indeed there are stones which fall down for the fear of Allah," (Baqarah : 74)

Here ayah 16 of Surah Hadeed and its

commentary too should be kept in view.

47. These are the concluding ayah of the Surah wherein the excellent Names (Asmaaul Husnaa) of Allah have been described both collectively and beautifully arranged which creates the idea of Allah's Greatness and hearts become full of God's fear. The effectiveness of these ayah is so much that their very recitation makes us tremble with Allah's fear and it is a proof of Quran being, Allah's Word.

The explanation of the word ALLAH has been given in Surah Fatiha, Note: 3

48. This means worship is reserved only for Allah and there is no one except. Him who is worthy of worship and before whom the rites of worship can be performed.

49. HE knows all the things which are hidden from the view of man and other creation as well as all the things which are known to them. He knows the past, the present and the future of all and HIS knowledge encompasses time and space.

50. The explanation of the words Rahman and Raheem has been given in Surah Fatiha, Note:5.

51. The original meaning of Ilah is "worthy of worship" and "Ma'abood" can only be HE who possesses both power and authority. Hence in the holy Quran this word has been used also to mean the authority, that is, Allah. It is mentioned in Surah Bani Israil:

قُلْ لَوْ كَانَ مَعَهٗۤ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا۔ (بنی اسرائیل:۴۲)

"Say: If there were other gods with Him, as they say, then they would have sought a way against the Lord of the Throne." (Bani Israil: 42)

Obviously seeking way to the Lord of the Throne concerns power and authority and the aspect of authority is apparent here in the meaning of "Ilah."Therefore, in the Urdu translation, the word KHUDA is more appropriate than MA'ABOOD, because the word KHUDA gives a sense of the possessor of power and authority.

Some ulemaa (scholars) object to the use of the word KHUDA as, in their opinion, the original meaning of this Persian word is something different. But this objection carries no weight because this word denotes good meaning since a long time and it is on the tongue of the scholars as well as the masses alike and it has been used in the Urdu translations of the holy Quran and also Allama Fakhruddin Raazi has, in his book **LAWAMIUL BAIYINAAT**, which is a famous book on the subject of God's Good Names (asmaae Ilaahee) in Arabic, has written that the word **KHUDA** can be used for **ALLAH.** (Please see "Lawamiul Baiyinaat, p.21)."

52. **AL -MALIK** means king, ruler. Allah is the true ruler and king sovereign of man and of the entire universe (cosmos). His authority covers everything. HE alone is the Ruler (Shaare or law giver) and the governor (Sovereign). Aman's being king and ruler is in the illusive sense, conditional and limited. Those people who do not think that their kingship or sovereignty or authority is not under the sovereignty of Allah and who are legislating ignoring the laws of Divine Shariat are traitors against Allah. They are rebels and their claims to kingship or sovereignty are totally false.

53. **AL - QUDDOOS** means free from every kind of defect or imperfection. It has also a sense of blessing. Therefore one of its meanings mentioned in LISAANUL ARAB is also auspicious. The adjective of Quddoos with Malik indicated that HE is such a Ruler who is free from every short coming and none of His commandments can ever be faulty.

54. **AS-SALAM** means entirely peace. HE is the possessor of such a peace and safety that no calamity can ever overcome Him. He is to exist for ever and it is only HE who provides safety and peace to His slaves.

55. **AL-MUMIN** means, here, the provider of protection. It is only He who guards and protects His creation.

56. AL-MUHAIMIN means the watcher. It is HE who watches and guards His creation.

57. The most prominent meaning of **AL AZEEZ** is the mighty. It also means incomparable. Its third meaning is strong and harash and the fourth meaning is the bestower of honour. (Please see "Lawamiul Baiyinaat, Imam Raazee, p. 147 and also "Lisaanul Arab"

Vol:5,P.375).

Allah's being mighty means HE rules over the entire universe so that nothing is out of His control. The rein of every living being is in his hand. HE can, whenever HE will, snatch away whatever authority or power HE has given to any one. No one can ever escape from His grip by rebelling against Him.

58. AL-JABBAR means mighty, the imposer of His will on every one. The entire creation is helpless before the subduing power of Allah, no one can ever do anything against HIS Will. For example, man is bound to breathe with his nose. He cannot do so with his eyes. Ears is he able to see with eyes. This helplessness of man is the proof of the truth that there is a mighty Ruler over him who has imposed His commands forcibly upon him. Hence it is the duty of man to recognize and feel this weakness and meekness and, bowing his head before God, adopt humility and lowliness.

59. AL-MUTAKABBIR means the owner of greatness and highness. HE is the owner of all highness and all greatness and none of HIS creation can claim to be great and high by himself. Therefore, his gesture of greatness and highness is condemnable. Real and true highness and greatness belongs to Allah and only Allah.

60. No one is a partner in Allah's self and his attributes. Hence the one ALLAH is the only true God.

61. AL-KHAALIQ means the One who makes the inexistent extant. (HE alone brings things from nothingness to existence). Matter did not exist in the beginning. It is HE who brought it into existence. HE alone has created the entire universe/cosmos. HIS attribute AL-KHALIQ (THE CREATOR) negates the idea of Indian polytheists that matter is eternal, that is, it is from the beginning and that no one has created it. The holy Quran rejects this theory and terms it false.

62. AL-BARI also means the creator but, in it, the aspect of invention is prominent which means the creator who creates without any previous model. The perfection of Allah's power of creation is that HE has created all things in the universe in such a way that no example or image or fascimile ever existed before hand. Each and every thing is His and only His invention and production.

"BARAA" (ברא)The "Faail" (nominative form) of which is "Baari" means creator in both the Arabic as well as the Hebrew language The word has appeared in the very first verse (ayat) of the Hebrew version of Taurat.

"In the beginning God created the heavens and the earth." (Genesis:1)

63. **AL-MUSAVVIR** means the designer. It is HE. who fashions the forms of HIS creations. HE has given man a special shape:

هُوَالَّذِیْ یُصَوِّرُکُمْ فِی الْاَرْحَامِ کَیْفَ یَشَاءُ ۔ (آل عمران:٦)

"It is HE who shapes you in the wombs as HE pleases." (Aale Imran: 6)

وَلَقَدْخَلَقْنَاکُمْ ثُمَّ صَوَّرْنَاکُمْ۔ (اعراف:١١)

"And WE created you and gave you form." (Al Aaraf : 11)

وَصَوَّرَکُمْ فَاَحْسَنَ صُوَرَکُمْ ۔ (المؤمن:٦٤)

"And fashioned you and perfected your shapes." (Al-Mumin : 64)

And the excellence of this fashioning is that the shapes of the billions of men are different from one another. HE gives ever new shapes and figures to the millions of children being born every day. For Him there is no dearth of designs. HE never repeats a design but goes on making change therein so that people may recognize one another and that this change may prove the excellence or this designing, and the perfection of His creation.

64. اَلْاَسْمَاءُ الْحُسْنٰی **(AL- ASMA-UL-HUSNA)** means the Beautiful Names. For explanation please see Surah Araf, Notes 278, 270, 280.

Details of the Beautiful Names of Allah have been given in a hadith of Tirmizi which has mentioned Ninty-nine Names of God. This tradition is famous among masses. (Please see Tirimizi, Abwaab-ud- Daawat.)

But this hadith does not reach the stage of perfect proof for various reasons:

First: Narrating it Tirmizi has said:

هَذَا حَدِیْثٌ غَرِیْبٌ

(This Hadith is Ghareeb) and "ghareeb" is a kind of "daeef" (weak).

Second: One of its narrator is waleed bin Muslim about whom different opinions are quoted in "Meezaan-ul-Etedaal." Some of the Muhadditheen have said that, indulging in "Tadlees" he quoted false narrators. He has described ten traditions from Imam Maalik which are baseless. (Meezaanul Etedaal, Imam Zahabi, Vol:4,P.347.)

Third: The list on ninety-nine names given in this hadith of Tirmizi does not include names like RAB, MAULAA and NASEER. Nor is there any beauty in the arrangement of the names. For example: **" AL- MUHYEE**" (The one who enlivens) has been placed before **"AL HAYY**"(The Living).

Moreover, there is a difference in the details of the names given in this hadith of Tirmizi and in that of Ibne Majah etc. In short, the Ahadith describing the details of the Names are daeef (weak). And since many of the narrations narrated by Abu Hurairah are devoid of the details of the Names and whatever is mentioned therein is only that these are the ninety-nine Names of Allah, a group of the Muhadditheen has considered this detail of names as "Mudraj" which means that after describing original hadith the narrator has, by way of explanation, given these names. These particulars have not been provided by the holy prophet. (For discussion please see Fathul Baree, Vol: 11, P. 178-190 and also Tafseer Ibne Katheer, Vol:2 , P. 269).

65. This has been explained in Surah Hadeed, Note:1

66. **AL HAKEEM** means the wise, the Intelligent. The sources of wisdom or intelligence is knowledge. Allah's being wise means His decisions are full of wisdom. His plans are solid. HE has put every thing in its appropriate place as per His beautiful management and according to strategy.

There was a mention of Allah's being the mighty and the wise at the beginning and these attributes have been mentioned at the end of this Surah also. This gives us a hint that the subjects described in this Surah are meant to make us concentrate on these two collective attributes. As Allah is Overpowering His decisions are never devoid of wisdom. Hence man must the always think high and good about Allah not with standing the hardships he may have to face.

60. AL-MUMTAHINAH

NAME: Ayah 10 carries divine orders regarding the women migrating to Madina. فَامْتَحِنُوْهُنَّ (examine them as to they have really believed or not) which gives this name to the Surah, "Al -Mumtahinah" means the examiner, meaning the Surah which has ordered examination.

TIME OF REVELATION : It is Makken and has, most probably, descended at the time of the treaty of Hudaibiyah (around 7 H.E.) when women were arriving in Madina after migrating from Makkah and the Muslim society was facing problems of returning their dowers etc. as is evident from verses 10 and 11.

CENTRAL THEME : To prevent Muslims from making friendship with the enemies of Islam and giving them war secrets etc. to gain personal benefits.

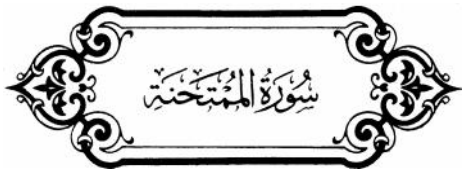
ORDER OF VERSES: Ayah 1 to 3 impose strict prohibition of friendly ties with the enemies of Islam and warn seriously those Muslims who be-friend enemies for personal gains and who give them confidential information.

In ayah 4 to 7 it has been stated that the declaration made by prophet Ibrahim and his companions (may Allah Be Pleased With them all) that they were clear of (they renounced) all that the disbelievers did, is an exemplary act.

Ayah 8 and 9 make it clear that dealing nicely and equitably with the non-Muslims who are not at war is not prohibited.

Ayah 10 to 12 contain instructions about the women who left Makkah and arrived in Madinah and also about those women who were married to Muslims but stayed back in Makkah after their husband's migration to Madinah Ayah 13 is the concluding ayah of the Surah which repeats the order given in the first ayah.

60. SURATUL MUMTAHINAH



Ayah : 13

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ
اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ
وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ۗ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَ
ابْتِغَآءَ مَرْضَاتِيْ ۚ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ
اَعْلَنْتُمْ ۗ وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ①

1. **O you who believe! Do not take my enemies and your enemies as friends[1] You are extending friendship with them [2] even though they have denied the Truth that has come to you. They drove the Messenger and you (from your abode) because you believed in Allah, your Lord.[3] If you have come out to fight in My way and to seek My pleasure (then do not make friendship with them).[4] You are getting friendly with them secretly [5] While I know all that you do secretly and openly. And whosoever among you will do like that has strayed from the straight path.[6]**

اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ
وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوْا لَوْ تَكْفُرُوْنَ ②

2. **If they overpower you, they will become your enemies and will badly stretch out their hands and their tongues against you and will want that you become disbelievers.[7]**

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۗ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ③

3. **Your kindred and your children will not avail you on the Day of Resurrection. [8] He will judge between you and Allah sees what you do.**

1. The enemy of Allah means the enemy of His religion. It means those fellows who become enemies of Muslims. They must be regarded as your enemies and should be dealt with in the same way an enemy of the community ought to be treated. Neither the enemies of Islam can be loved from heart nor can any leniency be shown toward their violent behaviour. It is not permitted to do any work which, compared to Muslims, may serve the interests of the disbelievers. The Muslims must always be extra cautious about this during the course of war activities.

For clarification of the directive banning friendship with disbelievers please see Surah Maidah, note 164, and also Surah Aal-e- Imran note: 41

2. This is a stricture against those Muslims who, hoping that it would provide some safety to their relatives in Makkah, were maintaining apparent friendly ties with the polytheists of Makkah. Though their attitude was not based on any bad intention it was anyway a weakness which could affect actions against the disbelievers. Hence it has been strictly prohibited.

3. This is a description of the enmity of Makkan disbelievers that they are the deniers of the True Religion and that they were so much oppressive that they forced the Prophet and the believers to leave Makkah, that the only reason for this high handedness is that Muslims accept ONLY ONE ALLAH as their God and deny to deify anything else besides Him. This belief of Faith (Imaan) was a crime in the eyes of those idol-worshippers. How can those people be worthy of friendship who Faith a crime?!

4. That is: When you have stood up for the Jihad-struggle in the Path of Allah and you desire nothing except Allah's pleasure, you must always be very straightforward in dealing with disbelievers. There is no question of showing any leniency toward or any concession to them.

5. This is mentioned in general terms which shows that it was not a matter of any particular person but that such weakness was shown by several fellows and also that it was not about communicating any secret but of merely maintaining friendship in various ways. As regards the events of Hatib bin Abee Baltaa, it also falls in this category. Therefore the narrators have mentioned it as a cause of the revelation of these verses. It happened after the breach of the Treaty of Hudaibiyah. This Surah was revealed before that. The summary of it is that a companion (of the holy prophet)named Hatib bin Baltaa, who had also the honour of having migrated for Islam from Makkah to Madina and who was also fortunate to participate in the holy war of Badr, wrote a letter to the disbelievers of Makkah that the holy prophet was preparing to invade Makkah. He dispatched that letter through an old woman. The Messenger of Allah came to know of it through Divine revelation. He sent Ali, Zubair and Miqdad to follow her and informed them that they will see an woman at a place called Rauzah Khakh; and instructed them that the letter which she was carrying should be brought back. Those gentleman rode horses and approached that woman, recovered the letter from her and returned it to the holy prophet. He called for Hatib and inquired about it. Hatib said: "O Messenger of Allah! Please do not act hurriedly in my matter. I am not from the tribe of the Quraish. The migrants who are with you have their relatives in Makkah and they are taking care of their family members and their properties. Since I have no relations with them, I wished that I may do some good to them so that they may take care of my relatives. I did not do this work due to disbelief or blasphemy."

The holy prophet believed this narration and pardoned him in view of his great sacrifices which testified to his faithfulness.

(Please see Bukhari, Kitabut Tafseer, Surat-ul- Mumtahinah).

6. Making friendship with the enemies of Islam and Muslims has been termed deviation or going astray which shows the seriousness of the crime. Those Muslims of today who walk over to make the camps of the enemies ignoring the interests of Islam and Muslims must see their faces in the mirror of this ayah.

7. These enemies of Islam are so staunch that if Muslims happen to fall in their trap they would never leave them unpunished but would

oppress them in every way besides putting them to mental torture and they will try to make Muslims give up their faith and become disbelievers. Hence, looking to their evil intentions you should not become an easy pray for them.

8. If you have family or blood relations with the disbelievers they must not be dearer than Islam to you. You should never risk the interest of Islam to maintain those relations. These relations will be of no avail to you on the Day of Resurrection. The only thing which will have any weight on that Day will be your sincerity and your sacrifices for Islam.

Allah does not forbid you to deal kindly and equitably with those who did not fight against you in the matter of religion nor drove you out of your homes. Allah love those who deal justly.*(Al-Quran)*

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ ۚ إِذْ قَالُوا

لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا

بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا

بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا

أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۖ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ

أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

4. You have the best example in Ibrahim and his companions.[9] When they told their community that "We are absolutely clear of you and of your deities whom you are worshipping besides Allah. We have rejected you and there has arisen hostility and disgust between us and you for ever until you believe in ALLAH alone."[10] But Ibrahim's saying this to his father (is no example) that "I will pray for your pardon [11] and I have no power in your favour from Allah.[12] "Our Lord! Only in Thee we put trust and only toward Thee have we turned and the return is toward Thee alone.[13]

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا ۚ إِنَّكَ أَنتَ

الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

5. Our Lord! Make us not a trial for the disbelievers.[14] And O Lord! pardon us. Verily you are the Mighty, the Wise.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ

الْآخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦﴾ ع

6. Verily there is the best example in them for you; for every one who has hope in Allah and the Last Day.[15] Whosoever turns away from this Allah is Self-Sufficient, the Worthy of Praise.[16]

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ

وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

7. It may be that Allah will create friendship between you and those whom you hold as enemies [17] Allah is Omnipotent and Allah is Forgiving, Merciful.

لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ

وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

8. Allah does not forbid you to deal kindly and equitably with those who did not fight against you in the matter of religion nor drove you out of your homes. Allah love those who deal justly.[18]

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن

دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

9. Allah forbids you from making friendship with only those who fought with you on account of religion and drove you out of your homes and who helped in driving you out.[19] And whoever shall befriend them, then they are the wrong-doers.[20]

9. This shows that some people had put Faith (believed) in Ibrahim even before this declaration of "Baraa'at" (disavowal or disassociation or repudiation), and that his companions had furnished the best example.

10. This announcement by Ibrahim and his companions was made after putting forth all the proofs and arguments in favour of Truth. Each and every word of this announcement is full of dislike and disgust and the straightforwardness in which it was made is a very great example of courageous determination.

The aim of pointing to this example is to caution those Muslims who were befriending the disbelievers (polytheist enemies of Islam).

Today too, if the Muslims invite the polytheist people in a straight forward manner to Islamic monotheism and explain the falsehood of polytheism their stand will be correct and many wayward people would find the true path.

11. That is: The prayer of Ibrahim for pardoning his father is no example which you may follow. Quran has prohibited the praying for pardon in favour of polytheists and, regarding Ibrahim's prayer, ayah 114 of Surah Taubah has clarified that he did so because he had promised his father to do so but when, it became clear to him that he (his father) was an enemy of Allah, he stopped praying for him. For explanation please see Surah Taubah notes 209, 210, 211.

12. Even a great personality like Ibrahim did not have any authority before Allah, who else can ever be great enough to get anyone definitely pardoned?

13. This is the prayer which Ibrahim had recited while announcing his disavowal, (Baraat).

14. That is: Do not give so much allowance to the disbelievers that they may make us their target and then think that had these people been on the right they would not have suffered oppression.

15. Only that fellow can be fortunate enough to follow this good and noble example who hopes to get reward from Allah and who awaits Resurrection. Those who will go after only worldly interests can never be so much courageous.

16. If you turn your face from guidance it will not harm Allah. He is not in need of anything. HE is by himself worthy of all praise.

17. The Instruction prohibiting friendship with the enemies of Islam does not mean that their hatred for Islam would never end. It is possible that they may realise their mistake and Allah Almighty may guide them and they may become your true friends. Accordingly when Makkah was conquered these very enemies of Islam converted to Islam and became friends of Muslims.

18. This ayah clarifies that it is not prohibited to deal gently and equitably with those non-muslims who are not aggressive and who do not show their hatred against Islam and Muslims. They should be treated nicely. Efforts must be made to remove their troubles and calamities just as prophet Yusuf had provided help to general public of Egypt during a draught. They ought to be given benefits from public welfare works and above all their lives, their wealth and their honour should never be encroached upon. Every good, within the limits of Shariat, should be done to them. Similarly justice must be maintained in every deal agreed upon with them. An example of such people, at the times of the revelation of this ayah, was Khuza'aa and other tribes like them, They were not aggressive towards Muslims nor they had helped Quraish in oppressing Muslims.

It should be kept in mind that, in these ayaat, permission is not granted to Muslims to love and befriend and to be intimate with non-Muslims who are not aggressive. But it has been permitted to deal fairly with them. The Muslims are also directed to act justly while dealing with them. Hence it is necessary to keep this instruction in its well-known limits. Other relevant ayah must also be before our eyes, for example, Surah Aal-e- Imran, ayah 28, note 41, Surah Maidah, ayah 51, note 164, Surah Taubah, ayah 23, note 44.

Here there is a guidance for Muslims residing in un-Islamic states as to what should be the manner of their relation with non-Muslims, as to how should they deal with them. Particularly

it should be borne in mind that no excess of any kind is permitted in relation with those non-Muslim whose attitude is not aggressive against Muslims. Of course if any non-Muslim community, as a whole, is aggressive, then the general attitude of the entire community will be kept in mind and not only of some individuals while adopting a policy of behaviour with them.

19. Means also those tribes who have aided Quraish in their hostilities.

20 . It is now clear that it is a big sin to cultivate friendly relations with those elements which have been oppressing Muslims and who have been hostile toward Islam.

O Believers! Be not friendly with those against whom Allah is wrathful. They have despaired of the Hereafter, just as the disbelievers despair of those who are in the graves.*(Al-Quran)*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۭ
اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ
اِلَى الْكُفَّارِ ۭ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۭ وَاٰتُوْهُمْ مَّآ
اَنْفَقُوْا ۭ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ۭ
وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَسْـَٔـلُوْا مَآ اَنْفَقْتُمْ وَلْيَسْـَٔـلُوْا مَآ
اَنْفَقُوْا ۭ ذٰلِكُمْ حُكْمُ اللّٰهِ ۭ يَحْكُمُ بَيْنَكُمْ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝١٠

10. O Believers! When believing women come to you as migrants, examine them [21]----Allah knows best their faith[22] ----If you find them true believers send them not back to disbelievers. [23] Neither they are lawful to them.(to disbelievers) nor are they lawful to them.[24]And give them (the disbelieving husbands) what they have spent upon them.[25] It is no offence for you to marry these women when you pay up their Meher (dowers) to them.[26] Do not detain the disbelieving women in your marriage bonds.[27] Demand (from the disbelievers) whatever you had spent upon them and let them demand (from you) what they had spent.[28] This is Allah's judgment which He ordains between you. And Allah is the Knower, the Wise.[29]

وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا
الَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَآ اَنْفَقُوْا ۭ وَاتَّقُوا اللّٰهَ الَّذِيْٓ
اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ۝١١

11. And if anything from your wives dower remains due on the disbelievers and then it is your turn, then pay to those whose wives have left them equal to what they have spent.[30] And fear Allah in Whom you believe.

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ
بِاللّٰهِ شَيْـــًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ
وَلَا يَاْتِيْنَ بِبُهْتَانٍ يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ
وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ۭ اِنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝١٢

12. O Prophet! When believing women come to you for giving you the pledge that they will not associate (in worship) any thing with Allah and will neither steal nor commit adultery, (fornication) nor kill their children, nor fabricate any slander in front of their hands and feet nor disobey you in what is just then accept their pledge [31] And pray to Allah for their Forgiveness[32] Verily Allah is forgiving, Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ
قَدْ يَىِٕسُوْا مِنَ الْاٰخِرَةِ كَمَا يَىِٕسَ الْكُفَّارُ مِنْ
اَصْحٰبِ الْقُبُوْرِ ۝١٣ ع

13. O Believers! Be not friendly with those against whom Allah is wrathful.[33] They have despaired of the Hereafter, just as the disbelievers despair of those who are in the graves.[34]

21. It was agreed under Hudaibiyah treaty that if a man leaves Makkah and goes to Madina he would be returned (extradited) back to Makkah. Nothing was decided about women. Their problem was also of a different kind. Hence the said articles of treaty could not be applied in cases of women. When women began to convert to Islam and to migrate from Makkah to Medina it posed a problem as to what should be done. It was at this time that Almighty and Omniscient Allah revealed these commandments. This guidance solved the problems of the Muslim migrant women and also fulfilled the demand of justice and fairplay with the disbelievers.

In this connection, first of all it was ordered that Muslim women may be examined to ascertain whether they have converted to Islam sincerely and whether their migration is solely for Allah and His Prophet or they have come to Madina to achieve worldly aim or serve personal interest. If they are sincere Muslims they must not be returned to the disbelievers. But if is otherwise, there is no reason to detain them.

22. That is: It is only Allah WHO knows the condition of hearts and hence HE alone is the knower of the Faith. Your work is to form an opinion on the basis of circumstances and evidences. You are not responsible for more than that.

23. After making necessary inquiries if you find that they are sincere. Muslims then do not return them to the disbelievers but accommodate them in your society.

24. Such Faithful Muslim women must not be returned to disbelievers because neither they are lawful for the disbelievers nor the disbelievers are lawful for them. This commandment in itself is a directive principle whereby neither a Muslim woman can remain in the wedlock of a disbeliever nor a disbeliever has any right to keep such Muslim woman in his wedlock. If the wife accepts Islam and the husband does not convert to Islam it will make them depart from one another and after the lapse of the Iddat duration, the wife will be free to get into another wedlock.

25. Whatever Mehr the disbeliever husbands of these Muslim women had paid may be returned to them. This order was issued in view of the Hudaibiyah Treaty to fulfill the demands of justice. To return such Mehr was the collective responsibility of the Muslims.

26.That is: The Muslims of Madina can marry these migrant Muslim women, provided they enter into wedlock with a new Mehr.

27. That is: The disbeliever women still in your wedlock may be divorced (released). It is recorded in Ahadith that Umar freed two of his wives who had stayed back in Makkah and who had not converted to Islam. He did so after the revelation of this ayat. This is a directive principle according to which if a man has become Muslim and if his wife is still a disbeliever he cannot keep her in his wedlock except that she belongs to the People of the Book (Jew or Cristian). (Please see Surah Maidah, ayah 5). Disbelieving women include polytheist women as well as atheist women.

28. Muslims may demand from the disbelievers the return (repayment) of the Mehrs which were paid by the migrating Muslims to their wives who remained in Makkah and who were discarded (by the Muslim) due to their disbelief. Similarly, the disbelieving husbands (who remained in Makkah) of the Muslim migrating women may ask for (from Muslims) the return of the Mehr which they had paid to their wives who have now become Muslim. This makes the responsibilities in the matter of the return of Mehr equitable between Muslims and Non-Muslims. This arrangement for return of Mehr must be on the community level or the state level.

29. The problem connected with the return of the Muslim migrant women which had arisen consequent upon the Hudaibiyah treaty was thus solved in the form of this Divine ordinance. This Divine decision is based on Allah's Knowledge and Wisdom. Therefore, now there need not be any kind of quarrel between the parties concerned.

30. If it so happens that a disbelieving wife of a migrant Muslim remains with the disbelievers with whom the treaty is made or if she goes back to Makkah after coming to Madina and the Mehr which is payable to the

converted Muslim is not returned by the disbelievers, what you should do is that when it is your turn and it becomes necessary to return the Mehr of a migrating Muslim woman to the disbelievers, its adjustment should be made in such a way that an amount equal to the Mehr amount due from the disbelievers may be given to the Muslim husband who may be in Madinah.

31.This ayah demands that a pledge (Baiyat) may be taken from those migrant women who were required to be examined so that they may not carry with them those evils of their earlier ignorant society and may keep the new Islamic society clean by purifying themselves. This had particularly become necessary because, unlike other Muslim ladies, they did not get a chance of training themselves in an Islamic society. Moreover, those ladies who had converted to Islam earlier were the forerunners in virtue. Those entering Islam afterwards were not likely to reach the rank of the formers.

This pledge (Baiyat) had to be taken only on the hand of the holy Prophet and, as explained earlier, the directive was issued on a particular occasion to take pledge from the Muslim women. This ayah makes it quite clear that this pledge-taking was reserved only for the prophet. It is ordained: WALAA YAASEENAKA FEE MAAROOF" (they will not disobey you in what is right).Obviously the status of the holy prophet cannot be held by anyone else. Therefore, there is no question of taking a pledge of not indulging in sins etc on the hand of someone else. Hence the system of Peeri Mureedi which has entered in Islam through Tasawwuf (Soofism) according to which a Peer take Baiyat from his Mureed, is but an innovated Bida'at. For further explanation please see Surah Fatha Note. 17.

It is recorded in hadith that while taking pledge from women the holy prophet did not touch their hands but was merely saying that I have obtained pledge from you. (Bukhari, Kitaabul Tafseer).

Refraining from polytheism has been given pre-eminence in this ayah. Under the influence of and illiteracy, polytheism and polytheistic superstitions easily enter female minds. Therefore they should be extra cautions in this matter.

Stealing is more common in women and in order to attract male folk they also indulge in adultery and fornication. Muslim women should be careful not to slip in such great evils.

Once of the forms of infanticide was that they used to kill their children for fear of poverty. Secondly children were being sacrificed on the alters of Devis and Devtas owing to their polytheistic superstitions. Besides, there was a third kind which still prevails in our modern age. It is to strangulate the illegitimate child and threw it away. This is also homicide which is clearly unlawful. To fabricate slander in front of hands and feet means to ascribe one's offspring to her husband. It means that when she gets pregnant through illegitimate affair she may say that it is her husband's child.

Not to disobey the prophet in what is just does not mean that the obedience to the prophet is conditioned with 'just', because, a prophet never orders which is not just and right. The Holy Quran says: "Atee ur Rasool" (Obey the prophet) without any conditions. Hence there is no reason to mistake it with any condition here. Above an order was issued to refrain from several evils. Now a collective commandment is being issued which includes all matters of obedience and worship which may be ordered by the prophet. Salat, Zakat, Hajj etc everything comes under this just and right.

32. Means pray for the pardon of their earlier mistakes. Such a prayer of the holy prophet was a source of peace of mind and contentment for the faithful Muslim ladies.

33. Means Jews upon whom Allah's wrath came down. It is forbidden to befriend them Just as it is prohibited to make friendship with disbelievers. In view of these instructions, today, too, the Muslims should be very careful in the matter of having relations with Israel. No friendship should ever be established with them.

34. Just as the disbelievers have no hope of the resurrection of the dead, the jews too, despite having faith in the hereafter, are totally hopeless regarding the certainty of success in the Hereafter because of their misdeeds. They do express hopes and longings but their hearts

are turned away from Hereafter and they are fully drowned in world worship. Therefore, rejecting their claim of belief in Hereafter, the holy Quran has declared:

"Say (to them): "If the abode of the Hereafter with Allah is exclusively for you and not for the rest of the mankind (as you claim), then you should long for death, if you are truthful (in your claim)." But they will never desire it (death), on account of (the sins) which their own hands have sent (for the hereafter)—- And Allah is aware of the transgressors." (Baqarah: 94-95)



SURAH AS - SAF

61. AS - SAF

NAME: There is a mention of fighting by lining up in the way of Allah in ayah 4. It has given this name "Saf" (rank) to this surah.

TIME OF REVELATION: It is Medinite and a look at the subject matter indicates that it was, revealed after the battle of Uhad in the 3rd year of the Hijri era.

CENTRAL THEME: To exert Muslims to wage a jihad (struggle) in the way of Allah.

ORDER OF THE VERSES: The first ayat is introductory which informs us that all the things in the heavens and the earth are hallowing the sacred Name of Allah constantly'.

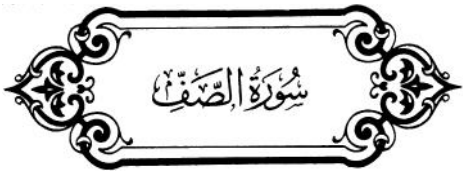
Ayah 2 takes exception to the behaviour of those persons who do not act upon their word and who do not fulfill their promise. It praises those Muslims who fight in the way of Allah lining themselves up in ranks and give a proof that they are faithful.

Ayah 5 and 6 warn Muslims that they must not follow the footsteps of Jews who persecuted their prophets and who went astray as a result of which their hearts too went astray. Then they denied the prophethood of a messenger who was raised from among them though he had arrived with clear miracles.

Ayah 7 to 9 while warning the opponents of Islam, announce that the Light of Allah will definitely attain completion; that His Deen (religion) will over-power all other religions even though the deniers and polytheists may dislike it to any extent.

Ayah 10 to 13 instruct Muslims to fulfill the demands of their Faith and to wage jihad in the way of Allah. The reward of the same, in the Hereafter has also been described and the good tidings of an early victory with Divine help has also been given. In ayah 14, after giving an example of the faithful companions of prophet Isa (peace be upon him), the Believers have been invited to be helpers of Allah (his Deen).

61.SURAT-US-SAF



Ayah : 14

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ①

1. All that is in the heavens and the earth recite Tasbeeh of (hallow) Allah[1] and HE is the Mighty, the Wise.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ②

2. O you who believe ![2] Why do you say a thing which you do not do![3]

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ③

3. It is most odious to Allah that you say which you do not.[4]

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ④

4. Allah loves those who battle in His way in rank as if they were a compact wall. [5]

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ۭ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ⑤

5. And remember when Moosa said to his people: O my people why do you harass me when you know well that I am Allah's messenger to you.[6] So when they went astray, Allah made their hearts go astray.[7] Allah does not guide the transgressors.[8]

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَمُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ۭ فَلَمَّا جَاۗءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ⑥

6. And when Isa son of Mariyam said: O children of Israel ! I am Allah's messenger to you.[9] confirming that which is from Taurat before me[10] And giving good tidings of a messenger who is to come after me. His name will be Ahmad.[11] Then when he came to them with clear signs they said; this is clear magic.[12]

1. This has been explained in note-1 of Surah Hadeed.

2. Though the address is to common Muslims, it is meant for persons having a weak character.

3. Here the aim is to make man realise that he should act exactly upon what he says. Why should he announce a thing which he is, not going to do? Though this is a general exhortation, which includes breaking promise, in view are particularly, those people who used to say that if they got a chance to fight with the disbelievers they would fight courageously against them, But when they began to get such chances they hesitated and tried to the avoid a real fight.

4. Allah extremely dislikes and frowns upon those people who do not do what they say and who are mere orators and only warriors of words. They are valueless in the sight of Allah. It is absolutely essential that one must act upon what he says, Islam gives importance to "performing" not "proclaiming or pronouncing". It is very detestable to make big claims and then become cold-feet.

5. Allah loves men of character who unite, line up and fight in the way of Allah in a well organized way. Lining up in ranks in the battle-field is an effective show of force and an expression of command decision. It also prevents infiltration of enemies.

War in the way of Allah can be waged only by those who battle only for the attainment of Allah's pleasure and for making His religion supreme. Those wars of Muslims which are for worldly gains cannot be called "Jihad Fee Sabeelillaah" (Battles for Allah's cause).

6. Despite knowing that prophet Moosa is Allah's messengers, the Bani Israel were harassing him. Quran has quoted several instances of such misbehavior of Bani Israel. Surah Maidah mentions the trouble given by them to Moosa in the matter of "jihad fee sabeelillah." When prophet Moosa (peace be upon him) ordered them to enter the holy land they replied that the people living there are very strong so we will not go there until they vacate. Not only that, they also said;

فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَا اِنَّا هٰهُنَا قَاعِدُوْنَ ۔(مائدہ:۲۴)

"Go you and your Lord; and fight you two, we shall remain here sitting." (Maaidah : 24)

By pointing to this misbehavior of Israel toward prophet Moosa, it is intended that followers of the holy prophet Muhammad (peace be upon him) should never adopt such attitude toward their prophet. They must have full confidence in the leadership and guidance of their prophet and fight faithfully and make extreme sacrifice for the noble cause.

7. The one who does not like the straight religion (path) and talks in a deviated manner, Allah deviates his heart too. Thereafter the entire mode of his thinking becomes crooked and he proceeds only on the wrong path. Therefore, the believers have been advised to recite this prayer from the bottom of their hearts:

رَبَّنَا لَاتُزِغْ قُلُوْبَنَابَعْدَ اِذْهَدَيْتَنَا۔ (آلِ عمران۔۸)

Our Lord! Let not our hearts deviate after you have guided us, and bestow on us mercy from your blessings", (Aal-e-Imran: 8)

8. The path of guidance is not disclosed for those who want to remain disobedient, Only he gets guidance who desires and appreciates it.

When the Bani Israel (Children of Israel) disobeyed the command for jihad, they were branded "Fasiq" (transgresssors).

(Please see ayah 25-26 of Surah Maidah).

9. For explanation please see Surah Aal-e-IMRAN, note: 72.

10. This has been explained in Surah Aal-e-Imran, note: 74.

It becomes clear from the words" that which is from Taurat before me" that Taurat was not extant in full and in its original form even in the time of prophet Isa (peace be upon him). Only parts there from were extant. The holy prophet testified them.

11. This is a very clear prediction of foretelling about the Holy Prophet (peace be upon him).Which was given by Prophet Isa. Since Isa was the last prophet from Bani Israel, after whom Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) was to rise from Bani Ismail, the task of giving good tidings about it was entrusted by

Allah especially to prophet Isa (Peace be upon him). He very explicitly, told the world about the grandeur of the coming prophet.

Prophecies, of whatever kind they may be have been, generally, given in hints. Whenever it is about a prophet then it has described his attribute instead of his original name. The only exception is prophet Yahya. The reason of it is that the attribute may be an evidence of his Prophethood.

"Ahmad" was the second (alias) name of the holy prophet. A hadith says:

عَنْ جُبَيْرِ بن مُطْعَمٍ اَنَّ النَّبِیَّ ﷺ قَالَ ۔
اَنَامُحَمَّدٌ وَاَنَااَحْمَدُ۔۔۔(مسلم کتاب الفضائل)

"Jubair bin Mutam has narrated that the holy prophet said: I am Muhammad and I am Ahmad." (Muslim, Kitab-ul-Fazaail)

The word "Ahmad" is derived from "Hamd" Imam Raghib has explained it thus:

فَاَ حْمَدُ اِشَارَةٌ اِلَی النَّبِی ﷺ بِاسْمِهٖ وَ فِعْلِهٖ
تَنْبِیْهًااَنَّهٗ کَمَاوُجِدَاِسْمُهٗ اَحْمَدُ یُوْجَدُ،وَهُوَمَحْمُوْدٌ
فِی اَخْلَاقِهٖ وَاَحْوَالِهٖ۔(المفردات،ص۱۳۰)

"The hint of Ahmad is toward the name and the character of the holy prophet. What is meant to convey is that he will be "Isme -ba- musammaa" that is: he will be praiseworthy in his character and moral." (Mafradat,P.130)

Another meaning of this word is "Who recites Allah's praise very much (Ahmad magnifies hamd). The great extent to which the holy prophet has raised Allah, the expansion with which he has presented Allah's praiseworthy attributes, the way he made salat to begin with the Surah Hamd, the grand treasure of Hamd and Tasbeeh which he gave to the Muslim community and the manner in which he filled the entire atmosphere with Allah's praise is his distinction and a clear proof of his being Ahmed.

This name of the holy prophet is very well known. The poet companion Hassan bin Thabit has said in his poem:

صَلَّی الاٰلٰهُ وَمَنْ یَحُفُّ بِعَرْشِهٖ
وَالطَّیِّبُوْنَ عَلَی الْمُبَارَکِ اَحْمَد

"Allah and the angels around the Throne and the pious people send Darood on the holy prophet Muhammad".

So far as the currently available injeels of Matthew, Marks, Lukes and John are concerned, they present the life and the teaching of prophet Isa in a defective way because those authors had compiled these books several years after prophet Isa had left this world. These compilers, except Matthew, were not the disciples of Isa, who might have heard Isa personally. Therefore the present one is not the original Injeel which held descended on prophet Isa. Of course some parts are certainly found in it. However it is not the original one. The religious language of Bani Israel was Hebrew and Taurat and other booklets (scriptures)are in Hebrew language, though in an altered condition. But the Injeel (Bible) is not extant in Hebrew.

The presently available Gospels are translated from Greek language. However, translation of translation has altered the original matter very much. Then these books themselves also do not claim to be the word by word Divine Revelation. The style of making up stories is clearly visible in them The commentator of Bible himself admits it. It has been mentioned in the Bible of Lukes that description of events is its aim. Nowhere it is claimed that it is Revelation:

"The motive and method of the writing of a Gospel are described in the prologue of the Gospel of Luke, without any claim to inspiration, the writer set out to get the best information that he could and to use the previous attempts which had been made. The narrative was not designed to be sacred scripture. It was a record of events wherein the sacred scriptures were fulfilled." (Peak's commentary on the Bible London 1962, P.4)

Yet we find clear signs of the coming prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) alone. For example:

"I will no longer talk much with you, for the ruler of this world is coming. He has no power over me".(John; 14:30)

"Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Councilor will not come to you."

(John,16:7)

"I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth: for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come".

(John, 16: 12-13)

The word "madadgar" (helper) is used in the Urdu translation of the Gospel. But Ibne Hishaam has clarified that the word used in Suryani language version of the Injeel is "Munhamanna" which means Muhammad. (See Ibne Hishaam, 1:251)

And there is this foretelling about the last Prophet in Matthew :-

"Jesus said to them, "Have you never read in the scriptures:

"The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes"? Therefore I tell you, the kingdom of God will be away from you and given to a nation producing the fruits of it.

"And he who falls on this stone will be broken to pieces; but when it falls on anyone it will crush him. (Methews 21:42 to 45)

Now regarding the Bible of Barnabbas, the prophesy is explicit with name:

"Jesus replied: Be assured Barnabbas!....God desired that people may mock me on the death of Yehudah and all may know that I died on the cross. And this mockery will continue until God's Prophet Muhammad comes. For when he comes he will unveil this fraud to those who believe in God's commandments."

(Chapter 220)

But this is not as authentic as the Injeel. The prophethood of the Holy prophet Muhammad (peace be upon him) is as bright as the sun. There is no need of resorting to weak pillars to prove it. The prophesies of the Gospel of Barnabbas cannot convince Christians as they do not regard it as authentic. A study of this bible indicates that it has been prepared by a Muslim and then attributed to Barnabbas. A detailed discussion is required about the non reliability of it but it is not possible here. So some points are given bellow:

1) It is not proved that Barnabbas was a Hawari of Isa(peace be upon him). "Acts" has mentioned that he had accompanied Paul in his journey of propagation to Antakiya. (Acts,15-22). But further details are missing.

2) Barnabbas has, in the beginning of his book, mentioned that the aim of writing it was to contradict the corrupt beliefs being spread by Paul and to bring forth the truth. But, at the end of his book, he writes that Jesus told him: "Listen Barnabbas! You do write my Bible." (Chapter: 221) If Isa (peace up upon him) had ordered him earlier to write the Bible he should have done" this job from the very first day and he should also have stated the same, as the reason of its writing. But he remained silent until Paul spread his corrupt beliefs.

3) It is said about the Gospel of Barnabbas that taken its only one copy which was in the Italian language was in the library of Pope Sixtus(1585-1590) and it appeared in public in the beginning of the eighteenth century of the Christian era. If this Bible is really written by Barnabbas, in which language was it written and why it did not come to the knowledge of the whole world?

4) In this bible it is written regarding Mariam (peace be upon her) that when she became pregnant, she selected a companion from her clan for fear of being stoned to death, due to allegation of adultery and that the name of that fellow was Yusuf. (Chapter 2)

This statement is totally against the Quran. It also tarnishes the noble character of Maryam

(Alaihas Salam). She was a statue (model) of chastity. She had an unwavering Faith in Allah. How then could she connect (attribute her marriage) herself with a man who was not her husband?

5) It is mentioned in this bible that during a feast Isa (Alaihis Salaam) had turned water into wine miraculously. What an humbug thing has been attributed to the holy prophet Isa!!! (Chapter 15)

6) In this bible it is mentioned that Jesus said that the number of prophets was 1,44,000. (Chapter 17)

This mention is found in a weak tradition. It seems it is taken from that Daeef Hadith. In the same chapter it is also mentioned that in the time of Eliyah, Izbil had killed 10,000 prophets. This is sheer exaggeration. There is no ground for the existence of such a big number of messengers at one time. This is neither supported by Quran nor by Hadith.

7) It is mentioned in this Bible that Isa (A.S.) had said :"Satan was a Kahin and leader of angels". (Chapter 25). This statement is also totally opposed to Quran.

8) According to a story of Adam mentioned in this bible:

" When Adam got up he saw a writing in the air which was as bright as the sun that God is One and Muhammad is His Messenger. There upon Adam opened his mouth to say that: O God! My God! You have ordained my creation and I thankful to you for It. But I pray you to explain me the meaning of these words. "Muhammad is the Messenger of God". Were there men even before me? Then God said: Well done my slave Adam! I inform you that you are the first man created by me and that the fellow whom you saw (mentioned) is your son, who will come in the world many years after you. He will be my Messenger. All things are created for his sake Adam prayed to God; My Lord, inscribe this writing on the nails of the fingers of my hands. Then God put it on the thumbs of the first man. On the right thumb was written "God is One" and on the left "Muhammad is God's Messenger". Then the first man, due to fatherly affection, kissed these words and rubbed his eyes and said: Blessed is the day when you will come. (Chapter 29) and it is mentioned in Chapter 41 that Adam saw on the gate of paradise the writing "God is only one and Muhammad is His Messenger".

Such things are found in concocted traditions.(Mauzoo Ahadith)

It is really strange that Maulana Maududi has mentioned such a Gospel as authentic in which such baseless things are written and whose writer is an unknown person. Relying on them he has quoted the prophesies found in it. He writes:

"This discussion proves that the Gospel of Barnabbas is indeed more authentic than the four Gospels. It presents the true teaching and character of Isa (Alaihis Salaam)". (Tafheemul Quran, Vol:V,P.471)

But it is not correct to be impressed by the pleasing things mentioned in a book which claims to be revelation. It affects our position (stand) and also creates other problems.

12. That is, Bani Israil termed the miracles of Isa (Alaihis Salam) magic. This subject has been mentioned in Surah Maidah also:

وَاِذۡ كَفَفۡتُ بَنِىۡۤ اِسۡرَآئِيۡلَ عَنۡكَ اِذۡ جِئۡتَهُمۡ بِالۡبَيِّنٰتِ فَقَالَ الَّذِيۡنَ كَفَرُوۡا مِنۡهُمۡ اِنۡ هٰذَاۤ اِلَّا سِحۡرٌ مُّبِيۡنٌ۔ (مائدہ:۱۱۰)

"And When I restrained (the hands of) Bani Israil from (harming) you, when you went to them with clear signs, and those of them, who disbelieved said: "This is nothing but clear magic." Maidah : 110)-

O you believe! Be Allah's helpers. Just as Isa son of Maryam, said to his Hawaries (disciples): Who are my helpers in the way of Allah? The Havaries (disciples) responded: We are Allah's helpers. So one group of the children of Israel believed and the other disbelieved.So WE helped the believers against their enemies and the became victorious.*(Al-Quran)*

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰٓى اِلَى
الْاِسْلَامِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝۷

7. And who is greater wrong doer than he who fabricates lie against Allah even as he is invited to Islam? [13] Allah does not guide the unjust people.[14]

يُرِيْدُوْنَ لِيُطْفِـــُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ
وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝۸

8. They want to extingush the light of Allah with the blows of their mouth. But Allah is to perfect His light even though it may be disgusting to the disbeleivers.[15]

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ
كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝۹

9. It is HE Who sent His messenger with Guidance and True Religion so that HE may make it supreme over all religions even though polytheists may dislike it. [16]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰي تِجَارَةٍ
تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝۱۰

10. O you who believe! May I lead you to a merchandise that will save you from a painful tormeat.[17]

تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ
وَاَنْفُسِكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝۱۱

11. Believe in Allah and His prophet.[18] and strive in the way of Allah with your wealth and your lives.[19] This is better for you if you know.[20]

يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝۱۲

12. He will forgive your sins.[21] and will makes you enter in gardens beneath which rivers flow and decent houses[22] in everlasting garden.[23] This is the grand success.[24]

وَاُخْرٰى تُحِبُّوْنَهَا ۭ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ۭ وَبَشِّرِ الْمُؤْمِنِيْنَ ۝۱۳

13. And also the other thing which you desire: help from Allah and an early victory.[25] And (O Prophet!) give good tidings to the believer.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ
لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ۭ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ
اللّٰهِ فَاٰمَنَتْ طَّاۗىِٕفَةٌ مِّنْۢ بَنِيْٓ اِسْرَاۗءِيْلَ وَكَفَرَتْ طَّاۗىِٕفَةٌ ۚ
فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰي عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ۝۱۴

14. O you believe! Be Allah's helpers.[26] just as Isa son of Maryam, said to his Hawaries (disciples): Who are my helpers in the way of Allah? The Havaries (disciples) responded: We are Allah's helpers.[27] So one group of the children of Israel believed and the other disbelieved.[28] So WE helped the believers against their enemies and the became victorious.[29]

13. That is, the call of the prophet of the Quran is directly toward Islam but these Jews etc, on the grounds of their false religious beliefs, are opposing it. Any belief which does not have Divine authority is tantamount to attribution of falsehood to God. For example the claim of the Jews that a prophet can come only in the Bani Israil, the Christian claim that Isa is the son of God, and the claim of the polytheists that there are several gods (deities) and that this man (Muhammad Sallal Lahu Alaihi Wa Sallam) is not a messenger of Allah. These and other un-Islamic beliefs which are being considered as religious matters by the followers of other faiths due to which they do not accept Islam are attributing clear falsehood to Allah, even if they may or may not mention the name of Allah while saying such things because belief or religion is necessarily related to God. Hence to tell untruth about God is not an ordinary crime. It is a very serious sin.

14. So long as they do not give up this wrongdoing (deviation) they cannot get guidance.

15. The explanation has been given in Surah Taubah, note 64.

16. For clarification please see Surah Taubah, note 64 and Surah Fath, note 58.

17. Man engages himself in trade for getting profit. But this profit is temporary which is limited to the worldly life. Compared to it, that transaction with Allah in which man invests his precious capital of wealth and life and for which he works very hard is the real transaction of eternal profit. The foremost profit of it is that the investor will be protected from Divine torment which will be very severe, and secondly, he will attain an eternal success as described after this.

Here, ayah 111 and note 199 of Surah Taubah conquest may also be kept in mind.

This ayah makes man concentrate his attention on the point that the real problem of man is that of salvation in the Hereafter for which he must make arrangements in this worldly life. Until this thought does not preoccupy man he will continue to be entangled in worldly problems and will form wrong criteria of success and failure.

18. This directive (to believe) which is addressed to the believers is in the sense that "make yourself a sincere believer and fulfill all the demands of Faith".

19. Jihad is the most important demand of Faith. When it becomes imperative to stake life to make Deen Victorious the believers must stake their lives and properties. In the circumstances of that time Jihad had become quite indispensable and the liberation of Masjidul Haram from the control of polytheists was the greatest mission. Moreover this jihad was being waged under the leadership (command) of the holy prophet. This had made it all the more important.

20. If you keep in view the best reward of it you will surely consider it very beneficial for you.

21. Pardoning of sins is a very big reward. What will be the fate of man if Allah catches hold of man even for only one of his sins But Allah appreciates the sacrifices of those who make sacrifices in His Path and He forgives their sins.

22. Means clean and best residences compared to which mansions of this world are nothing. How unwise are these peoples who raise the slogan of "roti, kapda aur makan" (food, cloth and house) to safe guard their world and also work hard for it but do not at all worry about the permanent place where they have to live for ever. They do not think as to how these things will be available there. Had they pondered over this problem they would not have considered this world as everything.

23. That is a permanent house, and a permanent garden and a permanent dweller.

24. That is, this is the real profit of this trade which means a bright future and an eternal life with the best blessings. What a grand and great success!!

25. Besides this eternal success you will get the thing also which you love, that is, Allah's help and an early victory. Early victory indicates the conquest of Makkah for which Muslims were restless. On this occasion, while giving the good tiding of Divine help, they were also informed that Makkah would be conquered soon. Accordingly Makkah was conquered soon after the revelation of this Surah. The truth of Quran and the Prophet was proved so thoroughly that staunch opponents of Islam were also convinced.

26. Being helpers of God means being the helpers, supporters, defenders of His religion. Obviously Allah needs no one's help. Yet HE bestows the title of "Helpers of God" on those who support His religion, especially in trying circumstances for their appreciation and encouragement and so that they be more and more inspired to work for Allah's cause.

27. "Hawari" means sincere friend. When prophet Isa saw that it was not possible to spread the message of his prophethood and his religion without risking life, he called upon his companions and asked who would rise up to support him in those trying times by propagating Allah's religion in a straightforward manner. They replied: we are God's helpers ever ready to fulfill this mission. This response was given by the sincere companions of the prophet Isa who were called "Hawari". The aim of making a mention of it here is to inspire the followers of the holy prophet Muhammad (peace be upon him) so that they may rise to support him and to propagate his Faith and to spread Allah's Message of Islam.

Prophet Isa did not get an opportunity to make jihad with sword. But the circumstances which confronted him were such that to present religion in its real spirit, to invite people to true religiosity instead of traditions and show business and to spread the word of God was certainly not less than a jihaad.

In today's world also, to call people to Islam in a correct and straightforward way, to present the unity of God in the midst of polytheism, to scratch out the innovations and the nonsense which have enveloped our religion so as to make Islam fully and correctly visible, to reject false thoughts and to spread Islamic thinking to support and defend Islamic Shariat laws in opposition to non-Islamic laws and to make efforts for uplifting the banner of Islam is a very great service to religion and a big jihad. Allah says:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِ يَنَّهُمْ سُبُلَنَا۔ (عنکبوت:۶۹)

"Those who strive: for Us We will surely guide them to Our Paths. Allah is with the righteous." (Ankaboot:69)

28. As a result of the Prophet Isa's call and as a consequence of his companions' propagation, a group of Bani Israil believed in the prophethood of Isa (Alaihis salam).They were Muslim. But afterwards the followers of the Prophet Isa came to be known as 'Nasara' (Christians). The others who refused to accept the prophethood of Isa and to believe in Injeel (Gospel) as the Word of God were considered disbelievers. They are the Jews.

It must be borne in mind that man becomes a disbeliever by denying any of Allah's Messengers and by refusing to believe in any of the Divine Scriptures even if he claims to have faith in other things and even if he is related to any religion of any Prophet.

29. This ayat makes it clear that those who believed in Isa finally became victorious. So far as the victory of the proof (argument or Hujjat) is concerned, they had it already. Therefore, the "galabah (victory) mentioned here can only be the control of power. The word "zahireen" has appeared elsewhere also in the Quran in the meaning of control of power or power of controlling. The Faithful Momin had declared in the court of Pharoah:

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظَاهِرِ يْنَ فِى الْاَرْضِ
فَمَنْ يَّنْصُرُنَامِنْ بَأْسِ اللّٰهِ اِنْ جَاءَ نَا۔ (مؤمن:۲۹)

"O my people! Yours is the kingdom today, you being the masters in the land. But who would save us from wrath of Allah should it reach us? (Mumin: 29)

Here note 65 of Surah Taubah may be kept in mind.

The aim of this ayah is to make it clear that, just as those who put faith in God's Messenger Isa became victorious, so also will win those who believe in the prophet of the Quran. History bears witness that it so happened.

The Holy Quran also contains the good tidings given to Isa.

وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ
كَفَرُوْا اِلٰى يَوْمِ الْقِيَامَةِ۔ (آل عمران:۵۵)

"And I will place who follows you above those who reject you until the Day of Resurrection". (Al-e- Imraan:55)

So far as history is concerned its pages are not quite clear. However, it is proved that after the lifting up unto heaven of the prophet Isa his followers passed through all storms of opposition and went on gaining control over those who had rejected him. Their message went on spreading and their centers were established in big cities of the Roman empire. Judaism went on shrinking until, in the year 70 AD, Titus invaded Jerusalem and scattered the Jews and thereafter the Jews could never stand against the followers of Isa (Alaihis Salam). The number or the followers of Isa went on increasing and after the attack of Titus, the Romans started to accept the Faith of Jesus and the followers of Maseeh gained victory after victory. Ibne Khaldoon writes:

> "Then the Romans began to accept the religion of Maseeh and to honour it. Thereafter the conditions of Roman kings was different. Sometimes they accepted the Faith of Nasaras and sometimes they rejected it, until Constantine arrived."
>
> (Muqaddimah Ibne Khaldoon,p.335).

When the Roman king Constantine came to power he became a supporter of Maseehism and then the followers of Isa got so much control that till today Christianity is victorious over Judaism.

For the history of Christianity please see:

INTERPRETER'S ONE VOLUME COMMENTARY ON BIBLE, P. 1051)

SURAH AL-JUMUAH

62. AL- JUMUAH

NAME : The importance of Friday prayer has been explained in ayah 9. This has given the name 'Al-Jumuah' to this Surat.

TIME OF REVELATION: It is Medinite and had been revealed soon after Hijrat (migration), as is apparent from the event which has been mentioned at the end.

Regarding the narration of Abu Hurairah noted in Bukhari stating that they were sitting with the holy prophet when these verses were revealed it can be said that it well-known that Abu Hurairah had accepted Islam after the treaty of Hudaibiyah. It seems the narrators could not remember his words correctly. Most probably Abu Hurairah might have said: that the holy prophet had recited these verses before them. But the narrators understood that they were revealed at that time. Otherwise, it is difficult to believe that the event mentioned here might have taken place when many companions were present.

CENTRAL THEME : To make the (Grace of Allah felt, as to how great prophet HE has sent and what a grand training he is giving to you. Appreciate him and obey him so that your lives may be reformed and you may attain eternal success.

ORDER OF THE VERSES: Ayah 1 is preliminary which adores Allah and describes His attributes.

Ayah 2 to 4 tell of the great bounty in the form of the holy prophet who came to the unlettered folk from among themselves.

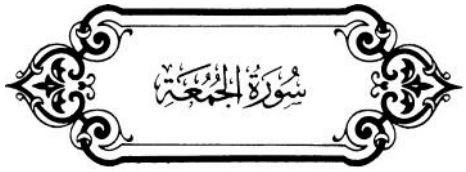
Ayah 5 to 8 criticise the inactivity and false claims of the Jews.

Ayah 9 to 11 emphatically order Muslims to establish the Friday prayers.

The mention of Jews is also meant to warn that Muslims should not disregard the orders about Friday as the Jews had disregarded commandants about Sabbath.

HADITH : It has been recorded in Ahadith that the Holy Prophet used to recite Surah Jumuah and Surah Munafiqoon in the Jumuah prayer. (Tirmizi: Abwabul Jumuah)

62 -SURATUL JUMUAH



Ayah: 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ①

1. All that is in the heavens and all that is in the earth hallows (recite Tasbeeh of) Allah, the Sovereign, the Holy, the Almighty, the Wise.[1]

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ②

2. It is HE Who raised among the unlettered ones[2] a Messenger from among themselves, who recites to them His ayah, purifies them, and teaches them the Book and the Wisdom.[3] Before that they were in error manifest.[4]

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ③

3. And (his messenger ship) in this (unlettered folk) is also for the others who have not yet joined them.[5] And Allah is the Mighty, the Wise One.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ④

4. This is the grace of Allah; which HE bestows upon whom HE will.[6] And Allah is of the mighty grace.

مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ۭ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ⑤

5. The likeness of those to whom the burden of Taurat was entrusted and then they bore it not is as the likeness of the ass carrying a load of books.[7] Evil is the likeness of the people who denied the ayah of Allah.[8] And Allah does not guide such wrong doing people.

قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَاۗءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ⑥

6. Say: O you who became Jews![9] if you think that of all others, you alone are Allah's favoured, then long for death if you are truthful, in your claim.[10]

1. The explanation of these attributes has been given in Surah Hashr. Their mention has been made in these preliminary ayat so that people may get the correct introduction of the One Who sent this prophet and they may fully understand that this prophet has come with a Message from the Lord Sovereign of the universe. Therefore, it is necessary and compulsory to put faith in him. Allah is the Holy One and hence there can never be any error in His decisions. Therefore, the man selected by Him for His messenger ship is the most appropriate for this position, and his decision is entirely correct and most wise.

2. Please see Surah Aal-e- Imran, note 29 for the explanation of the word 'Ummi' (unlettered) and also Surah Aaraf, note 224 as well as Surah Ankaboot, note 91.

3. For clarification please see Surah Baqarah, note 149.

4. Before the arrival of this prophet, these Arabs who had been 'ummi' or unlettered and who did not have Divine Book were in total ignorance. But Allah favoured them and raised from among them a Messenger for their guidance who is a manifestation of the prayer of Ibrahim and the prophecy of Isa (peace be on both of them) and whose greatness is such that, despite being unlettered, he recites the Divine verses revealed to him which enlighten human hearts with the radiance of Faith. He trains these unlettered people so thoroughly that their lives become bright and they cultivate the best of virtues. He teaches them the Book of Allah so perfectly that they become its torchbearers. He Spills so many pearls of wisdom that their bags begin to overflow. Therefore, the prophethood of this prophet is beyond all doubts and his dispatch to the world is God's great favour upon all. Not to appreciate him is a very big loss.

5. This is a good tiding that the circle of the followers of this holy prophet will go on expanding and other Arab tribes will also join them. This prophecy of the Holy Quran came true and all the Arab tribes became Muslim even during the life time of the holy prophet (peace be upon him).

It should be remembered that though the holy prophet was raised among the unlettered folk of the Arab land, his guidance, as explained by the holy Quran, was not limited only to the Arabs but it was for the Arabs and non-Arabs, the unlettered as well as for the People of the Book. It was not only for his time. It is for all ages and periods until Dooms Day.

6. It is a special favour to the unlettered Arabs that Almighty Allah raised from them such a great prophet. This ayah also hints that the Jews did not like that any prophet may arrive in any community except their own. But Divine Messengership does not depend on their wish. It is God's Grace which HE may grant to whomsoever HE will. What right anyone has to take any objection?!

7. 'Sifr' (plural: Asfar) means 'book' in both Arabic and Hebrew. The religious language of the Jews is Hebrew and they knew the word 'Asfar' which was being used to mean Torah. Therefore, this word was more appropriate to draw the attention of Jews toward their own religious scriptures.

The ignorance and the inaction of the Jews who were having Taurat with them has been compared with the burden of books on an ass. The animal does not know what a precious treasure is laden on its back. Similar is the condition of the Jews who did not appreciate the value of a Divine Book like Taurat... Had they appreciated it they would, today, also appreciate the Holy Quran, because, the revealer of both these scripture is Almighty Allah.

The example given here is very eloquent and it also applies to those Muslims who, despite having the bountiful Quran, did not appreciate it. They neither studied it nor acted according to it.

8. As a consequence of this senselessness of the Jews they are denying the Quran which also has been sent down by Almighty Allah.

9. The point is that the religion given to Bani Israil was Islam. But, afterwards, they made changes in it and instead of calling themselves 'Muslim, they preferred to be called by the name'Jew'.

10. The Jews used to claim that they and they alone, and none else, were the favorites of

Allah. But the hollowness of this claim became obvious when the Quran said: then long for death, because, for God's friends there is Paradise. So when you are sure of being the people of the paradise, you should look at the Hereafter and not be mad after worldly things. But what you desire is a very very long life in this world ! (Surah Baqarah, Ayah:96) and cowardice has become your attribute. This attitude of yours itself contradicts your claim.



O You who believe! When you are summoned to 'Jumua' (Friday) prayers (when Azan is pronounced) hasten to the remembrance of Allah and leave aside business. That is better for you if you know. Then when the prayer is ended disperse in the land and seek Allah's grace. And remember Allah much, that you may succeed.*(Al-Quran)*

وَلَا يَتَمَنَّوْنَهٗۤ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝٧

7. But they will never long for it because of the deeds done by them.[11] And Allah knows well the wrong-doers.

قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٨

8. Tell (them): the death from which you flee shall surely come to you.[12] Thereafter you will be presented before the One Who is the Knower of the seen and the unseen. HE will tell you all that you were doing.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝٩

9. O You who believe! When you are summoned to 'Jumua' (Friday) prayers (when Azan is pronounced) hasten to the remembrance of Allah and leave aside business.[13] That is better for you if you know.[14]

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝١٠

10. Then when the prayer is ended disperse in the land and seek Allah's grace.[15] and remember Allah much, that you may succeed.[16]

وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا نِ انْفَضُّوْۤا اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا ؕ قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ؕ وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝١١

11. When they see some merchandise or pastime they run toward it and (O Prophet!) leave you standing all alone.[17] Say: What is with Allah is better than the trade and the pastime and Allah is the Best Provider.[18]

11. Their lives are full of sins. Therefore, inspite of their claim of being the favorite of Allah, there is a pinch in their hearts that they may be chastised by God in the Hereafter due to their misdeeds. Hence they prefer this world to the Hereafter and their desire is to continue the enjoyment in this world only.

The Jews could not accept this challenge of Quran that they should desire death. This falsified their claim and also testified to the truth of the holy Quran.

12. That is, there is no escape from death. You are bound to confront it. Why then do you shirk your responsibilities for fear of death?

13. The Jews were taken to task above. Now, addressing the Faithful, the importance and the obligation of Friday salat (prayers) is being explained to them. Its hint is toward Sabbath.' The Jews were ordained to observe it on Saturday but they defied the commandment. Now the Muslims are being granted an easier Shariat (rule) whereby they have only to perform the Friday prayer. Appreciating this leniency they must abide by the order faithfully. They must not do what the Jews did. Here note 184 of Surah Nahl may also be kept in mind where a hadith regarding Sabbath and Jumua (Friday) has been quoted.

According to correct narrations, the beginning of Friday prayer was made in Madinah when the holy prophet (peace be upon him) migrated from Makkah to Madinah. It was Friday when, after making a stop at Kuba, he was proceeding to the city (Madinah). He was passing by the residence of the tribe of Bani Salim where he offered the Jumua salat. It was the first Friday prayer. This Surah was revealed shortly thereafter, when the event described henceforth took place.

These verses have been revealed to emphasise the importance of Friday prayer which was already established by the holy prophet earlier. This automatically clarifies that Shariat (law) is not only that which is mentioned in the Quran but it also comprises of whatever the holy prophet has ordered and now the source of knowing his orders is the holy prophet's Sunnah and true traditions.

Jumua is in lieu of Zuhar prayer. Its time is after mid day (after 'zawal' or the movement of the sun toward west). The holy prophet used to climb the mimber (a small stair in mosque for making speech) after zawal. Then azan (prayer call) was being pronounced loudly. Thereafter he used to get up and give a khutbah (sermon). There used to be two khutbas. He used to sit for a while between the two sermons. In the khutba, addressing the audience, he used to praise Allah, recite Quran and present a talk of exhortation. Then he used to offer two rakaats of obligatory Friday salat with the congregation.

The Friday Salat can be performed only in congregation. But there is no condition regarding the number of attendants either according to Quran or Hadith. Similarly there is no condition about its being in city or town. It can be offered even in villages. Of course it must be tried to see that more and more people gather at one place. There are traditions to show that the people living around Medina were making special affords to attend the Masjid-e-Nabavi for their Jumua prayers.

It is the responsibility of the Islamic State to make arrangements for Salatul Jumuah. But, then, it does not mean that Friday prayers cannot be performed in the absence of such arrangement. If it is not done by the state then it is for the Muslims to establish Jumua. The Jumua prayer is obligatory for every Muslim. Of course, as is clearly mentioned in traditions, women, sick persons and travelers have been exempted from its performance. Yet if any of them participate in it, it will be okay, and it will not be necessary for them to offer the Zuhar prayer in its place.

The holy prophet has ordered Muslims to take a bath, to clean teeth, to wear good clothes and to apply perfume (itr) for Jumua. It is to manifest the grandeur of Jumua and also for the performance of Jumua in a clean and a pleasing atmosphere. It is also to cultivate the habit of cleanliness.

It has been ordained in this ayah that when the call for Jumua salat (azaan) is proclaimed the business of buying and selling should be abandoned and all should hasten toward the prayers. Since only one azan was being pronounced in the time of the holy prophet it

means that azaan which is being pronounced after the Imam sits on the mimber Trading (buying and selling) is prohibited from the time of the proclamation of this azaan till the prayer ends. This prohibition of business includes all kinds of transactions and engagements, except in the case of exigency allowed by the Shariah such as an accident and, for a doctor, an operation which cannot be delayed etc. It is the responsibility of Muslim employers to give a leave to their Muslim employees for the performance of Jumua prayers. If the government is non-Islamic, such leave should be demanded. Anyway it is a must for Muslim servants to perform the Jumua salaat.

The 'Zikr'. mentioned in this ayah means both the salat as well as the sermon (khutba) which is being delivered before the Friday prayer. This explains the fact that Khutba is Allah's remembrance and an act of worship. It should also be born in mind here that the khutba is an address to the audience. Therefore, while addressing people, those things should be presented therein which may refresh Allah's remembrance and which may have an aspect of admonition. And when it is an address its aim can be fulfilled only if it is delivered in the language of the audience along with the Arabic version.

The meaning of 'Fas av ila zikrillah'((hasten toward Allah's remembrance)) is that show readiness for the prayer and rush toward it. Hadith asks us to proceed for any salat calmly and with dignity.

14. Apparently leaving aside business transactions is a matter of loss. But there is true benefit and bounty in it and eternal success can be gained only by obeying and worshipping Allah.

15. With the end of prayer the ban on trade also ends. Thereafter you can engage in your efforts for provision. This endeavour of yours too should be made keeping in view the grace of God so that the feeling of thankfulness to Allah may develop in your hearts.

This also makes it clear that the orders of Friday are not as hard as those of Sabbath, in which all business dealings were banned for the whole day. Now, on Friday, such dealings are stopped only till the time required for listening the Khutbah and performing the Jumua salat. Even after this much ease and facility, if the Muslims consider it a burden then it is indeed ungratefulness.

16. That is: do not think that remembering Allah in the mosque and performing the salat is enough. It is also necessary to remember God at all moments. Therefore the tongue should always be busy hallowing. His Name with the words of Tasbeeh even while walking and bargaining in bazars etc. You will thereby gain eternal success.

17. This is a hint toward an incident that had occurred at the time of the revelation of this Surah. The holy Prophet (peace be upon him) was delivering the Jumua Khutbah on a Friday. At that time a trade caravan from Syria arrived with merchandise of food grains in the market of Madinah. There was a severe shortage of food grains at that time. So a number of persons from the audience went out to buy grains with an intention to return soon and to rejoin the prayers. Till that time the importance of Jumua sermon was not fully understood by the people. Yet it was wrong to leave the Jumua khutbah and it was also a kind of disrespect to the holy prophet. So this thing was severely criticised. This event has been recorded in Bukhari Kitaabul Jumuah and other books of traditions.

It should be kept in mind that this event had occurred when the performance of Jumuah had newly started and people had not till then comprehended its importance fully. Such a thing was never repeated thereafter. After passing through the stages of training the companions (Sahabah) had, become so perfect that, in the words of Quran:-

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللهِ ۔(نور:۳۷)

"Men whom neither trade nor sale can divert from remembering Allah. " (Noor:37)

In this ayah the drum has been termed 'Lahv' (Pastime). It shows the undesirability and the harm of musical instruments of singing and beating etc. 'Lahv' means a thing which makes man unmindful or careless. In the language of

Shariat all those things are 'Lahv' which render man unmindful or careless about Allah. Singing, beating, dancing, instruments of music and materials of plays like chess and carum etc all fall under this definition. These things engage people's attention so much that they become unmindul of Allah.

18. That is: if you give first preference to the performance of Friday prayer over your monetary dealings then this sacrifice of yours will never go in vain. You will get its best reward from Allah. As regards the worldly provision, you should rely on Allah because, HE alone is the real provider. If you obey Him, HE will grant you the best provision. The best provision is that which, though less in quantity, is bountiful.

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SURAH AL-MUNAFIQOON

63. AL - MUNAFIQOON

NAME: The Surah begins with a false confession of the hypocrites. Further on their enmity against Islam is also explained. Hence the name of this Surah is 'Al-Munafiqoon' which means 'The Hypocrites'.

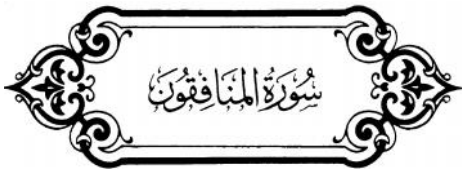
TIME OF REVELATION: It is Medinite (Madani) and it is understood from the Rivayat (narrations) that this Surah was revealed when the Holy Prophet (Peace Be Upon Him) had returned to Madina after dealing with the War of Gazva Bani al Mustalaq (6 HE).

THE CENTRAL THEME : To tear open the screen of hypocrisy, to diagnose the real ailment and to prescribe its remedy.

ORDER OF THE VERSES : Ayah 1 to 8 describe the attitude of the hypocrites which they had adopted in their enmity against Islam and which had rendered them the perpetrators of an unforgivable crime.

In Ayah 9 to 11 the Faithful believers have been emphatically asked to remember Allah and to spend in His cause, which also indicates the illness of hypocrisy and also mentions the ways of removing that evil.

63. SURAH AL-MUNAFIQOON



Ayah : 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

إِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ إِنَّكَ لَرَسُوْلُ اللّٰهِ وَاللّٰهُ يَعْلَمُ
إِنَّكَ لَرَسُوْلُهٗ ؕ وَاللّٰهُ يَشْهَدُ إِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۚ ①

1. **When the hypocrites come to you and say we bear witness that indeed you are Allah's Messenger.And Allah does know that you are indeed HIS Messenger, but Allah bears witness that the hypocrites are liers.[1]**

إِتَّخَذُوْٓا أَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ إِنَّهُمْ
سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ②

2. **They have made their oath a shield.[2] and they have stayed away from the Path of Allah.[3] Very bad indeed is what they do.**

ذٰلِكَ بِأَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ
عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ③

3. **That is because they believed and thereafter disbelieved. So their hearts are sealed. Therefore they comprehend nothing.[4]**

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ؕ وَإِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَأَنَّهُمْ
خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ
قٰتَلَهُمُ اللّٰهُ ؕ أَنّٰى يُؤْفَكُوْنَ ④

4. **When you look at them their figures may please you and when they talk you may give ear to their talk. But they are, so to say, logs of timber, propped up.[5] They are the real enemies.[6] So beware of them.[7] May Allah destroy them.[8] Wither are they being mislead.[9]**

وَإِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ
وَرَأَيْتَهُمْ يَصُدُّوْنَ وَهُمْ مُّسْتَكْبِرُوْنَ ⑤

5. **And when they are told: come so that Allah's Messenger may pray for forgiveness they shake their heads and you see that they sidetrack you arrogantly.[10]**

1. The hypocrites were orally expressing their belief in the prophethood of Muhammad (Peace Be Upon Him) but their hearts were not believing in it. Oral expression of Faith is not enough for a true believer. It must be accompanied by the conviction of the heart. If a man recites the Kalima of Islam by his mouth but the heart is devoid of Faith (Iman) then such a Faith is not reliable in the sight of Almighty Allah. Such a person is not a Muslim but he is a Munafiq (hypocrite). It is so because there is a contradiction in his word and thought (in his outer and inner condition). Hence he is a liar in his oath or witness though the fact about which he is giving witness, that is the fact that Muhammad is the Messenger of Allah, is a truth in itself.

The internal enemies with whom the Holy Prophet had to deal in Madina were these very hypocrites who were related to the tribes of Bani Khazraj etc. They were also friendly with the Jews. At their (of the Jews) instigation they used to raise mischief after mischief among Muslims. Hence the Holy Quran has reprimanded them on a number of occasions. Particularly, in this Surah, they are made its subject matter so that this element may not flourish in the Muslim society.

2. Here the witness is called an oath. It indicates that 'Yameen' (oath) is in the sense of a witness. The oaths of heavens, earth, winds etc occurring in the Quran are also in this sense of witness. It means these things testify to the Truth of the Unity of GOD (Tawheed) and to the Day of Resurrection (reckoning).

The hypocrites were, every now and then, taking oaths in order to make others believe that they were true in their claims. They had, thus made the oaths a kind of defensive shield.

3. To stop from the way of Allah is to refrain from Islam. As a result of their false oath-taking they could not cross the field of talking and could not proceed on the Path of Islam. Their road was blocked for them.

4. That is, they remained in a state of disbelief even after entering the Muslim society. As a consequence of this ungratefulness and non-appreciation on their part they lost the ability to accept the Truth. Their thinking became so perverse that they can not comprehend even straight matters.

For the explanation of the sealing of the heart, please see Surah Baqarah, note 15.

5. That is, the condition of these hypocrites is such that they look very hale and healthy and fluent in talking. They talk in such an impressive manner that the hearer may be surprised. But from inside they are hollow and totally useless like wooden logs propped up by the walls. It means these people have no wisdom at all. They do not get any benefit from their presence in the audience of the holy prophet but they sit reclined to the walls as if they are lifeless logs.

6. This is a picturisation of their cowardness. Whenever they hear any harsh voice or a loud word of warning they take it against themselves. It is indeed the thief within their heart which makes them restless, and fearful.

7. These hypocrites are, in fact, enemies of Islam and Muslims. Therefore one must be cautious of them as one has to be aware of ones enemy.

One should not think that such enemies of Islam lived only in that age, No, they are found in a big number in our times too. While living in the Muslim society they are raising mischief after mischief against Islam and Muslims. It is absolutely essential to beware of their plans and plots.

8. This is a word of condemnation by God for them.

9. The hint is that their rein is in the hand of the devil (satan) who drives them in the wrong direction constantly.

10. Just see the contradiction in their claim to be believers and their gesture of turning away their heads arrogantly. When they are told you should repent over what you did earlier and come to the holy prophet so that he may pray for your forgiving they swing their heads as if this suggestion has no significance in their proud thinking. Their arrogance prevents them from humbleness.

سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ
اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝٦

6. It is equal to them whether you pray for their forgiveness or not. Allah shall forgive them[11] not.Allah does not guide the transgressing people.[12]

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى
يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ
الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝٧

7. These are the people who say do not spend on the companions or the Messenger of Allah that they may disperse.[13] Whereas Allah's are the treasures of the heavens and the earth. But the hypocrites comprehend not.[14]

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ
وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ
لَا يَعْلَمُوْنَ ۝٨

8. They say: When we reach Madinah, the honourable will drive out the meaner.[15] Whereas the honour indeed is for Allah and for HIS Messenger and for the Believers. But the hypocrites know not.[16]

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ
وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝٩

9. O You Who Believe! Let not your wealth and your children divert you from the remembrance of Allah.[17] And whoever does that, they are the losers.

وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ
فَيَقُوْلَ رَبِّ لَوْلَاۤ اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ
وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ۝١٠

10. And spend from the provision which WE have given to you [18] before death overtakes one of you and he may say: O My Lord! Why did you not give me a little respite so that I should have given charity and should have been a good-doer.[19]

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَاللّٰهُ خَبِيْرٌۢ
بِمَا تَعْمَلُوْنَ ۝١١

11. But Allah never respites a soul when its appointed time has come.[20] And Allah is aware of what you do.

11. Since the hypocrites (Munafiqs) are, in fact disbelievers (Kafir) Allah has decided that they should never be pardoned, even if the holy prophet prays for them. One of the ways for their pardon was that they would have repented (offered Taubah) and reformed themselves. But as they are adamant in their hypocrisy as a result of which their hearts have hardened so now they are not going to repent.

Quran has made it quite clear that pardoning of sins is the prerogative of Allah alone. None of the prophets have this power. Hence the belief of the Christians that Jesus (Isa Alaihis Salam: peace be upon him) will pardon the sins committed by his followers is totally false.

For further clarification please see Surah Taubah, Note:147.

12. Guidance is gained only by those who are prepared to bow before Allah and to obey his commandments. But those whose pride prevents them from doing so and who want to remain disobedient are not shown the path of guidance by Allah.

13. The Ansars (helpers) of Madinah had given shelter to the migrants from Makkah in their homes and they were generously spending their money for them. This help to the Muhajirs (migrants) was a help to the supporters of the holy prophet. But this work did not please the hypocrites among the people of Madinah who wanted that these helpers should leave the holy Prophet alone. Therefore, they were preventing them from offering such help.

14. 'Rizq' (provision or livelihood) is not in the control of anyone save Allah who is the owner of the treasures of the heavens and the earth. If HE wants to help the Muhajirs of Makkah, HE will open up any avenue for them. These hypocrites cannot stop anyone's provision against the will of Allah. Yet they could not understand even such a clear thing. Since they were just like wooden beams how could they understand?

15. These were the words of the chief of hypocrites Abdullah bin Ubayy, which he uttered when the holy prophet was returning with his companions form the war of Bani al Mustalaq (6 H.E.). A tussle had occurred then 'between a Muhaajir and an Ansaar about fetching water. When Abdullah bin Ubayy heard of it he considered it an insult of the Ansars. Getting annoyed he said: You, Ansars, should stop helping the Muhajirs so that they may scatter away. He also barked that after reaching Madinah the honourable would drive away the mean ones. In his opinion the Muhaajirs were mean. He uttered a thing which was also an attack on the dignity of the holy prophet. A young companion of the holy prophet whose name was Zaid bin Arqam, heard it. He described it to the holy prophet. When the holy prophet asked about it to Abdullah bin Ubayy he denied having said such a thing. When the holy prophet reached Madinah, this ayat was revealed. He called zaid bin Arqam and told him that Allah had testified his narration. (Bukhari, Kitabut Tafseer).

Reacting angrily to this disrespectful and mischievous deed Umar wanted to kill Abdullah bin Ubayy but the holy prophet did not allow it. He continued to forgive him and also other hypocrites because Muslims were still confronting their outside enemies, the polytheists and the Jews. In those circumstances it was not wise to start fighting with the internal foes. But when, after the war of Tabook, Islam gained supremacy over the entire Arab land, the Divine commandment to deal sternly with the hypocrites was revealed. So it is mentioned in Surah Taubah:

يٰٓاَيُّهَاالنَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِيْنَ
وَاغْلُظْ عَلَيْهِمْ ۔ (توبہ:۷۳)

"O Prophet! Strive against the disbelievers and the hypocrites, and deal sternly with them." (Taubah:73)

But Abdullah bin Ubayy was no more at that time. He had already died. Other hypocrites who had not till then mended their ways were dealt with severely. Then when the Holy Prophet (Peace Be Upon Him) passed away from this world, and when Abu Bakr became the caliph, and the hypocrites raised their revolt and refused to pay Zakaat, and some of them even rejected Islam openly (became murtad), the wise caliph fought with them and destroyed them completely. Thus those hypocrites had to taste a

bitter humiliation at the hands of Muslims. This was the Divine punishment which they got in this world.

16. That is, these hypocrites regard their false prestige as every thing, But the truth is that real honour is only for Allah as HE is the Great, the Mighty, the Supreme. Thereafter honour is for him whom HE bestows honour. Since a messenger conveys Divine Message he is the rightful owner of real honour. Then, as the believers are also the faithful and loyal slaves of Allah, they too are gifted with real honour by Almighty Allah.

17. In view of the prevailing circumstances and situations the Muslims are being admonished that they must not become captives of love for their wealth and children to such an extent that they may forget to remember Allah. This makes it clear that what drives the hypocrites on a wrong path is this very excessive love for wealth and children. When man busies himself only in earning money and when his earnestness to brighten the worldly future of his children deepens to such an extent that they forget Almighty Allah totally, they lose all interest in prayers (salat-namaz), forget their religious responsibilities and care little for the Hereafter, they get badly entangled only in the worldly affairs and never find the way to real bliss and success.

18. Spending in the way of Allah, provided it is sincere, increases love of Allah and prevents man from becoming a worshipper of wealth.

After commenting upon the condition of the hypocrites, the believers are being advised to offer Sadaqah and infaq (spending in the Path of, for the cause of Allah). This is the most effective remedy which cures ailments of the heart and strengthens Iman (Faith).

19. This is the pasteurization of the condition of a man who sees his death before his eyes. At that moment of departure from this world, man feels that the wealth which he hoarded and held by teeth even ignoring his religious responsibilities is now not going to serve any purpose for him. Then, because of this strong feeling, he longs: O my Lord! Had you given me a little more reprieve, I would have spent in your cause and would have become one of the good-doers. In other words, as soon as the signs of death appear, man feels very strongly that the earthly world is insignificant and the worldly wealth is totally useless and so he longs to spend his belongings in the way of Allah. But what is the sense in this feeling at the last moment of departure from the temporary abode?! Therefore, this Ayah warns that man must fulfill his wealth -related responsibilities prescribed by the Shariat well before the moment of death, spend his money generously by for Allah's pleasure and put himself on the straight path of goodness.

Here the 'Sadaqah' is not in the narrow sense (like in Urdu) of giving something to a faqir but it is in the larger Quranic sense. It includes all that expense which is made with a view to please Allah and to be nearer to HIM. It includes zakaat as well as all other obligatory and voluntary donations. It also includes the spending for raising high the Word of Allah.

This ayah also gives a hint that 'sadaqah' and 'infaaq' turns man more and more toward good deeds and it makes it easier for man to be a doer of good. So, using this golden prescription, man must make himself righteous. Otherwise the death of a Muslim who is not righteous is also an unhappy and sorrowful death.

20. That is, be fully aware that it will be totally useless to repent at the last moment of death. The time of life allotted by Allah to man is never going to be extended even by a split second. Therefore, do make provision for the eternal life which is to follow death.

64. AT - TAGHABUN

NAME: Ayah No.9 describes the 'Day of Taghabun' (when the deniers of Resurrection will face a very heavy loss). This has given this name to the Surah.

TIME OF REVELATION: The subjects discussed herein indicate that it was revealed in the earlier part of the Makkan Period.

CENTRAL THEME : To create heartfelt certainty that the real success is only the success in the Hereafter. Therefore, it is necessary to mend our ways in view thereof. Those who ignore it are bound to suffer a tremendous loss.

ORDER OF VERSES : Ayah 1 to 4 provide introduction of Allah and clarify that this universe has been created for the sake of Truth.

Ayah 5,6,7 warn the deniers of prophethood that they will see a very bad end.

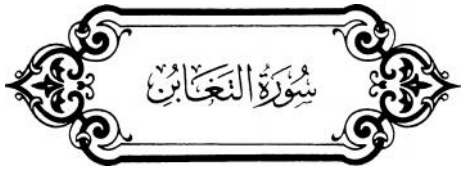
Ayah 8 to 10 invite people to become believers and caution them about the Day of Loss.

It has also been mentioned that the believers will remain fully protected from the said loss and that they will attain a grand success. But the deniers will have to suffer the torment of hell for ever.

Ayah 11 to 13 admonish that to disobey Allah and His prophet for fear of worldly losses is a wrong judgment against one's self which is disastrous.

Ayah 14 to 18 contain some timely instruction to the believers. One of it is that they should be cautious with regard to their wives and their children so that they may not lead them on a wrong path. Second, this wealth and these children are a kind of test. So love for them must not be so much that they may become unmindful of the Resurrection. Third, The fear of Allah should be cultivated to the maximum possible extent and fourth, they must not be stingy. They should spend in the path of Allah large-heartedly.

64. SURATUT TAGHABUN



Ayah:18

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝١

1. **All that is in the heavens and all that is in the earth hallow Allah. HIS is the Kingdom and for Him is the praise and HE is able to do all things.[1]**

هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝٢

2. **It is HE Who created you. Then some one of you is a disbeliever and some one is a believer.[2] Allah sees whatever you do.[3]**

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ۚ وَاِلَيْهِ الْمَصِيْرُ ۝٣

3. **HE has created the heavens and the earth with truth[4] and HE gave you shape so HE made your shapes goodly.[5] and toward HIM is the returning.**

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ۭ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٤

4. **HE knows whatever is in the heavens and the earth and He knows whatever you conceal and whatever you reveal and Allah knows also what is hidden in the hearts.**

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝٥

5. **Has not the news reached you of those people who disbelieved before this. So they tasted the punishment of their deeds and for them is a painful torment. [6]**

ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ ۭ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ۝٦

6. **That was because their Messengers came to them with clear signs but they said: will the humans guide us?[7] Thus did they disbelieve and turned face (therefore) Allah also disregarded them[8] and Allah is self-sufficient and praise worthy.**

1. This is the introductory verse of the surah which gives us the knowledge about Allah. Faith in Allah and obedience of Allah is not possible without knowing Allah. Therefore, the Holy Quran not only orders us to believe and to obey but it also provides the light of knowledge so that the mind and the heart may become fully prepared to comply with the Divine commandment.

When man observes clearly that the entire universe is constantly singing the songs of praise and glorification of Allah, this truth also moves his heart. Consequently he too joins this sweet chorus hallowing his Lord Almighty which is indeed a great worship.

2. When it is a fact that Allah has created you. you should believe in HIM. But the fact is that some of you are believers, and some are disbelievers!

3. Since HE sees your deeds, HE will reward or punish you on the basis of your deeds.

4. That is HE has created this universe for a true purpose and it is justice and equity, reward and punishment which will manifest fully on the Day of Resurrection (Qiyaamat).

5. For clarification (Please See Surah Momin, Note: 9)

6. The indication is toward the destroyed people of the past like the people of Noah, the community of A ad and the folk of Thamood etc.

Those people got the punishment for their disbelief in this worldly life also. In the Hereafter (Aakhirat)they will have to bear a very painful torment.

7. Allah had sent his Messenger for the guidance of men but as those prophets were human beings, proud people felt that it was below their dignity to accept a human being as their guide. In their view Allah should have sent angels as HIS prophets. But the strange thing was that while, on the one hand, they were rejecting the prophethood of the prophets as they were human beings, on the other, they had made misguided fellows their leaders and guides and adopted bricks and stones as their gods!! Such explicit foolishness neither diminished their 'self-respect' nor did they find it below their dignity. How can a person without wisdom find his way?!

8. That is, since they turned away their face from Guidance. Allah also did not care for their guidance because. HE guides only those who are ready to accept it.

زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ۭ قُلْ بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۭ وَذٰلِكَ عَلَي اللّٰهِ يَسِيْرٌ ۝۷

7. **Those who disbelieved assert that they will never be resurrected. Say: Why not? by my Lord, you will certainly be resurrected [9] then you shall be informed what you did and that is very easy for Allah.**

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝۸

8. **So believe in Allah and in His Messenger and in the Light which WE have sent down [10] And Allah is aware of what you do.**

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ۭ ذٰلِكَ يَوْمُ التَّغَابُنِ ۭ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝۹

9. **The Day Allah will assemble (all) on the Day of assembling.[11] That will be the Day which will reveal the loss [12] And those who had believed and were doing good deeds He will remove their sins and will admit them in gardens beneath which rivers flow. They will dwell therein for ever. That is the great success.[13]**

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ۭ وَبِئْسَ الْمَصِيْرُ ۝۱۰

10. **And those people who had disbelieved and had rejected our signs will be the people of the hell, dwellers therein and that is a very bad abode.[14]**

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ۭ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝۱۱

11. **No calamity befalls but by the decree of Allah[15] And whoever believes in Allah, HE guides his heart [16] and Allah knows everything.**

وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰي رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ۝۱۲

12. **Obey Allah and obey the Messenger. If you turn away your face then Our Messenger's responsibility is only to convey (the message) clearly.**

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ وَعَلَي اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝۱۳

13. **Allah is HE, besides Whom there is no god (deity). And the believers should put their trust only in Allah.**

9. The Holy Prophet (May peace Be on him and his progeny) has been instructed to announce by an oath of Allah that people will certainly be resurrected after their death. This (announcement on oath) is for expressing certainty and authenticity. It means: I tell you, making Allah witness, that your resurrection is a certain truth. There is not the slightest doubt in it.

10. "Noor" (Light means Quran which is the light of knowledge. This verse is inviting people directly to believe in Allah. His Prophet and the Quran. This invitation (call) is really to all human beings.

11. That is, the Day of Resurrection, will be the day on which all the former and latter people will be gathered and God will gather all on that day. It will be like a roaring sea of people. Not even a single dead fellow will remain unrestricted.

12. Original word used is 'Taghabun' which is the superlative form of 'ghaban' meaning a loss in a sale-purchase transaction. According to 'Lisanul Arab':-

وَالْغُبْن فی البیع والشراء الوکس (ج۱۳ ص ۳۱۰)

"In a business transaction, 'Ghaban' means loss". (Vol.13,P.310)

Whatever capital of life a man invests in this world is called a business transaction by Quran. A disbeliever invests his capital of life for earning only this world and for purchasing ignorance. Therefore, he engages in a transaction of loss. This loss will appear before him clearly on the Day of Resurrection. Then only he will realise that he had invested his capital of life in a totally wrong way. Consequently, today (on the Day of Qiyamah) he is facing this destructive loss.

اُولٰئِکَ الَّذِیْنَ اشْتَرَوُا الضَّلَالَۃَ بِالْھُدیٰ فَمَا رَبِحَتْ تِجَارَتُھُمْ وَمَا کَانُوْا مُھْتَدِیْنَ۔ (بقرہ:۱۶)

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

(Al Baqarah:16)

The Day of Resurrection will be the day of Taghabun, that is, the day of facing loss. It is just like as has been mentioned in Surah Qamar:

یَقُوْلُ الْکَافِرُوْنَ ھٰذَا یَوْمٌ عَسِر ۔

"The disbelievers will say: this is a very hard day."

13. Those who had believed and had spent life righteously will be protected from every kind of loss on the Day of Resurrection. They will attain a great success, that is, Jannat (Paradise), because, they had invested their capital of life in a transaction (barter) which was to prove profitable in the Hereafter.

14.This explains the loss which the disbelievers will suffer on the Day of Judgment.

15. This has been explained in Note 47 of Surah Hadeed.

Here it has been mentioned so that a Muslim may not give up the obedience of Allah and His Prophet after seeing the clouds of calamities. Calamities descend by the order of Allah and they are a means of trial for the faithful. They can come out successful from this trial (test) only if they prove their obedience to God and His messenger.

16. Allah Almighty gives the light of guidance during the darkness of calamities to the one who has a firm faith in HIM. HE guides him in such a way that he does not entertain even an iota of misgiving about Allah. He does not indulge in cries and complaints. Allah directs his sentiments in the right direction, whereby his Faith strengths and he feels satisfied with the Divine decision.

❍ ❍ ❍ ❍ ❍ ❍

14. O believers! some of your wives and your children are your enemies. So beware of them.[17] And if you pardon and overlook and forgive, then verily Allah is Forgiving Merciful.[18]

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

15. Your wealth and your children are but a trial.[19] And only Allah is HE with Whom is the great reward.

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۭ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿١٥﴾

16. So fear Allah as much as you can[20] and hear and obey,[21] and spend for the benefit of yourselves.[22] And whoever is saved from stinginess of their hearts is successful.[23]

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿١٦﴾

17. If you give a good loan to Allah [24] HE will make it manifold for you and will forgive you. Allah is the great Appreciator and Tolerant.[25]

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ﴿١٧﴾

18. Knower of the unseen and the seen, the Mighty, the Wise.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾

17. Here the word 'enemies' has been used to convey the sense that some of the wives and some of the children, despite being Muslim, press their men folk to strive for earning more and more worldly wealth and for raising their standard of life. This is due to their ignorance, childishness or disobedience etc. As a result of it, people become mad after worldly comforts and become unable to meet the demands of religion Similarly when Deen (Islam)demands sacrifice, such attitude of their kith and kin discourages them. Some times such wives urge their men folk even to indulge in anti-Shariat deeds. It is for such circumstances that Almighty Allah has ordered the Faithful that they should be aware of them; that they must examine their demands and advices in the light of Shariah and should not concede their demand unmindfully. Such caution is necessary in the matter of wives and children.

It must be understood that this ayat does not say that every man's wives and children are such. It says some of them are like that. This automatically makes it clear that the wives and children of a number of men are righteous. Such wives assist their men folk in their religious (Islamic) works and prove the best companions of life. Similarly righteous children too help their parents in carrying out their Islamic duties. They thus cool their eyes.

18. To beware does not mean that the men folk must be harsh at the wrong attitude of their wives and children or should treat them with vengeance. No, but your behaviour should be of pardoning, ignoring and forgiving. Here not one but three words have been used so that the forgiving behaviour may become, beautiful also. Pardon them means do not deal them with harshness. Over look means ignore their faults, do not be over-impressed and, forgive them, means forgive them from the heart. Such large-heartedness will make you the beloved of Allah, WHO will then pardon you and will shower HIS Mercy on you. No wonder if your wives and children too may mend themselves seeing your good behaviour.

19. It is to test whether, becoming blind in your love for wives and children, you leave aside the commandments of Allah and His Prophet or remaining under the greater influence of your love for Allah and His Prophet, live a fully obedient life.

For further clarification please see Surah Munafiqoon, Note 17.

20. The pull of wealth and children becomes a stumbling block for a faithful traveler very often. But Allah will not hold a Momin harshly if he remains God fearing to the best of his ability. HE will forgive his faults. This assurance is a ray of hope for the righteous.

The holy Quran mentions elsewhere:

اِتَّقُوا اللّٰهَ حَقَّ تُقَا تِهٖ۔ (آل عمران:۱۰۲)

"Fear Allah as HE should be feared." (Aal-e-Imran : 102)

And here it is ordered:

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ۔

"Fear Allah to the best of your ability."

It is thus understood that a man fulfils the demands of Taqwa (God fearing ness) if he lives righteously to the extent of his ability. Only this much has been asked from him. He has not been loaded with a burden which he cannot carry.

This order: "Fear Allah to the best of your ability" is a very important directive principle. It provides the light of guidance in all kinds of unfavorable conditions and situations and confusing problems. In today's atmosphere wherein the force of evil attack us from every direction and the wrong codes of life have made it very difficult to abide by the Islamic shariat, a Muslim can stick to Taqwa in the light of this guiding principle.

21.There may be difficulties and helplessness. Yet the general and common attitude of a Muslim ought to be that of listening to Allah's orders heart fully and to obey Him sincerely.

22. Spending in the Way of Allah reduces the love for wealth and increases the love for Allah.

23. This has been explained in Surah Hashr, Note: 23.

24. That is, spending in the way of Allah, especially for a Jihad.

25. Allah is Appreciative. HE appreciates each and every good deed of HIS slaves. And HE is Forbearing. Therefore, HE does not inflict instant punishment but provides a chance for improvement.

SURAH AT-TALAQ

65. AT -TALAQ

NAME : COMMANDS REGARDING TALAQ have been described in this Surah which gave the name TALAQ to it.

TIME OF REVELATION: It is Medinite and was probably revealed in the year 6 HE.

CENTRAL THEME: Commands regarding Talaq.

ORDER OF VERSES: Orders about Talaq have been given in ayah 1 to 7.

Ayah 8 to 12 warn the Muslims that they should not disobey Allah's commandments.

They must bear in mind the adverse consequences of the disobedient nations.

In other words, this is a very emphatic order for following the family laws of Islam.

65 . SURATUT TALAQ



Ayaat : 12

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا
الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ
اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ ۭ وَمَنْ يَّتَعَدَّ
حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ۭ لَا تَدْرِيْ لَعَلَّ
اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ۝١

1. **O Prophet ! when you (People) divorce (give talaq) to your wives, divorce them for their iddat (prescribed time).[1] And reckon the iddat, [2] and fear Allah, your Lord.[3] Do not expel them from their homes nor should they themselves get out unless they commit an open indecency.[4] These are the limits prescribed by Allah. And whosoever will transgress Allah's limits will wrong himself.[5] You know not, perhaps Allah may after that bring about some other situation.[6]**

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ
بِمَعْرُوْفٍ وَّاَشْهِدُوْا ذَوَيْ عَدْلٍ مِّنْكُمْ وَاَقِيْمُوا الشَّهَادَةَ لِلّٰهِ ۭ ذٰلِكُمْ
يُوْعَظُ بِهٖ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ وَمَنْ يَّتَّقِ اللّٰهَ
يَجْعَلْ لَّهٗ مَخْرَجًا ۝٢

2. **Then when they reach their term[7] either retain them (in your wedlock) reputably or part with them reputably [8] and take for witness two just persons from among you and maintain witness for Allah.[9] This is the admonition to those who believe in Allah and the Last Day.[10] And whoever will fear Allah, He will bring about a way for him.[11]**

وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۭ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۭ
اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۭ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝٣

3. **And will give him provision from where he would never imagine.[12] And whosoever puts his trust in Allah, HE will suffice him.[13] Allah surely accomplishes HIS purpose. Allah has fixed a measure (time) for every thing.[14]**

1. Initially the address is to the Holy Prophet (Peace Be Upon Him) and immediately thereafter the Muslims are told that: whenever you divorce (give talaq) divorce for the period of Iddat. This manner of addressing gives a hint that this commandment is so forceful that even the personality of the holy prophet too is not an exception to it. Through him, the entire Ummah (Muslim community) is being given this order. When this order of giving Talaq, that it must be given for the Iddat, had been issued so emphatically, then there is no room at all for adopting any other way of giving Talaq .....which may be in contravention of it.

طَلِّقُوْهُنَّ لِعِدَّتِهِنَّ

(Divorce them for the period) means give the talaq at such a time from whence you can reckon the beginning of the period. This aim of the order can be achieved only if a man gives one talaq only at a time so that the period of that divorce may begin there from. When that period of Iddat ends, the woman will be separated from the husband, but there will be a chance for remarriage (with the same woman) And if, during the said Iddat, the husband has revoked the divorce there will be an opportunity for the husband that, in future, if he feels it necessary, he may give a second talaq, and even during the period of this second talaq's Iddat, he will have a right to revoke it. If he revokes it, the wife will remain in his wedlock. But, if, after that, on any occasion in future, he gives a third talaq, then the wife will have to remain in Iddat (waiting) but then the husband will have no right to revoke it, and this (third) talaq will become a talaq Mugallazah (Absolute Divorce).

It is this very way of giving a talaq which has been taught through the Book (Quran) and the Sunnah (Holy Prophet's tradition) and it has been taught emphatically. Regarding the problem of giving three talaqs at a time, it is totally opposed to the Book and the Sunnah and hence a Bid'at (innovation). In that case only one, not three, talaqs take effect. This is because the Shariat has given a right to give a talaq for a period (iddat).Therefore in case of the illegal (triple) talaq, the first talaq will begin with an iddat but the second and the third talaqs will have no beginning of the iddat, whereas, (as per Divine rule) every talaq must begin with a separate iddat. Therefore, more than one talaqs at a time will be null and void (will have no effect) because, the Shariat has never given the authority to give such a talaq to anyone. And, if we ponder over it, there is a great wisdom in the Shariat rule of providing a separate iddat for each talaq. It is that the husband may have an opportunity of reconsideration of revoking on two occasions (twice).

In short, this ayah is very clear in the Divine commandment that it is essential for every talaq to have a beginning of an iddat. A talaq which has no beginning of iddat is not reliable in the eyes of the Shariat. Regarding the matter of giving three talaqs in three 'Tuhrs' (purity period), it is authenticated neither by the Quran nor by the Sunnah, Allama Ibne Taimiya says:

وامامن اخذ بمقتضى القرآن ومادلت عليه الاثارفانه يقول ان الطلاق الذى شرعه الله هومايتعقبه العدة : وماكان صاحبه مخيرافيها بين الامساكِ بمعروف والتسريح باحسان : وهذامنتف فى ايقاع الثلاث فى العدة قبل الرجعة ، فلايكون جائز لم يكن ذلک طلاق للعدة۔ (مجموع فتاویٰ ابن تیمیہ ج ۳۳ ص ۷۹)

"Those who have kept in mind what has been demanded by the Quran and what is supported by AASAAR (Hadeath) say that the Talaq indicated by Allah is only that talaq with which reckoning of iddat (period) begins and whereby the divorcer retains the right of keeping the wife honorably or departing from her honorably. And this negates the effectiveness of three talaqs before returning (to wife) during iddat.
Therefore it is not valid (admissible) and such talaq will not be for the iddat."

The commentator of 'Masnad Ahmad' Ahmad Muhammad Shakir has, in his book "Nizamut Talaq Fil Islam" clearly mentioned that:

ولذ الک اوردت الادلة التى ذكرتهاوالتى نقلتها عن غيرى فى معرض احتجاج على بطلان الطلقتين

التاليتين للطلقةالاولى فى العدة. وعلى ان الطلاق لايلحق الطلاق وعلى ان المعتدة لايلحقها طلاق ۔

(نظام الطلاق فی الاسلام لاحمد شاکر مطبعۃ النہضۃ بمصر ۔ص ۱۱۳)

"Therefore I have also mentioned my arguments and have also quoted others to prove that during iddat, after the first talaq, two talaqs are void (batil) and that one talaq cannot join with another talaq and that no talaq applies to a woman who is passing through an iddat."

It means another talaq cannot be effective during the iddat which started from the first talaq because it is necessary for every talaq to have a (separate) iddat.

Maulana Muhammad Raees Nadvi writes in his research work "Tanveerul Aafaaq fee Masalut Talaq" (Printed al Jamiyah Salafiyah, Banaras) :-

"That is, when there is a special period (time) of Tuhar (purity or cleanness) for a talaq, and when only one talaq is permissible in that special time, then, if more than one talaq is given in that special time, the additional talaqs will null and void and only one talaq will be effective which is admissible according to Shariat." (Page 315)

The meaning of this ayah which we have explained above is supported by the above-quoted opinions of ulema. It thus becomes clear that we have not given a new or novel meaning to this ayah. Even before us, scholars have been taking this meaning, that is, for every talaq a separate iddat is essential and that the second and third talaq cannot be given in one iddat. Hence the triple talaq at a time fall under the rule of (can be regarded or considered as) only one talaq because in that case only one talaq is valid and the second and the third talaqs are not effective at all. But Jamhoor Ulema (majority) believe in the effectiveness of the triple talaq. They say that it is effective despite being

'Haraam' and 'Bidati talaq' but the opinion of the majority of Ulemaa is not a "hujjat" (Conclusive argument) in religion. What is hujjat is only the clear orders of the Book and the Sunnah, and the arguments based on them. In Islam people have a right to oppose Jamhoor:-

فَاِنْ تَنَازَعْتُمْ فِیْ شَیْءٍ فَرُدُّوْهُ اِلَی اللّٰهِ وَالرَّسُوْلِ۔ (نساء:۵۹)

"Then if you dispute about any matter, refer it to Allah and the messenger, (Suratun Nisaa:59)

Moreover, it is totally wrong and unrealistic to regard the opinion of Jamhoor as Ijmaa (consensus of scholars).

In present times, and particularly among Indian Muslims, the tradition of giving triple talaqs at a time is prevalent. General public think that a talaq is not effective unless three talaqs are given. This is ignorance. But even the pleaders (vukalaa) and the qaazees too, while writing a Talaq Namah (divorce letter), mention three talaqs and obtain the divorcer's signature thereon. The divorcer does not know the correct way of giving a divorce, nor does he know which is the wrong procedure. Thereafter, when the anger subsides and that fellow desires to revert (to his wife), the Muftees, who are bent upon Taqleed (following the former scholars), tell them that now there is no way out to revert except 'Halalah' even though halalah has been condemned as a very bad affair. Thus the common people are facing a lot of confusion and many difficulties in the matter of talaq. The only remedy is to guide them in the light of the clear commandments of the Book and the Sunnah and people should abide by the Divine commands and accept such advice, freeing themselves from the bonds of 'maslak'.

For detailed discussion of this problem please see our urdu pamphlet 'EKAT-THI TEEN TALAAQEN KITAAB WA SUNNAT KI ROSHANI MEIN (Triple talaq in the Light of Quran and Sunnah).

The ayah also clarifies that talaq can be given only in the condition (period) of Tuhar (cleanliness) that when the wife is not menstruating and when in this clean period the husband did not have an intercourse because the reckoning of iddat period will not be correct if a talaq is given during menses and if there had been an intercourse as doubt will arise about pregnancy.

A hadith says :

"Abdullah bin Umar divorced his wife in the course of menses. When Umar inquired about it the holy prophet (peace be upon him) said :tell him to take back his wife ("Fal uraaji'haa") and to keep her in the same condition till the time she becomes clean and there is another menses and again she becomes clean and thereafter if he likes he may retain her as his wife or divorce her before indulging in intercourse. This is the 'Iddat' which has been ordered by Allah about divorcing women." (Muslim, Kitabut Talaq)

It is thus known that the Shariat has not authorised man to give talaq to his wife during her menses. Therefore, if somebody divorces his wife during her monthly course that talaq is un-Islamic and hence void. It will have no effect.

2. It has been emphasized to reckon (count) the iddat because before the completion of this period the woman cannot remarry with another man. If she does so that marriage will be 'batil' (void). The iddat of a divorced woman is, generally, three menstruations, as mentioned in Surah Baqarah:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلَاثَةَ قُرُوْٓءٍ۔ (بقرہ:۲۲۸)

("Divorced women shall wait, keeping necessity themselves apart, for three menstrual periods.") (Baqarah : 228)

This means that the first menses occurs after the clean period (Tuhar), then, after this 'Tuhar' another menses occurs, then the third menses occurs after this third Tuhar. The period of the woman's iddat ends with the end of this third menses and she will be at liberty to marry with another man.

Rules for those women who do not menstruate or who are pregnant are different. They have been described in ayah 4.

3. An emphatic instruction has been given to fear Allah in the matter of talaq because, first, a talaq is very undesirable thing in religion and, secondly, if it becomes unavoidable to divorce then the talaq must be given as per the procedure shown by the Shariat. It is contrary to God-fearingness to be overwhelmed with anger and to give talaq in such a way which contravenes all the Shariat rules. A man who does not fear Allah in his affairs and obeys his whims and wishes is driving himself toward a bad end.

4. It is the responsibility of the husband to keep the woman in his house after giving talaq till the end of her iddat. And it is also the responsibility of the woman that she passes her term of iddat in her husband's home. She must not go away to her parents' home in a fit of anger. Not going out of house does not mean that she cannot go out even for her necessities. What is meant is that she must not quit her husband's house and should not shift elsewhere.

'Unless she commits an open indecency' means indulgence in adultery .In such situation the husband has a right to drive his wife out of his house.

We cannot agree With those people who say that 'فاحشة مبينة' means bad language etc. On that pretext a husband will drive away his wife at his will. The Quran has used these words only in the sense of adultery.

5. To give divorce without any unavoidable necessity not to care for the period of iddat while giving talaq, to give a number of talaqs instantaneously, not to reckon (count) iddat amounts to breaking of God's commandments. Such gestures are oppressive and excessive and whosoever does so renders himself fit for Divine punishment.

Some of the Mufassireen (commentators) have taken a wrong meaning of this. They say that as the triple talaq is effective it is called an oppression. The fact. However, is that here what has been condemned (by terming it 'zulm')is the adoption of a wrong procedure of giving divorce. There is no mention of its applicability or effectiveness.And when it has been acknowledged that giving three talaqs at a time is an oppressive gesture, does Islam want that this oppression against women must continue? What an ugly talk by these mufassirs!

6. This relates to abide by the limits fixed by God. That is, if you abiding by the Divine procedure in giving talaq, no wonder if Allah may bring about a change for good after this separation. He may guide you to reversion or, after the end of the iddat man period may create a better situation for the woman's

remarriage. Anyway the consequences of obeying Divine commandments can only be good.

7. To reach the period means approaching the end of iddat. At this time, the husband should either decide to revert to his wife or to decide to separate her. But in either case the manner must be reputable. This makes it clear that Quran has provided an opportunity for reversion after talaq. And, as mentioned in ayat 229 of Surah Baqarah, this opportunity is for the two occasions of talaq. There is no reversion after the third talaq. But if we regard the triple (three at a time) talaq as effective, no opportunity at all remains for reversion. Obviously this is contrary to what is intended by Quran. Therefore, it cannot be recognized as effective.

8. This is an emphatic order and hence it must be obeyed. It is also necessary to avoid disputes. And this command is applicable in both the situations viz in case of reverting to the wife after talaq as well as of separation. In any case, it must be made known that such and such woman remains a wife of such and such fellow or not. Otherwise the status of both will remain doubtful in the eyes of the society.

9. This is a directive for the witnesses that while giving testimony they should remain impartial and State the truth and nothing but the truth purely for the sake of Allah.

10. This 'admonition' means all the ordinances which have been mentioned above regarding divorce. Allah has admonished that these orders must be obeyed as they ensure wellbeing. It has been described as the demand of Faith (belief) in Allah and the Day of Resurrection. This means that those people who do not care for Shariat's commands in the matter of divorce are working contrary to the demand of Faith (Imaan) and they will be taken to a severe account in the Hereafter.

11. This ayah is a ray of hope for those who righteously (with a fear of God in their, heart). For such persons, Allah creates such causes whereby they come out of the surrounding difficulties easily. Their worries end. What is hinted at here is the domestic difficulties. Man must not leave aside God-fearingness due to household or domestic worries. Rather, he must hold the rope of Taqwa firmly as it is the Taqwa which solves all deadlocks.

12. Domestic life, sometimes, becomes sour way of due to monetary difficulties. Therefore, both the husband and the wife have been assured that if they continue to be righteous, Allah will surely open a path for earning livelihood for them a path about which they might have never imagined. And it is indeed a fact that Allah does open up such sources of income (provision) which are often never thought of by man. Hence only the apparent sources of provision should not be regarded as everything and only thing. Man must attach his hopes with the large generosity of Allah.

13. Instead of relying on the causes, one should rely on the Almighty Allah WHO is the Causer of all causes. If a man has full Faith on Allah and if he is hopeful of good from Him, outwardly difficult situations cannot defeat him. Mountains of hardships too can evaporate at one hint from Allah. And this ayah is a guarantee that Allah is sufficient to give ease to one who trusts Him.

14. That is, Allah's will always prevails. Of course it should be fully understood that this world is a place for trial. Therefore, HE has appointed a certain time for removing every difficulty and for casing every hardship. This is Divine measure. Therefore man must not become impatient and restless. To trust in God does not mean that the hardship will go away instantaneously. It may take time so that the desired trial may be completed. But man must rest assured and believe that Allah will be sufficient to provide ease. This is the true meaning live of Tawakkul (reliance on Allah).

The wealthy man may spend according to his wealth and the one who has been given less may spend from whatever Allah has given him. Allah does not put a burden on any person beyond what HE has given him. Allah will provide ease after hardship.*(Al-Quran)*

وَالّٰٓـِٔيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآىِٕكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ
ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓـِٔيْ لَمْ يَحِضْنَ ؕ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ
حَمْلَهُنَّ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝٤

4. And as to such of your women as have dispaired of menstruation if you are in doubt their iddat is three months,[15] and also of those who have not menstruated.[16] And the iddat of Pregnant women is that they deliver.[17] And whosoever will fear Allah, He will make his affair easy.[18]

ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَيْكُمْ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ
وَيُعْظِمْ لَهٗۤ اَجْرًا ۝٥

5. That is the command of Allah which HE has sent down to you.[19] And whosoever will fear Allah, HE will expiate his misdeed and will increase his reward.[20]

اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا
عَلَيْهِنَّ ؕ وَاِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ
فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَاِنْ
تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗۤ اُخْرٰى ۝٦

6. Keep them (during iddat) at the same place where you reside according to your mean Do not harass them so as to straiten them.[21]And if they are pregnant, spend on them till they deliver.[22] Then if they suckle the children for you, give them their recompense. And decide the matter in a nice way with mutual consultation.[23] If you find yourselves in hardship then some other woman may suckle it.[24]

لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّاۤ اٰتٰىهُ
اللّٰهُ ؕ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَاۤ اٰتٰىهَا ؕ سَيَجْعَلُ اللّٰهُ بَعْدَ
عُسْرٍ يُّسْرًا ۝٧

7. The wealthy man may spend according to his wealth and the one who has been given less may spend from whatever Allah has given him. Allah does not put a burden on any person beyond what HE has given him.[25] Allah will provide ease after hardship.[26]

وَكَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَرُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا
شَدِيْدًا وَّعَذَّبْنٰهَا عَذَابًا نُّكْرًا ۝٨

8. How many a population rebelled against the commandment of their Lord and of His Messengers so WE called it to account (caught hold of it) sternly and punished them severely.[27]

15. This ayah describes the iddat of divorced women with whom their husbands may have had intercourse after Nikah (marriage). There is no iddat for those women with whom there was no intercourse, before divorce, as has been mentioned in Surah Ahzab (ayah 49). It should also be borne in mind that the iddat of women with whom their husbands had an intercourse is mentioned as three menses in ayah 228 of Surah Baqarah. The rules given here relate to some special circumstances.

If a woman has reached old age and she does not hope to have any menstruation then her iddat is three months. "If you have any doubt" means that if after reaching the age of menopause some blood appears which makes one doubtful whether it menses or 'Istihazah' (an other kind of bleeding) then disregard such doubt and count three months. And if there is nothing doubtful and they have become hopeless or menses than their iddat will preferably be three months.

16. 'Those who have not menstruated' means those women who do not menstruate due to some illness etc despite being of major age of puberty. The iddat of such women is also three months.

The words "who have not menstruated" is no argument in favour of child marriage (minor girls) because, taking it for granted, if a man marries a minor girl, he cannot have an intercourse with her as it is neither allowed by Shariat nor by human nature and wishdom. Then if he divorces that minor girl, there will be no iddat for her on the basis of the impossibility of an intercourse with her. (Please see Surah Ahzab, ayah 49). Whereas it is mentioned here that the iddat of those women who did not menstruate is three months. Thus it is understood that this order does not relate to a minor girl nor this ayah can be a hujjat (legal ground) for the marriage of a minor girl. Moreover, the holy Quran states about orphan boys and girls that:

وَابْتَلُوا الْيَتَامٰى حَتّٰى اِذَا بَلَغُوا النِّكَاحَ ۔ (نساء:٦)

"And examine the orphans until they reach the age of marriage." (Nisaa:6)

Obviously reaching the age of marriage means the boys and girls' becoming major (attaining puberty). Therefore the age of marriage is the age of puberty. There is no question of marriage before that. And when there is no question of marriage from whence the question of talaq can arise? Besides this, the Shariat has made it a condition that the girl gives her consent for her marriage. How will such a consent be obtained from a minor girl? Islam has never permitted that a girl may be given away in somebody's wedlock per force. As regards a tradition according to which Aisha (Radiyallahu Anhaa) was only six year old at the time of her Nikah with the Holy Prophet (peace be upon him) it cannot be accepted as true, because, events do not support it. There is no scope of a detailed discussion here. Researchers have written a lot about it.

17. The iddat of a pregnant woman is until her delivery which may occur soon after talaq or is several months thereafter. Thus her iddat period can be short or long. Same is the time of iddat of a pregnant woman whose husband may have died. It is so because, had her iddat been four months and then days, and had she not delivered during this period, then she would have been free to marry another man after completing that iddat despite being pregnant. It would have been very bad that in spite of being pregnant she went into the wedlock of another man. Hence Shariat has made it a rule that her period of iddat is till her delivery even if it takes a short time or a long time. Tradition (hadith) also supports this:-

> "Subai'ah Aslamiyyah says that I was in the wedlock of Sa'd bin Khaulah. My husband died at the time of Hajjatul Vidaa. At that time I was pregnant. A few days after my husband's death I delivered a child. A fellow said: you cannot remarry before restraining yourself for four months and ten days. When I inquired about it from the holy prophet he replied: with your confinement you have become halal (free). If you wish you can remarry now." (Muslim, Kitabut Talaq)

18. The God-fearing fellows are being assured that though it is rather difficult to act quite

righteously especially in domestic life wherein disputes occur frequently and relations become strained yet if a man sticks to righteousness, Allah will make it easy for him to tread that path. And it is a fact that in case of those people who solemnly resolve to live with Allah's fear in their hearts do get Divine help in their path and they succeed.

19. That is, mind it well that this commandment regarding iddat is Allah's order. Hence you must obey it unfailingly. Its breach is clear sin and if some one tries to replace this family law with a manmade (self made) family law or propagates or imposes it, it will be a serious crime.

20. This is the description of the Divine reward for those who obey Allah's commands. It is that HE will remove their evils and also will grant them a very big reward. The reward according to patience (endurance),rather greater than that.

21. It means let the divorcees live in your own homes and keep them in a good place according to your means. It should not be that despite possessing a good place you may leave them in a lower place. It will be a bad behaviour which will injure their self-respect. Then during the time of iddat too your attitude towards your wives must be good. It is never admissible to harass them so that they may get irritated and may quit your house in desperation.

Very unfortunately, despite this emphatic order, Muslims often harass their wives after divorcing them and compel them to leave their homes forthwith. This is because, the relation of a Muslim, with the Holy Quran, today, is limited merely to its recitation (Tilawat). As they have no interest in reading the Holy Quran with understanding (meaning) they are neither able to comprehend God's commandments nor are they inspired to abide by Divine orders. How strange is it that a Muslim who recites Surah Talaq does not even try to understand the orders described in it, even though there are means to follow them, When such people disobey Allah's orders, they will have to answer before Allah about their disregard and disobedience, inspite of their usual and regular recitation.

22. If the divorced woman is pregnant the responsibility of meeting her needs which include food, clothing and medical treatment until her delivery is on the husband, be the talaq a Rajaee (revocable) or third Mugallazah talaq (absolute). The period of pregnancy can be long and therefore special mention of the maintenance of the pregnant has been made. Otherwise this order also applies to those women who have been given a Rajaee Talaq and also to those who have been absolutely divorced with the third talaq. In case of all the divorced women the burden of 'Sukna' (accommodation), and 'Nafaqah' (maintenance) is on the husband. This thing seems to be correct from another aspect also and it is that when a divorced woman is not free to remarry during her iddat who will be responsible for her accommodation and maintenance during that period? It should only be the responsibility of the husband who has ended the contract of marriage.

But a group of ulemas and fuqaha is of the opinion that there is neither Sukna nor Nafaqah for a woman who has been divorced for the third time and Who is not pregnant. They base their argument on the Hadith of Fatima binte Qais wherein she says that when my husband had divorced me for the third and final occasion I took my problem of Sukna and Nafaqah before the holy prophet but he granted me neither of them and asked me to pass my iddat in the house of Ibne Umme Maktoom. (Muslim, Kitabut Talaq).

The fact is that the husband of Fatimah binte Qais was not present in his home. He was in travel and had sent her Talaq from Yemen. As is seen in other traditions, Fatimah binte Qais herself did not want to reside therein. Therefore the Holy Prophet directed her to live in another safe abode. Regarding Nafaqah the husband had sent grain to her through his Vakeel (representative) but Fatimah felt it insufficient and asked for more. But the holy prophet did not accede to that demand. Either it may be because the husband was absent or he might have considered the grain sufficient. In either case, the holy prophet resolved the problem in a practicable way. Accordingly he not only asked her to shift to the residence of Ibne Umme Maktoom who was a blind fellow but also got Fatima married to Usama bin Zaid soon after the

completion of the period of iddat. But Fatima binte Qais was describing this event in such a way which meant that there is neither Suknah nor Nafaqah for a women who has been divorced for the third time. This was a 'Rivayat bil Maanee' (wherein exact words were not preserved) and it did not conform with the holy Quran. Therefore, khalifa Umar (Radiyallah Anh) did not accept it and said:-

لَانَتْرُكُ كِتَابَ اللهِ وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ لَانَدْرِىْ لَعَلَّهَا حَفِظَتْ اَوْنَسِيَتْ لَهَاالسُّكْنٰى وَالنَّفَقَةُ قَالَ اللهُ عَزَّوَجَلَّ لَاتُخْرِجُوْ هُنَّ وَلَايَخْرُجْنَ اِلَّااَنْ يَّاتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۔ (مسلم کتاب الطلاق)

"We will not give the Book of Allah and the Sunnah of His Prophet merely on the ground of a woman's talk. We are not aware whether she had remembered the Hadith or she had not remembered. There is both Suknah and Nafaqah for Mutallaqah (Bainah). Almighty Allah orders: Do not make them quit their homes, nor should they quit their homes unless they commit open indecency.

Similarly Ayesha (R.) also has objected to the said narration. According to Bukhari, Ayesha (R.) said:-

اَمَّااَنَّهٗ لَيْسَ لَهَا خَيْرٌفِىْ ذِكْرِ هٰذَا الْحَدِيْثِ۔

"There is no good for her in narrating this hadeeth."

She also said:

اِنَّ فَاطِمَةَ كَانَتْ فِىْ مَكَانٍ وَحْشٍ فَخِيْفَ عَلٰى نَاحِيَتِهَافَلِذٰالِكَ اَرْخَصَ لَهَاالنَّبِىُّ ﷺ ۔

"Fatimah was in a forlorn place, and hence the apprehension due to which she was allowed by the Holy Prophet to shift."

Explaining this Hadeeth Hafiz Ibne Hajar writes: The Sukna (provision for accommodation) itself was not suspended but it was set aside due to the abovementioned reason. But Fatimah binte Qais holds that a Mutallaqa Bainah is not entitled to Sukana and Nafaqah. Hence Ayesha (R.)refuted it. (Fathul Bari,Vol:9,P.396).

It becomes clear from Umar's statement' We will not give up our Prophet's Sunnah' that the tradition of providing both accommodation and maintenance to the divorced woman, even if she was given a talaq-e- baain was prevalent during the days of the holy prophet. In other words, this is a Taqreeri sunnah. The holy Quran's ayah "Do not expel them from their homes" covers this sense. Therefore Umar did not accept the hadeeth of Fatima binte Qais. This act of the rightly-guided caliph teaches us that a mere narration of a narrator is not sufficient for accepting a hadeeth. It is also necessary that it should not be against Quran and Sunnah.

23. Iddat ends after delivery. Therefore the former husband is not responsible for the nafaqah of the divorced woman there after. But he will have to pay the dues for suckling the child. This issue of payment for suckling can be determined through mutual consultation of both so that neither may have any cause for complaint.

24. But if the divorced woman is unable to suckle the child for lack of milk or for any illness or if she demands an amount which the man is unable to pay, then in case of such difficulties the child can be suckled by any other woman.

Now a days it is common to feed the child with milk powder. Hence the problem of the child being suckled by any other woman does not arise.

25. This applies both to the payment of suckling charges and the maintenance during iddat. Man will spend according to his standard of life. Neither a rich man should show miserliness merely on the ground that he has already divorced his wife nor is he asked to spend beyond his means. Allah never overburdens any body beyond his capacity.

26. No wonder, if in view of the Godfearing ness and righteousness, and justness, Allah turns a man's poverty into richness. One must always hope for the best from Allah and must realise that conditions do not remain the same for ever. Dry winds are followed by sweet breezes too.

27. This is a stern warning to Muslims. If they venture to disobey Allah's commandments they must remember what had happened to the defiant nations. By disobedient (rebellious) people are meant the A'ad, the Thamood the

people of Loot and the community of Firaun. This admonition is given after giving commandments regarding talaq. If Muslims do not care for the Divine directives in their domestic lives how will they do so in their collective life! Consequently the corruption in individual dealings goes on to surround the entire collective life which ultimately invites God's wrath which is indeed catastrophic.

In spite of these clear orders and warnings about giving talaq described in this surah many Muslims are so careless that they openly defy them, they give three talaqs at a time and desert their wives, harass them and drive them away from their homes. Even two steps further have gone those Muslims who, call themselves free-thinkers and who want to take away the right of giving talaq from the husband and to give it to the court, or under the pretext of a Fiqhi bye law want to give such a right to the wife at the time of nikah whereby she can take talaq upon herself whenever she likes. Thus instead of reforming themselves they want to reform the Shariat. This is in open contravention of Islam the consequences of which are bad both in this world and in the Hereafter. We wish Muslims should come to their senses.

It is Allah WHO created seven heavens, and similarly of the earth HIS commandments come down in their midst (HE revealed this truth to you) so that you may know that Allah has power over all things and that Allah's knowledge covers everything.*(Al-Quran)*

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۝٩

9. They tasted the evil result of their misdeeds and their end is Perdition.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ ۚ الَّذِينَ آمَنُوا ۚ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝١٠

10. Allah has prepared for them a severe torment.[28] So fear Allah, O men of understanding - who have believed! [29] Indeed Allah has sent down to you an admonition (reminder).[30]

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۝١١

11. A Messenger who recites to you clear Ayah (revelations) of Allah so that he may lead forth those who believe and who do good deeds from darkness into light.[31] And he who will believe in Allah and will do good deeds.[32] HE will admit him to the Gardens beneath which rivers flow. They will dwell therein for ever. Allah has granted them the best provision.[33]

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۙ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝١٢

12. It is Allah WHO created seven heavens, and similarly of the earth[34] HIS commandments come down in their midst [35] (HE revealed this truth to you) so that you may know that Allah has power over all things and that Allah's knowledge covers everything. [36]

28. That is, whatever be their end in this life, Allah has prepared a greater torment for them in the Hereafter.

29. That is, you have done a wise thing by believing and it is also a wise thing that after believing your life should be spent with a fear of Allah in heart and that no deed which is against God-fearing ness should be done.

30. Means the Holy Quran which is a reminder and an admonition.

31. That is, together with this admonition (Quran) HE has also sent a Messenger who recites the ayah of Quran to you and leads those persons from the darkness of ignorance to the light of knowledge and righteousness who believe and adopt good behaviour. Thus he guides them perfectly.

32. The subject matter of this surah makes it quite clear that good behaviour includes fearing Allah, obeying HIS orders completely and abiding by HIS laws in domestic or family life. Such are the people who have been given good tidings of Jannat (paradise).

33.The indication is toward the fact that if righteous people are monetarily hard pressed in this world, it is no wonder. They should not mind it because Allah has provided for them the best provision in Jannat.

34. This is the concluding ayah of the surah which lifts curtain from an important secret of this universe. You should know that this universe is not limited to this visible earth and this sky, But it is only the first sky which we are seeing above us. Allah has created seven such heavens. Similarly just as there is an earth under this sky so are there earths under other skies too. But those earths are vastly different from our earth. Therefore what has been mentioned is "Min al ard" (from the kind of the earth). The structure or kind of those earths which are invisible to us is known only to Allah. We have no means of knowing it. Science is unable to reach out of the shell within which we live, that is, our earth and the first sky above it. The egg shell is the only world for a chicken so long as it lives in it. But when it comes out of it, it sees a very vast world around it. Likewise we are living within the shell of this earth and this sky. But Allah's universe is not limited to these boundaries. The Divine Revelation opens up this secret to us that it is very vast. There are seven such worlds one after the other. We do not know what is in those worlds neither do we possess any source of knowing it. The aim or purpose of the Quran is not merely to increase our knowledge but it wants to create a feeling of Allah's limitless power by presenting the idea of the vastness of this universe.

35. That is, Allah rules over these seven earths and skies and HIS commands descend on all of them. It is known only to Allah as to what kind of creations live in those worlds and what kind of commandments are issued for them.

36. That is, the reason of revealing this universal secret to you is that you may get a correct idea of Allah's great might and His knowledge. The ONE and only the ONE whose Power is so vast and Whose Wisdom is unfathomable can provide a religion and a Shariat for men and that alone is worth following. Man can succeed only by winning His pleasure.

SURAH AT-TAHREEM

66. AT-TAHREEM

NAME: The holy prophet has been censured, in ayah No.1, as he had forbidden for himself a thing which was permissible. Hence this surah is named 'Tahreem' which means 'forbidding'.

TIME OF REVELATION : It is Medinite and the order to wage a jihad against hypocrites (ayah 9) testifies that this surah was revealed in the 9th year of Hijri Era because, the command to fight the hypocrites was given after the war of Tabook as it is clear from ayah 79 of Surah Taubah.

CENTRAL THEME : Love for wives should not be so much outbalanced that, in order to please them, one may even forbid for himself those things which are permissible. Their (wives') reform too should not be neglected. Responsibility toward them also should be kept in mind so that they (wives) can be protected from the bad end in the Hereafter.

ORDER OF THE VERSES: In ayah 1 to 5 the holy prophet has been criticized mildly for a slip which had occurred while trying to please his holy wives in domestic affairs and he has been advised to make an improvement.

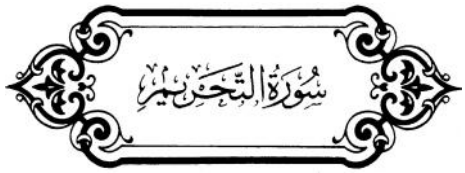
In ayah 6 to 8 the believers have been asked to be mindful about their responsibility regarding the reformation of their wives and they have been asked to make utmost efforts to save them (their wives) from the torment of the Hereafter.

In ayah 9 an order has been issued to wage jihad against the non-believers and the hypocrites. The reason for it, here, is that they (hypocrites) were always bent upon creating disturbance every now and then, so much so that they were raising troubles even against the pious wives of the holy prophet (peace be upon him and his family) with an evil intention of making the faithful women against them(the holy wives of the holy prophet).

In ayah 10 a lesson has been taught by making a mention of two women who had. despite being in the wedlock of their prophets, become disloyal to them.

Ayah 11 and 12 give the examples of two virtuous women whose noble character was higher than the heaven.

66. SURATUT TAHREEM



Ayah : 12

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, most Gracious, most Merciful

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝۱

1. **O Prophet! Why do you forbid that which Allah has made lawful for you seeking the pleasure of your wives, Allah is Forgiving Merciful.[1]**

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ۝۲

2. **Allah has made it obligatory for you to dissolve oaths.[2] Allah is your Guardian and HE is the knower, the Wise.**

وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ۭ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ۝۳

3. **And when the Prophet confided a matter secretly to one of his wives, then when she disclosed it and Allah made the prophet aware of it, the prophet cautioned her (that wife) to some extent and avoided to some extent. When he told her thereof she asked him who informed you of this? He replied : the ONE Who is knower and Aware informed me.[3]**

اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰۗىِٕكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۝۴

4. **If both of you repent before Allah (it is better for you), your hearts are inclined toward it. And if both of you jointly displease him (then remember) Allah is His Protector and, thereafter, Jibrail and the righteous believers and the angels are his helpers.[4]**

عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰۗىِٕبٰتٍ عٰبِدٰتٍ سٰۗىِٕحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۝۵

5. **If the prophet divorces all of you, then no wonder if his Lord gives him, in your stead, wives better than you[5] Muslims, believers, obedient, penitent, adorers, travellers,[6] (for religious purposes) Previously married' and virgins.**

1. Someone from the wives of the holy prophet (peace be upon him) had expresses her unhappiness over something. So, with a view to please them he forbid something in particular for himself. Though this particular thing was limited to his own self and he had also asked that respected wife to keep it a secret. Yet Allah almighty cautions the prophets instantly on their slips so that they may be rectified in time, and so that their character may not be damaged and people may also get a guidance.

It was merely a slip and the forbidding was not in the sense that Allah has prohibited it. Rather it was in the sense that he had with held it only for himself. When God Almighty cautioned him regarding this flaw, he also announced its pardoning then and there as is clear from the last phrase of this ayah. Now nobody has any right to look down upon an act which has already been pardoned by Almighty Allah.

What was that thing which the Holy Prophet (peace be upon him) had forbidden for himself has not been mentioned in the Quran nor the holy prophet has made it known in any Hadeeth. So why should we try to dig it out? We must deem the brief narration of the Holy Quran sufficient which serves the main purpose. But the Rawees (narrators) have, using their imagination, described some events and the Mufassirs (commentators) have also copied or quoted them. Two of them are widely reported. One is about Mariah Qibtiyah who was the mother of Ibrahim, the son of the Holy Prophet. (He (Ibrahim) had expired in childhood)). With reference to Mariah Qibtiyah some such thing has been attributed to the Holy Prophet which is far below the dignity of his character. It is so low and absurd that in our opinion it is an insult to the prophet even to quote it. Imam Navavi has also made it very clear that no true tradition exists regarding Mariah Qibtiyah. And Allama Shiblee Nomani writes:

"This discussion was on the grounds of the principles of Rivaayat (narration). If sensibility is taken into account then there remains no need at all of search. The disgraceful event which has been described in narrations and especially the details mentioned in Tabari etc are such that they cannot be attributed even to an ordinary man. They can never be related to the Holy Prophet who was a portrait of purity."

(Seeratun Nabi, Urdu, Vol:1,P.150)

The other event is regarding forbidding honey for himself the summary of which is that the Holy Prophet used to stay near his respected wife Zainab binte Jahsh for some time and used to take (drink) some honey there. Ayesha says that I and Hafsa decided that the wife to whom he (prophet) goes thereafter should tell him that his mouth smells of Maghafeer (the fragrance of this wild flower is not pleasing). So the wives to whom he went told him accordingly. Thereupon he refused to take (drink) honey any more. Though this narration is in Bukhari it is unreliable for several reasons :-

First, there is a lot of contradiction in the narration about honey. In some it is mentioned that the prophet drank honey in the house of Zainab binte Jahsh and in some it is said that he took it in the house of Hafsa. This contradiction is seen in the narrations of Bukhari also. (Please see 'Bukhari' Kitab-ut- Talaq). It is also likewise in "Muslim". (See 'Muslim', Kitab-ut-Talaq). When the narrator himself is in doubt about it how can one ever rely on his narration.

Second, It is mentioned in some narrations that Ayesha had asked only Hafsa that she should tell the Holy Prophet that his mouth smells of Maghafeer. But in other Rivayaat it is mentioned that Ayesha had told this thing to other wives too and they also did accordingly.

Third, the taste of the Holy Prophet was very high and refined. Why should he ever taste a kind of honey which had a detestable smell? Moreover, how was it that the smell was so lasting that it remained (in mouth) until the prophet visited all the wives one by one? What is this if not a fiction?! Can it ever be a fact?

Fourth, Honey is not only a permissible drink but in addition to it the Holy Quran has mentioned its speciality as a remedy for the ill. (Surah Nahl, Ayah 69). The Holy Prophet used to encourage people to take it. Then why should he forbid such a thing for himself?

Fifth, in a hadith of the same 'Bukhari" Ibne Abbas has reported that Umar has mentioned the names of Ayesha and Hafsa as those who hold joined hands for showing displeasure ('Tazahara'). But there is no mention of honey at

all in this hadith. What has been mentioned in it is that all the holy wives of the holy prophet had demanded an increase in their maintenance amount (expenses) which had made the holy prophet gloomy. Then it mentions the holy prophet's decision to remain separate from his wives for a month. Together with it is joined the event whereby the holy wives were given a choice either to live with the holy prophet or to get separated. Though this event (Takhyeer) is of the year 5 HE, Ayah 28 of Surah Ahzab was reveled in that connection. This Surah Ahzab was revealed in 5 HE, whereas Surah Tahreem was revealed in 9 HE.

It is thus seen that there is a lot of confusion in the narrations explaining the verses of Surah Tahreem. Hence these narrations (rivaayat) cannot be accepted merely on the basis of their Isnaad. Safety is only in sufficing with whatever has been mentioned briefly in the Holy Quran. Especially so because no blot should ever be put on the personality of the pious prophet. Nor is it proper that such an impression should be created that the holy wives had conspired jointly against the holy prophet. Whatever had happened, and only Allah knows better what had happened, was a kind of slip or flaw. Yet onward the holy wives have been severely admonished for this slip because they were dealing with a prophet of God. Moreover, their status was that of the mothers of the Muslims.

2.'That is, the expiation (breaking) of oaths which prohibit a thing which has been made lawful by Allah is absolutely permissible in the Shariat. Therefore they must be ended. Regarding the 'Kaffarah'(expiation) for breaking an oath, orders have been issued in Surah Maidah, Ayah 89.

It should be borne in mind that Surah Maidah was revealed earlier and Surah Tahreem is a later revelation.

3. The holy prophet had told something secretly to one of his wives. But she revealed it to some other wife (of the prophet). Allah Almighty made the prophet aware of it. He in turn informed the wife who had revealed the secret that you did it. But according to his sweet nature he described the thing cursorily and did not show harshness. He pardoned it off. She, very astonishingly, asked as to how did he come to know, that is, who informed him of the same. The holy prophet replied the Knowing and the Aware Allah had informed him.

What was the secret thing or talk has not been explained either by the Quran or by the hadith. And there is no question of explanation, because, the caution which has been sent down by Allah is against the revealing of a secret (confidential) thing by one holy wife to another holy wife of the holy prophet. How then is it permissible on our part to try to dig for that secret and go on guessing? But the Rivaayat do contain such guessings and they are seen also in some Tafseers. We do not think it necessary to deal with such narrations. They are worthless in view of the reasons listed above. Of course the context shows that it was only one event, not many and it was about the forbidding by the holy prophet for himself something and it was something which he had told in confidence to one of his wives. But, as mentioned by us earlier, we do not know what it was.

By the way it also becomes clear from this ayah that the holy Messenger was receiving Divine Revelation in addition to the Holy Quran, because, there is no mention of the revelation of the said secret in the Holy Quran before Surah Tahreem. Numerous arguments prove that the holy prophet (peace be upon him) was getting 'Vahy' (Divine Revelation) in addition to Quran.

4. 'Both of You' means two wives of the holy prophet one of whom had revealed the secret to the another. Quran has not mentioned who they two were, as it is not necessary for us to know it. One of the Rawees (narrators) has mentioned two names. Another narrator has given two different names. The narration of Bukhari gives the names of Ayesha and Hafsa (Muslim Bukhari Kitabut Talaq) where the rivaayat of Muslim says they were Ayesha, Safiyah and Saudah (Muslim Bukhari Kitabut Talaq). In view of this contradiction in narrations it is not correct to put allegation on any particular holy wife.

In any case, the one who had revealed this secret was indeed at fault. But the another one on whom it was revealed was also at fault. Probably the fault of the latter was that, after hearing that secret she felt that the Holy Prophet had not

confided in her and so she became displeased with him. Therefore both the ladies have been admonished to do 'Taubah' (to repent before Allah). There is a hint in this (admonition) that, despite their apparent behaviour their hearts were inclined toward 'Taubah'. Side by side, they both have also been cautioned that in case they jointly continue to remain displeased with the holy prophet then they should remember that this sour attitude of theirs is not against any ordinary man but it is against a great personality whose status is that of a Divine Messenger and whose protector is Allah Almighty and whose helpers are Gabriel and angels and righteous believers. What will you gain by being displeased with such a towering personality and the distance which you are keeping from him will certainly not make his assembly any smaller.

The help from righteous believers as well as from the angels is in the well known sense.

5. This also was a Word of admonition (caution) which was meant for all the holy wives collectively, so that all may be cautious for future. It is said: if the prophet divorces you, God Almighty will give him better wives than you who will have such and such virtues. This was to inspire the holy wives so that they may try their best to cultivate such virtues in themselves.

6.'Siyahat' means a travel made for 'Ibadat' (religious purpose) (please see: 'Lisanul Arab', vol:2, page:494) like Hajj, Hijrat (migration), Jihad (holy war) etc. For further clarification please see Surah Taubah, note: 205.

7. Women who had lived as wives, either they are divorced or are widows can have many virtues and hence they are worthy of appreciation.

6. O Believers! Protect yourselves and your family members from the fires [8] the fuel whereof will be men and stones [9] appointed whereupon will he harsh-natured and stern angels who never disobey Allah's commands and (unfailingly) carry out whatever command they get. [10]

يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝٦

7. O Disbelievers! Make no excuses this Day. You are being paid exactly for that which you were doing.[11]

يَاأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ
مَا كُنتُمْ تَعْمَلُونَ ۝٧

8. O Believers! Repent before Allah a sincere repentence.[12] No wonder if your Lord removes your misdeeds from you and causes you to enter paradises beneath which rivers flow.[13] The Day when Allah will not disgrace the prophet and those who believed along with him. Their light will run in front of them and on their right hands. They will be praying ; O Our Lord! Perfect for us our light.[14] and forgive us. You have power over everything.

يَاأَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ۚ عَسَىٰ
رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ ۖ
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا
نُورَنَا وَاغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٨

9. O Prophet! Fight the disbelievers and the hypocrites and be stern against them.[15] Their abode is Hell and it is a very bad resort.

يَاأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ۝٩

10. Allah cites for disbelievers the example of the wife of Nooh and the wife of Loot. Both were in the wedlock of our righteous slaves. But they became treacherous to them. So they were of no avail for them against Allah. And both the women were told: Enter the Fire you too along with those who enter.[16]

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ
لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ
ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ۝١٠

8. Make arrangements to save both yourselves and your kith and kin from the Hell fire. A Muslim's responsibility relating to his family members is very great. He must make his wife and children aware of those things which drive one to Hell. He should teach them Deen (religion) correctly, should make them conversant with Allah's commandments, must put emphasis on Salat particularly, and should instruct them to remain away from all kinds of evil. He should make his home environment such wherein they can lead an Islamic life. Now a days radio and T. V. have spoiled the home atmosphere very badly. It is very necessary to keep a control over such things so that no bad thing can be viewed in our homes.

It is the responsibility of every Muslim to give such religious training to his children which can make them religious-minded, which can enlighten their hearts with Imaan, whereby they may adopt good behaviour and which can make them gentle and civilised in life. But, it is observed that the Muslims care more for brightening the 'worldly future' of their children and are far less concerned about saving them from the torments of the Hell. On the Day of Resurrection (Qiyamat) they will realise how much careless they were about their children and how much irresponsible too.

9. The fuel of Hell-fire will be those men who die as disbelievers, besides those stones which were being worshipped. This means that the polytheists will continue to burn in Hell along with their idol deities so that they may realise that those whom they used to worship besides Allah have fetched them to the Hell. Now they are fuelling the Fire for them.

For further explanation please see Surah Anbiya, Note: 144.

10. Not to disobey Allah at all in any matter is the speciality of angels. Those angels who will be posted at Hell will be very harsh in nature and severe in their attitude. They will, therefore, never show any leniency toward the people of the Hell. They will go on tormenting them as commanded by Allah.

11. The disbelievers who will go to Hell will make excuses regarding their disbelief and polytheism. But there they will be told that it is now of no use to make excuses because, you are not being wronged at all; that what you are now suffering is the result of your own deeds.

12. "Taubat-un- Nasoohaa" means that sincere repentance which comes out from heart truthfully and ashamedly and with a firm resolve never to repeat the concerned sin, in future. This command is given to all Muslims (believers) so that they may realise their past mistakes concerning their family members and so that they may improve themselves.

13. The reward of a truthful Taubah will be that Allah will remove evils and will grant Jannat (Paradise).

14. Explanation of 'Noor' (Light) has been given earlier in Surah Hadeed, Note:22.

15. The relevance of giving this order of waging a war (jihad) against disbelievers and hypocrites and of being harsh toward them is that it was these very people who were always trying to raise sedition and create mischief in the Muslim society. This strict order concerning hypocrites was revealed when their hypocrisy and their enmity against Islam had become quite apparent. Order has been issued to kill such open hypocrites who spread corruption in society and also to fight if their group is engaged in conspiracies so that the Islamic society can be cleared of such corrupt elements. This order of waging jihad against hypocrites was revealed after the war of Tabook in the year 9 HE. Please see Surah Taubah, note: 142.

16. Nooh and Loot were Prophets. Their wives did not remain loyal (faithful) to them. This breach of trust was in the matter of religion, that is, they did not accept these prophets' Deen whole heartedly and continued to support the infidel disbelievers. As a result of it they became worthy of punishment and these prophets could not save them from the Divine Wrath.

There is a very big lesson in the example of these two women, and it is that Allah deals with everybody (in the matter of punishment or reward) on the basis of his or her deeds. Blood relations could not avail in this connection so much so that if even the wife of a prophet is a disbeliever she cannot escape torment. Had they wished so, the wives of Nooh and Loot could have attained a very high status by remaining faithful to these holy prophets. But infidelity and disloyalty pushed them into Hell.

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ اِذْ قَالَتْ
رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ
وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿١١﴾

11. And for the believers, Allah cites the example of Firaun's wife when she prayed: O MY Lord! Build for me a house in nearness to you in the paradise and liberate me from Firaun and his doing and deliver me from the oppressing people.[17]

وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ
مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَكَانَتْ
مِنَ الْقٰنِتِيْنَ ﴿١٢﴾ ع

12. And cites the example of Mariyam daughter of Imran, who guarded her chastity. Then WE breathed OUR Spirit in it. She accepted the Words of Her Lord and His Books and she was among the obedients.[18]

17. Quoted above was the example of two disbelieving women. Here is the example of two such ladies who had, after becoming believers, shown an excellent character. Consequently they attained a very high status. The first one is the wife of Firaun who was living with him in a grand palace full of various luxuries. But as she was a believer so she did not like this atmosphere of disbelief and infidelity. Therefore despite living in a palace she was experiencing suffocation. The prayer which came out from her heart fully interprets her faithful feelings and her trust in the Hereafter. She prayed: O My Lord! I want a house in the Hereafter. So please build for me a house in nearness to you and deliver me from this atmosphere of blasphemy and wrongdoing. She was helplessly constrained to live with Firaun. So she must have endured many wrong things per force. This was a very difficult trial. So she prayed for liberation from that oppressive community and from the pharaoh.

This example furnishes the guidance that if a Muslim man or a Muslim woman is trapped in an infidel environment his or her Imaan(Faith)should make him or her abhorrent of that atmosphere and they should, besides trying their best to refrain from those evils, also pray for their deliverance.

18. This is the example of another Faithful lady who was a living portrait of truthfulness, fidelity and chastity. She was Maryam, the daughter of Imran. She had to pass a very extraordinary test. She was a virgin. But Allah Almighty sent an angel and blew spirit into her and she became pregnant and thus Isa (Peace be Upon Him) was born without a father. This was a very big miracle of God Almighty manifested through Maryam. But she had to suffer very much from her community. She behaved very patiently at this delicate juncture and Allah exhibited her piousness in a very unusual way.

Maryam also believed in the truth of those Words which Allah had revealed to her through the angel, that is, she was given the good tidings of the birth of Isa (Alaihis Salam). She was also given some special instructions at the time of her confinement and immediately after her delivery as mentioned in Surah Maryam. She also believed in the Books which were revealed to prophets and she lived a life of an obedient Mominah (faithful lady). This strong and high character is the sign of her nobility. This character bestowed a very lofty status to her.

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SURAH AL - MULK

67 . AL -MULK

NAME: The Surah begins with the mention of Allah's kingdom (Mulk) thereby giving it the name "AL - MULK".

TIME OF REVELATION : It is Makkan and the subjects indicate that it was revealed in the initial stage when opposition to the Holy Prophet's mission had just begun.

CENTRAL THEME : To alarm those who are ignorant of God and the Hereafter.

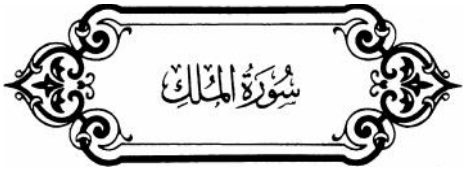
ORDER OF THE VERSES: In ayah 1 to 5 there is an invitation to all to ponder over the creation of earth and heavens, while describing the aim of life and death. It gives introduction of the Creator and also testifies the fact that this life of man is a trial for him.

Ayah 6 to 11 describe the final result of those who deny the facts and truths presented by Quran.

Ayah 12 to 14 show the successful result of those who feared Allah in their lives. It is explained that God is aware of every open and secret thing of man; that no act whether big or small, ever remains hidden from HIM.

Ayah 15 up to the end of the surah invite man to think. They also contain things to arouse him. If man observes this universe with open eyes he will understand the truth presented by the holy Quran and he will succeed in the aim of his life.

67. SURATUL MULK



Ayah: 30

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful

تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ ۡ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۙ ﴿١﴾

1. Blessed is HE [1] in Whose hand the Kingdom[2] and HE is potent over everything.

اِلَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ ﴿٢﴾

2. WHO created death and life that HE may try you, which of you is the best in deed[3] HE is the Mighty, the Forgiving.[4]

الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۭ مَا تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ۭ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ﴿٣﴾

3. WHO created seven heavens, one above the other.[5] you won't see any defect in the creation of the Most Gracious.[6] Turn up your eyes, do you see any lift?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ﴿٤﴾

4. Then look again and again. Your sight will come back to you weary and failed.[7]

وَلَقَدْ زَيَّنَّا السَّمَاۗءَ الدُّنْيَا بِمَصَابِيْحَ وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَاَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ﴿٥﴾

5. We have adorned the lowest sky with lamps and have made them a source of pelting devils[8] and have prepared a torment of blazing fire for them.[9]

وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۭ وَبِئْسَ الْمَصِيْرُ ﴿٦﴾

6. And for those who disbelieved in their Lords [10] is the torment of the Hell and it is a very bad abode.

اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ تَفُوْرُ ۙ ﴿٧﴾

7. When they will be flung into it they will hear its roaring and it will be boiling.[11]

1. Please see Surah Furqaan, note 1.

2. That is who holds the reins of the universe and Whose sovereignty is magnificent.

3. The series of life and death is not per chance. Allah has created both of them with a great strategy in view. It is to make man pass through trials. He may be allowed the choice of adopting a noble character or of becoming an evil-doer. Then it may be seen as to who proves himself or herself righteous. Those who are virtuous will be the cream of the mankind. Allah will appreciate them and will bestow rewards on them to make them happy. They will be admitted to evergreen paradise to remain therein forever. The higher the character the higher status he or she will attain near Almighty Allah. This is a very great and positive aim for which the worldly life has been made a life of trial.

In this ayah the mention of death is made before that of life which is appropriate. Death is very distasteful whereas life can be both sweet and sour. It is the thought of the bitterness of death which serves the purpose of awakening man from carelessness. According to a Hadeeth :-

اَكْثِـرُوْاذِ كُـرَهَـاذِمِ اللَّذَّاتِ

يَعْنِى الْمَوْتَ ۔(ترمذی ابواب الزھد)

"Remember the destroyer of tastes, that is, the death."

(Tirmizi, Abwab-uz- Zuhad)

Then there is one more aspect of trial in death and it is that whether a man dies an illegitimate death or a legitimate one. Does he commit suicide becoming disparate due to calamities or he dies a natural death. Whether he ruins himself or herself for prohibited and unlawful aims or attains martyrdom in the Path of Allah.

4. HE is Overpowering, So fear His clutches and hurry on toward HIS pardoning and forgiveness. This is to say: always live with His fear in heart and pray for the pardoning of your sins as HE will surely forgive.

5. This sky which is spread all above our earth is the first heaven. We are enclosed in its cloak. Though there are huge galaxies and also stars situated at distances of thousands of light years, despite this vastness, this universe is not limited to this covering cloak. The universe having such seven skies or heavens is very very spacious. This thought of seven skies gives us but a little idea of the vastness of this universe. Otherwise we are absolutely unable to imagine its true, real vastness.

The advance of science has not yet fathomed even the first sky. The galloping of its accumen is still limited to the cloak covering us.

6. "Creation of the Most Gracious-Rahman" this phrase is used to reveal that the creation of the heavens (skies) is the manifestation of God's Grace. The excel lance of the creation is that nothing whatsoever in it is at all inappropriate or out of place. Just observe the world of sky. The huge and handsome ceiling exhibits its beauty through immumerable twinkling stars. There are incalculable milky ways within it and yet everything is most suitably arranged. No rift can ever be pointed out therein. This subject has been described in Surah Quaaf also (Ayat:6).

7. Here is a repeated invitation to observe the heaven with a challenge that your eyes will become tired but will never be able to find any defect with the heavenly world. Expert scientists probing the sky through powerful telescopes have not yet found any rift anywhere.

Moreover, another excellence of HIS craft is that though a very long time (millenniums) have passed since its creation no defect or decadence has at all developed in it. Is this not a clear sign of the Might of an Omnipotent Creator?

8. The stars which, on the one hand, present a very beautiful scene of the sky, also, on the other hand, emit flames of fire (meteoric missiles) which drive away the devils (shaitaans) proceeding toward the heaven. They (shaitaans) are thus hit.

For further clarification please see Surah Hijr, Note: 16.

9. A torment of blazing fire has been prepared for these devils, in the Hereafter. They will be hurled into this Hell. The consequence or end of the devils is described so that people may not be decepted by them and finally meet the same end in Hell.

10. Disbelieving in Allah not only means a man denying His existence, but also not believing in Allah with all His Divine attributes. A large majority or mankind does believe in the existence

of God but they deny HIS attributes (described by Quran) like HIS being OMNIPOTENT, ONLY ONE DEITY WORTHY OF WORSHIP, DIRECTOR and MANAGER OF THE UNIVERSE, THE GUIDE, THE JUST, THE DISPENSER OF REWARD AND PUNISHMENT etc. Thus they become unbelievers and deniers because such imperfect belief has no meaning.

11. This picture of the Hell is capable of passing a shiver through our spine. How frightening will be its boiling and bursting and roaring!



For those who fear their Lord without seeing Him is forgiveness and a great reward. Whether you keep your say secret or reveal it, HE knows even the secrets of the hearts. Shall not know He WHO has created? HE is the subtle, the Aware.*(Al-Quran)*

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ؕ كُلَّمَاۤ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَاۤ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ۝٨

8. Bursting with rage.[12] And every time a group is thrown into it, its keepers will ask them: did no warner come to you?[13]

قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝٩

9. They will reply: yes, the warner did come to us but we belied and said: Allah has not revealed anything; you are in a grave error.

وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْۤ اَصْحٰبِ السَّعِيْرِ ۝١٠

10. And they will say: had we listened or followed, we would not have been among the people of the Hell.[14]

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ۝١١

11. Thus they shall confess their sin, so cursed are the people of the Hell.

اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ۝١٢

12. For those who fear their Lord without seeing Him is forgiveness and a great reward.[15]

وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝١٣

13. Whether you keep your say secret or reveal it, HE knows even the secrets of the hearts.[16]

اَلَا يَعْلَمُ مَنْ خَلَقَ ؕ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ۝١٤

14. Shall not know He WHO has created?[17] HE is the subtle,[18] the Aware.

هُوَ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِيْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ؕ وَاِلَيْهِ النُّشُوْرُ ۝١٥

15. It is HE who made the earth subservient to you [19] So walk over its shoulders[20] and eat of His provisions,[21] to Him is the resurrection.[22]

ءَاَمِنْتُمْ مَّنْ فِي السَّمَآءِ اَنْ يَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِيَ تَمُوْرُ ۝١٦

16. Have you become fearless of the ONE WHO is in the heaven [23] that HE may cause you to be thrust into the earth and it may begin to shake suddenly.[24]

12. Man is unable to bear even a bomb explosion in this world. Then what will be his condition in Hell where catastrophic explosions will make it burst!

13. That is, The Messenger of God who warns you of that Day.

14. The deniers will realise after entering the hell that they had closed their ears for hearing the admonition given by Allah's Prophets; that they had also suspended their faculty of reasoning; that had they utilized the God-given abilities they would not have seen this disastrous end.

15. The end of deniers was described above. This ayah gives good tidings to the God-fearing people that they will get the best Rewards.

To fear unseen Allah is the greatest peculiarity of a true Muslim.

For further clarification please see Surah Quaaf, note: 39.

16. Therefore neither the smallest good can remain unknown to HIM nor the slightest evil can remain hidden from HIM. All intentions, feelings desires-good or bad-too are known to HIM.

17. This is a proof of the fact that Allah is fully aware of the conditions of HIS slaves. The argument is that HE is their Creator and hence how is it possible that the Creator remains unaware of His creation.

18. HE knows the finest details. HIS knowledge is so deep and thoroughly penetrating that even the tiniest or the tiny things cannot remain hidden from HIM. HE knows both the whole and the part of everything.

19. HE made the earth suitable for your walking on it, your living on it and your tilling it.

20. That is, walk on its heights. The earth's heights have been termed its shoulders. The description of walking over its heights has been mentioned specifically as it clarifies that the earth has been subdued to man. Otherwise walking on low lands is quite easy.

21. It means, eat from whatever providence Allah has spread for you in the land.

22. But do not forget that you have to stand before God one day and to account for His favours and thereafter to get reward or punishment according to your deeds.

23. God's being in the heaven indicates HIS high stature. The common man, while referring to Allah, points up to the sky. This is also appropriate in the sense that Allah's Arsh (THRONE) is above the heavens. Otherwise, Allah is Omnipresent. HE is both limitless and spaceless.

24. In this and in the following few ayah there is an invitation for people to ponder. They serve to awaken the careless. Is it not likely or possible that Allah may, at any moment, make people restless by making the earth shake severely whereby all living on it may sink down into it? Far from being unlikely, history is full of such happenings occasionally occurring in different regions of the earth. Even now such devastations do take place turning whole habitations upside down within no time.

At the time of writing this the memory of the Latur and Osmanabad quake in South India is very fresh. Thirty thousand people went into an eternal sleep through an earth shake which did not last longer than a few seconds. Several towns were wiped out. In a village named Killari houses of five thousand persons suddenly turned into graves. Are such oft-occurring events not enough to open the eyes of man! But man's negligence is so great that he finds out various causes of such shakings but closes his eyes from the aspect of admonition behind them. In such circumstances how can he gain guidance?



17. Have you become fearless of the ONE WHO is in the heaven that HE may send a stone-pelting storm on you? [25] then shall you know how was My warning.

أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

18. Those before them also had denied. So see how was My Punishment. [26]

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

19. Have they not seen the birds above them spreading their wings and closing them? None holds them except the Most Gracious.[27] Verily HE watches all things.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ﴿١٩﴾

20. (Just show) what army do you possess that will be able to defend you against the Most Gracious? [28] Those disbelievers are in illusion.

أَمَّنْ هَٰذَا الَّذِي هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمَٰنِ ۚ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

21. WHO is he who can give you sustenance if HE withholds HIS sustenance?[29] Verily these people persist in rebellion and disgust (against Truth).[30]

أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

22. Is he rightly guided who goes about groveling upon his face or the one who walks upright on a straight path?[31]

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

23. Say: It is HE WHO created you and made ears, eyes and hearts for you (but) you are seldom thankful.[32]

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say: It is HE WHO has spread you over the earth and it is HE to whom you shall be gathered.[33]

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. Stones were rained from the sky on the community of Prophet Loot. The Divine wrath can come down in this way also and also in the form of a windstorm lashing sand (sand storms).

26. This refers to the people of Aad, Thamood, Loot and Firaun.

27. How wonderful is it that birds fly in space, without any support, with wide wings which they also fold up and still do not fall down! A man who sees and thinks cannot help but feel that this is only the manifestation of the Grace of the Most Gracious GOD.

28. Even a man having armies cannot escape God's wrath. Great armies of Firaun could not save that monarch from Divine torment and he too was drowned together with his army.

The polytheists consider their deities as their protectors but when the Divine calamity comes down all of them disappear.

29. The Sustainer (provider) is only Allah. If HE stops the supply of provision no one else can resume it. For example, rain is the main source of sustenance. If God withholds rain who else can bring it?

30. There are signs (proofs, evidences) of Tawheed (oneness of GOD) in all these things and they are very clear. But these people are adamant that they will not obey Allah's commands that they will do only what they please. They have no interest in Truth and they dislike it. The reason is that in case of the acceptance of Truth they will not be able to do whatever they wish.

31. This is an example of a man who goes astray and of the other who walks on the path of guidance. A man who goes against his (human) nature always takes the opposite (wrong) course and, like animals, keeps his head cast down. But a man who goes by his nature (which includes the belief in the oneness of God) always walks straight and his eyes always look upward.

32. That is, Allah has bestowed the faculties of hearing, seeing and thinking to man so that he may appreciate them and, using them with reason, become thankful to God. But people seldom have this feeling. They do not appreciate God's gifts and do not use these powers to hear, see and accept Truth.

33. It is Allah alone who has settled billions of humans on this earth. HE has done so to try them in their worldly life and on the Final Day of Judgment, He will assemble all of them before HIM to take an account of their deeds from them.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾

25. They ask: if you are truthful then tell when this promise will be fulfilled? [34]

قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

26. Say: Its knowledge is only with Allah.[35] I am only a manifest warner.

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ ﴿٢٧﴾

27. When they will see it near them [36] the faces of the deniers will be grieved and they will be told: this is the thing which you were calling for.

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

28. Say: Have you ever thought if Allah destroys me and my companions or has mercy on us, who will protect the disbelievers from a painful punishment?[37]

قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾

29. Say: HE is RAHMAAN (The most Gracious) in Whom we have believed and in Whom we have put trust.[38] You will soon know who is in error manifest.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

30. Say: Have you ever pondered if your water were to sink down in earth, who is then that could bring you flowing water?[39]

34. That is, when will the time of Resurrection arrive?

35. This has been explained in Surah Luqmaan, Note: 60.

36. Means the Divine Wrath.

37. The disbelievers were wishing that the Holy Prophet (Peace be Upon Him) should perish and were awaiting his doom. In reply, the Holy Prophet is being asked to say that even if Allah makes me and my companions die, how can you escape the punishment for your disbelief? Our earlier or later death cannot save you from Allah's wrath when you pepris in your disbelief (kufr).

38. The word 'RAHMAN' has been used many times in this Surah. It is to make us observe thoughtfully the signs of God's Grace spread all around us, to believe in HIM and to become worthy of HIS abundant Mercy. At the end, a proclamation has been made through the mouth of the Holy Prophet that we believe in Rahman; that relying totally HIM we have entrusted ourselves to HIM and hence, we follow whatever Guidance we get from HIM.

39. The concluding ayah invites us to ponder over the Divine attribute of 'Ruboobiyat' (HIS being the sustainer) so that man may be thankful to HIM. It is asked: Just think and say if these springs of running water which is a great bounty for you and which are very essential for your life become dry and if their water sinks deep down in the earth to an inaccessible depth then who is it that can make spring water run for you? If this thing is not possible for anyone except Allah, which is a fact, then why do you leave Allah your real Lord aside and worship other who are utterly powerless.

SURAH AL - QALAM

68. AL - QALAM

NAME: There is a mention of Qalam (pen) in the beginning which gives this name to this Surah.

TIME OF REVELATION : It is Makkan and the subject shows that it must have been sent down when the Quraishi people termed the holy prophet 'insane' or 'mad' when he claimed that he was a Messenger of God and that he was receiving Divine revelations.

ORDER OF VERSES: Ayah 1 to 16 clarify as to what a grand personality the Holy Prophet possessed.

They also point out the bad and low character of those who lead opposition to the prophet.

Ayah 17 to 33 present, for admonition, the example of the people of a garden. They became unthankful to Allah and as a result were deprived of the bountiful garden.

Ayah 34 to 36 give good tidings of paradise to those who fear Allah. They also explain the absurdity of the thought of the deniers of the Hereafter who believed that Muslims,(obedient) and Mujrims (criminals) were equal.

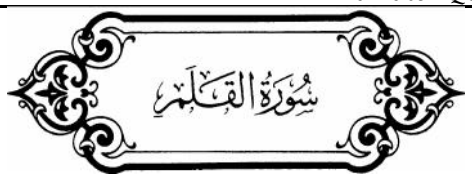
Ayah 37 to 41 show that the stand taken by the deniers is totally wrong.

Ayah 42 to 43 warn the disbelievers that though, today, they refuse to prostrate before Allah, the Day is bound to come when they will be unable to prostrate when all will be called upon to prostrate and their faces will become dark due to disgrace.While informing the deniers what Allah's plan is, their senselessness is explained to them in.

Ayah 44 to 47. The Holy Prophet is guided to be patient during the opposition of the disbelievers in ayah 48 to 50.

Ayah 51 and 52 are the conclusive ayah of the surah which clarify that the words of the holy prophet are not absurd; that they are Divine Words which are full of admonition for the whole mankind.

68. SURATUL QALAM



Ayah : 52

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Noon.[1] By the pen and by that which they write.[2]**

نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۙ﴿۱﴾

2. **You are, by the Grace of your Lord, not mad ! [3]**

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۚ﴿۲﴾

3. **And for you is an unending reward.[4]**

وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۚ﴿۳﴾

4. **And surely you possess a character sublime.[5]**

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿۴﴾

5. **So, soon, you will see and they too will see.**

فَسَتُبْصِرُ وَيُبْصِرُوْنَ ۙ﴿۵﴾

6. **Which of you is mad [6]**

بِاَيِّكُمُ الْمَفْتُوْنُ ﴿۶﴾

7. **Your Lord knows best who has a strayed from His path and HE also knows best who gained Guidance.**

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۷﴾

8. **Therefore, listen not the beliers.**

فَلَا تُطِعِ الْمُكَذِّبِيْنَ ﴿۸﴾

9. **They wish you to be pliant, so they will also be pliant. [7]**

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ﴿۹﴾

10. **And hearken not the oath-monger[8] and the mean.**

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۙ﴿۱۰﴾

1. These are 'Huroofe Muqat'taat' (broken letters). Explanation has been given before in Surah Baqarah, Note:1 and Surah Yunus, Note 1.

In this Surah the ayah (verses) are arranged in such a way that the last letter of most of the ayah is 'Noon' which stands in the beginning. It points to this very peculiarity of this Surah. It is one of the marvels of the Holy Quran. It also facilitates learning it by heart. The biggest speciality is that the recitation of this letter 'NOON' produces a very attractive rhythm which turns the heart toward listening to the Divine Word.

2. No sooner any part of the Holy Quran descended on the Holy Prophet he arranged for its writing down (recording). The writers of the Divine Word used to write it with a pen on sheets of leather etc. Thus the Holy Quran was being recorded in writing by pen, and, by reading its pages (leaves), one used to be assured about its being the Divine Word. Here the oath of the pen and the writing is by way of a testimony of the Quran being the Word of Allah and, as has been explained elsewhere, in Arabic, such oaths and swearing are in the sense of attestation or witness.

This ayah wants to convey that though the Quran has been sent down to an illiterate community, perfect arrangement had been made so that it may be recorded and that it may reach the people in its original form and remain secure and safe and protected forever. Now any body can study its pages. Its subjects themselves testify that it is the Divine Word.

3. These deniers (kafirs) used to say that the prophet is a mad man, only because his claim was that the revelation comes to him from heaven. Almighty Allah refutes this allegation and asserts that by HIS GRACE the Prophet is not mad; that the thing whatever he recites is indeed Divine Revelation which has been sent down by GOD on the prophet; that the proof of its being the Divine Revelation is the Word itself the preserving and recording whereof has been arranged.

For further explanation please see Surah Hijr, Note: 8.

4. This is by way of consolation to the Holy Prophet that he may remain patient about this false allegation of the kafirs; that Allah will give him such a reward which will never end and will last forever.

5. The moral character of the Holy Prophet was very high. It was extremely awkward and nonsense and totally untrue to allege that such a great personality was mad. In refutation of this falsehood here is a description of the holy prophet's high moral character. Can a mad man ever attain such a high stature of moral character? If not, then the prophet's sublime character is sufficient to refute this absurdity.

Besides the Holy Quran the sublime character of the holy prophet has also been recorded in the pages of history .It has been so perfectly preserved with details that by reading it even now we can feel that he is in front of us. These pages of history present before us such a personality which possesses a firm resolve, a high character, a pure and pious nature and such an exemplary stature the like of which the human race is unable to produce.

6. That is, before long, the consequences will appear before you and you will see who was in madness. When the deniers and disbelievers will see their end they will realise that they were indulging in madness and hence they did not listen to the words of their true well-wisher and, as a result, met with this ruinous end.

7. These deniers want that you should become somewhat lenient in the matter of Deen (religion) so that they also become lenient and may arrive at some deal of give and take. But there is no question of making such a bargain with other religions because only true religion is that which has been revealed by Almighty God. Any short cut in it would amount to attribution of falsehood to Allah after which the Deen cannot remain pure. The intention of this command was to explain to the disbelievers that the Messenger of Allah is an obedient slave of Allah and therefore they should never expect him to make any compromise in the matter of religion. This is also the responsibility of the followers of the Holy Prophet. They must always remain firm in the matter of Shariat and must never bow to the disbelievers.

8. Only he who loses self-confidence resorts to a lot of oaths. The leaders of the kafirs were trying to assure the people through such false oaths that their polytheistic idol-worship was a true religion and that no revelation ever comes to this man who claims to be a prophet.

11. The taunter [9] the slanderous?[10]

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ﴿١١﴾

12. The hinderer of the good, [11] the transgressor,[12] the sinner. [13]

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ﴿١٢﴾

13. The rough-tempered [14] and also notorious. [15]

عُتُلٍّۭ بَعْدَ ذٰلِكَ زَنِيْمٍ ﴿١٣﴾

14. (His arrogance) is because he has wealth and children. [16]

اَنْ كَانَ ذَا مَالٍ وَّبَنِيْنَ ﴿١٤﴾

15. When OUR verses are recited to him he says: these are but the fables of the ancients.

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٥﴾

16. Soon shall WE brand him on the nose.[17]

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ﴿١٦﴾

17. WE have put them to trial as WE had tried the owners of the orchard [18] when they vowed that they would surely pluck its fruits early next morning.

اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ ۚ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ﴿١٧﴾

18. And made no exception.[19]

وَلَا يَسْتَثْنُوْنَ ﴿١٨﴾

19. They were still asleep when a calamity from your Lord came down upon them. [20]

فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ ﴿١٩﴾

20. And it became like a field harvested. [21]

فَاَصْبَحَتْ كَالصَّرِيْمِ ﴿٢٠﴾

21. At daybreak they cried out one unto another.

فَتَنَادَوْا مُصْبِحِيْنَ ﴿٢١﴾

22. That hurry to your field [22] at dawn if you want to pluck fruits.

اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ ﴿٢٢﴾

23. So they went off speaking to each other in a low voice.

فَانْطَلَقُوْا وَهُمْ يَتَخَافَتُوْنَ ﴿٢٣﴾

9. Taunting and fault-finding is a very bad habit. Such a fellow always looks down at others.

Here what is hinted at is that this bad character is finding faults with virtuous persons too.

10. That is, began to spread words from here to there and there to here with an evil intention of making mischief. To narrate one's word to others just to make them quarrel and thus create ill will in the society is a very bad activity and a mischievous corrupt gesture. This ayah points particularly to the fact that such a character, paints the faithful in a bad colour with an evil intention of inciting people against them.

11. Who withholds the wealth from being spent in good deeds.

12. The oppressor who indulges in excesses.

13. Who does not discriminate between the permissible and the impermissible, commits immorality and wickedness.

14. Hot tempered and quarrelsome.

15. He is notorious due to his immorality and corrupt practices and is being considered a bad character in society.

16. That is, his pride created such bad habits in him and he became so arrogant due to the wealth and children which God gave him. In fact he should have been thankful to Allah.

These ayah do not refer to any particular denier but they describe the condition of the leaders of the disbelievers. On the one hand is such a mean and manner less leadership which incites people against the Islamic call and on the other hand is the noble guidance of the Holy Prophet who is on a very high and lofty station of morality. Now it is up to you to judge who is your true leader and the real guide?

17. It means WE shall brand a symbol (mark) of disgrace on his nose. He wants to keep his nose high with pride. But the nose of such a man is not a human nose but it is the trunk of an animal deserving a taste of disgrace and dishonour.

18. The arrival of the holy prophet has put the disbelievers of Makkah to a test. If they accept his invitation they will be successful in this life as well as the Hereafter. If they deny, they will taste punishment in this world and also an unending torment in the Hereafter. So the example of the owners of an orchard is given by way of admonition. This is not an imaginary fable but is a true event which did take place in the past. The forthcoming citation of the talks of the orchard owners testifies to its truth.

19. That is, taking an oath they said with full determination that they will definitely pluck the fruits of the garden next morning and forgot to say 'INSHAA ALLAH' (God willing). They did not remember God and relied totally on themselves instead of on God. This was an obvious illusion caused by the shaitaans.

20. During that very night when they were fast asleep Allah sent down a disaster on their orchard.

21. The whole orchard was totally ruined.

22. There are plots for tilling too in the orchards therefore it has been termed 'field'.

24. That no poor man should approach you in.[23]

أَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِينٌ ﴿٢٤﴾

25. They set out early morning with a firm determination to do likewise [24]

وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ﴿٢٥﴾

26. But when they saw it (the garden) they said: we have lost path.

فَلَمَّا رَاَوْهَا قَالُوْٓا اِنَّا لَضَآلُّوْنَ ﴿٢٦﴾

27. Rather we are deprived. [25]

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٢٧﴾

28. The better among them said: Did I not tell you as to why don't you hallow (glorify) Allah? [26]

قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ ﴿٢٨﴾

29. They cried out: Glory to our Lord. Only we were at fault. [27]

قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿٢٩﴾

30. Then they began to blame one-another.[28]

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ﴿٣٠﴾

31. They said: Woe unto us! Only we had become rebellious.[29]

قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ﴿٣١﴾

32. We hope our Lord will grant us a better garden in place of this. We turn toward our Lord.[30]

عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ﴿٣٢﴾

33. Such is the punishment.[31] And the torment of the Hereafter is far greater, if they but knew it!

كَذٰلِكَ الْعَذَابُ ۭ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٣٣﴾

34. Surely, for the God-fearing, are blissful gardens with their Lord. [32]

اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ﴿٣٤﴾

35. Shall WE make the obedient equal to the offenders?

اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ﴿٣٥﴾

23. This was an expression of sheer miserliness. They did not want to pay the dues (rights) of the poor even though God Almighty has reserved a right of the poor in agricultural produce, the demand (feeling) of which is inherent in human nature and is well known to him as a virtue. The Shariat emphatically commands to pay. This emphasis was there in earlier Shariats also.

24. That they would pluck up all the fruits and would not allow any needy fellow to come near them.

25. When they saw the orchard it was ruined already. First they thought that perhaps they had arrived at a wrong place. But later on realised that it was their own orchard but it had been so thoroughly ruined that now there was nothing to be plucked there from. Only sorrow was there.

26. One of the orchard-owners was endowed with a good reasoning by Almighty Allah. He was one of those people who always remember God and hallow HIM. He reminded them that had he not asked them as to why they did not recite the Tasbeeh of Allah? His word was very brief but very meaningful. One who hallows Allah necessarily remembers him in his heart. When he recites HIS Glory he also admits of his own position of a lowly slave. He never entertains any false pride or arrogance. Rather he does all of his works with a trust in God and, sensing his responsibilities, respects the rights of others and pays their dues.

27. Then they realised that the ruin of the orchard was not an oppressive act of God Almighty. HE is absolutely faultless and no wrong can ever be attributed to HIM. In fact we were in error as we had forgotten Allah. Hence we got the punishment of our deeds.

28. That is, they began to blame one another among themselves that they gave wrong advice and so they acted wrongly.

29. At last they confessed that they themselves had become rebellious. Therefore they got the punishment. They regretted over it.

30. They made repentance and reverted back to their Lord hopefully.

31. Means Divine wrath descends as a result of rebellion and it descends suddenly. So the calamity came down on the orchard and its owners could do nothing but repent in despair. They did not heed to the advice of the best among them and tasted the bad end.

Disbelievers ought to take a lesson from this. Allah's Messenger is among them who is their true well wisher. But if they do not listen to his admonition and do not accept Monotheism (Tawheed) they will taste the punishment of their misdeed both in this world and in the Hereafter. The latter will, of course, be severer and unending.

32. Described above was the punishment for disbelievers. This ayah describes the final reward for those who fear Allah. Quran always describes the aspect of reward along with that of the punishment, so that people may fear the Divine wrath and make themselves worthy of Reward.



مَا لَكُمْ كَيْفَ تَحْكُمُوْنَ ﴿٣٦﴾

36. What has happened to you? How do you judge ! [33]

اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ﴿٣٧﴾

37. Have you any Book wherefrom you read.

اِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَ ﴿٣٨﴾

38. That for you is whatever you will like? [34]

اَمْ لَكُمْ اَيْمَانٌ عَلَيْنَا بَالِغَةٌ اِلٰى يَوْمِ الْقِيٰمَةِ ۙ اِنَّ لَكُمْ لَمَا تَحْكُمُوْنَ ﴿٣٩﴾

39. Or have you a covenant with US, lasting till Resurrection, that for you is what you will judge? [35]

سَلْهُمْ اَيُّهُمْ بِذٰلِكَ زَعِيْمٌ ﴿٤٠﴾

40. Ask them: which of them will stand surety to it? [36]

اَمْ لَهُمْ شُرَكَآءُ فَلْيَاْتُوْا بِشُرَكَآئِهِمْ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٤١﴾

41. Or they have some partners (in Godhood)? Then let them bring their partners if they are true. [37]

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَّيُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَ ﴿٤٢﴾

42. The Day when the severe calamity will befall [38] and they will be called upon to prostrate, but they will not be able.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۭ وَقَدْ كَانُوْا يُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ﴿٤٣﴾

43. Their eyes will be lowered, disgrace will cover them up. They were being called upon to prostrate when they were sound.[39] (but then they kept on refusing).

فَذَرْنِيْ وَمَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ۭ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿٤٤﴾

44. So (O Prophet!) leave alone ME and them who deny this revelation. [40] WE will lead them gradually (to their bad end) in such a way that they will not even know. [41]

وَاُمْلِيْ لَهُمْ ۭ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿٤٥﴾

45. I give them allowance (bear with them). MY strategy is firm.

33. The leaders of unbelievers were, on the basis of their worldly wealth, thinking that God was pleased with them and hence they were given these bounties whereas the prophet and his followers were living a life of poverty due to displeasure of God. So if at all there would be a resurrection they will continue to be happy there also and these people who were with the messenger would never earn God's pleasure. Refuting this faulty assumption of the disbelievers it is said here that Allah does appreciate HIS obedient slaves and that HE will not deal with them just like with the sinners. Do you imagine that, despite your disobedience, you will be rewarded? What a nonsense and unjust talk you are talking!

34. Have you got any Heavenly Book which says that everything depends solely on your wish and not on your deeds and that you will get whatever you desire?

35. The point is that if you are under the illusion that as you belong to the race of Ibrahim, with whom God hold made a covenant, you have become HIS favoured community and that not withstanding whatever you do you will not be brought to book. Then let it be known to you that GOD had not entered into any such agreement with Ibrahim regarding his race. The Imamat (religious leadership) which was to be raised in his race was not unconditional. It was clarified that

'MY PROMISE WILL, NOT APPLY TO THE TRANSGRESSORS". (Baqarah: 124)

And Allah has never given a permanent guarantee of salvation to any race or community, that they are free to do whatever they wish. On the contrary, through the media or Messengers, every community was instructed that every individual is responsible regarding his or her deed and that they will get reward or punishment according to their acts.

36. Who from among you takes up the responsibility of proving that there hold been such a covenant? Obviously such hollow claims can never be proved.

37. If their self-made partners have given them a decree of salvation then let them produce it so that the truth may be seen.

A section of ignorant Muslims is also under such illusion that since they are the devotees of such and such peers (saints) they will not be caught whatever may be their deeds; that those 'buzurgs' will save them in this world and deliver them in the Hereafter too.

38. The original word used in the text is "SAQ" which literally means 'leg shin'. It also means the trunk of a tree and so also the root of anything. Here this word has been used as a common noun and that too in a particular manner. Hence according to linguists it is a usage of Arabic language which indicates vehemence of something. It is mentioned in 'Lisaan-ul- Arab':-

الساق فی اللغة الامر الشدید ، و کشفه مثل فی شدة الامر کمایقال للشحیح یده مغلولة لایدثم ولاغُلَّ وَاِنَّمَاهُوَمَثَلٌ فی شدة البخل ، و کذ الک هٰذا،لاساق هناک ولا کشف ۔ (لسان العرب ج ۱ ص ۱۶۸)

"In Arabic language 'Saq' means a severe thing and its 'kashf' (opening) is byway of an example of the severe ness of it. For instance, they say 'His hand is closed;' But in that case there is neither a hand nor its closing. It is an example to indicate extreme miserliness. Similarly, here there is neither a leg shin nor its opening or revealing."
(Lisan-ul- Arab, Vol:10, p.168)

Most of the Mufassirs too have taken it in the meaning of severity and hence we have translated it as "the day when a severe calamity will befall". But some commentators have translated it as "On the Day of Qiyamat when Allah will open His leg shin." In support of this translation they have quoted a hadith of the' Saheehain' the words of which are:

یَکْشِفُ رَبُّنَاعَنْ سَاقِهٖ ۔ (بخاری کتاب التفسیر)

"When Our Lord will reveal His leg shin." (Bukhari, Kitabut Tafseer)

But, first, these words are not in conformity with the words of the Quran because the Quran has never made any mention of Allah's leg shin but has used the common noun 'Saq'. Moreover, though this hadeeth is found in the 'Saheehain' one of its narrators is Zaid bin Aslam who is not much reliable. Ibne Uyaynah says: Zaid bin Aslam

was a righteous man but his memory was weak. And Aboo Hatim says Zaid's narration 'Rivayat' from Aboo Saeed is 'mursal'. Ibne Habban has considered him among 'thiqah' (reliable) narrators whereas what Ibne Abdul Barr has said in the Muqaddimah indicates that he used to commit 'tadlees' (a defect in quotation).

('Tahzeebut Tahzeeb', Vol:3,p.397)

And Ubaidullah bin Umar says: We do not find any defect in this narration but he was explaining Quran according to his own opinion. (Meezaanul Etedaal, Vol:2, p. 98)

It seems this hadeeth has been quoted 'bill Maanee' (that is, the original words have not been preserved). Therefore the words of the holy Quran are the real argument and they mean severity of something.

39. A time will come in the field of assembly in the Hereafter when these disbelievers will be commanded to prostrate before Allah but their backs will not bend and despite their intention to prostrate they will not be able to do so. This display of their inability will be arranged so that they may realise and remember that in their worldly life when they were bodily sound and strong and when they were being asked to bow (prostratrate) before Allah they were refusing to do so and were bowing before others besides Allah. The Messenger of God was asking them to prostrate before ONLY ALLAH; [which was one of the forms of HIS worship,] they did not obey him and brought this disgrace to themselves.

40. That is, now you need not worry about these deniers. I will deal with them Myself.

41. I will cause such causes whereby, looking to the apparent conditions, they will consider themselves quite safe but, in reality, those conditions will cause their ruin. The disbelievers feel happy due to their wealth and prosperity. But their prosperity becomes the cause of their destruction. Similarly whatever conspiracies they make in order to oppose the true religion (DEEN) turn upon themselves and they fall in their own traps.

But his Lord chose him up and included him in the righteous. When they (disbelievers) hear the Reminder, they look at you as if they will cause you to stumble with their looks and they say: he is, indeed mad. Whereas this (Quran) is a reminder to the nations.*(Al-Quran)*

46. Are you demanding any payment from them so that they are burdened with debt? [42]

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

47. Or they have knowledge of the unseen which they write down? [43]

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

48. So (O Prophet!) Be patient till the judgment of your Lord [44] and do not be like the one (who had to remain in the stomach) of the fish [45] when he called out (to his Lord) while he was in agony. [46]

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

49. Had his Lord's Grace not reached him he would indeed have been thrown out in the open ground in a plight.[47]

لَّوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

50. But his Lord chose him up and included him in the righteous. [48]

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

51. When they (disbelievers) hear the Reminder, they look at you as if they will cause you to stumble with their looks [49] and they say: he is, indeed mad.

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

52. Whereas this (Quran) is a reminder to the nations. [50]

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾

42. This has been clarified in Surah Shuara, note: 98.

43. This has been explained in Surah Toor note:40.

44. The holy prophet has been advised to be patient and await Allah's decision, and not to leave his place until Allah's command arrived.

45. "Sahibil Hoot" (man of the fish) means Prophet Yunus (Peace Be Upon Him) who was swallowed by a big fish. His community had denied him. So in embarrassment he left his community and went out without waiting for Allah's command. As a consequence of this lapse God put him in the stomach of a fish. This event has been described in Surah Saf-faat, ayah 139 to 148. Pointing to it, here, the holy prophet (Peace Be Upon Him) is being advised not to become restless and not to leave his people until Allah asks him to migrate.

46. That is, when prophet Yunus was in extreme grief in the stomach of the fish he cried out to Allah. He recited the Tasbeeh by which he was delivered by Allah from the stomach of fish. This tasbeeh has been mentioned in Surah Anbiya, ayah 87.

47. When the fish vomited him out he fell on a plain barren ground. Had Allah not showered His Grace on him he would have remained listless in that lonely field. But Allah showered His Mercy on him and caused a shadowy tree to grow over him and protected and helped him in every way. Please also see Surah Safaat, note: 128.

48. HE pardoned his lapse and chose him as HIS Messenger. HE guided him and made him among the righteous.

A Prophet's life is an example for others. Whenever he makes any mistake, Allah instantly cautions him and they make necessary improvement at once. Thus there remains no blame on their high moral character nor are the people misguided at all.

49. This refers to the angry and resentful and malicious looks of the disbelievers. Whenever they saw the holy prophet (peace be upon him) reciting the holy Quran to his audience the disbelievers 'eyes used to become red hot with "anger. By such looks they were trying to awe the holy prophet so that be may waver. But, by the Grace of Allah such contemptible attempts of the kafirs never succeeded.

The meaning of "cause you to stumble with their looks" is the same as mentioned above. It is just like we say: "He was looking at me as if he will eat me." Obviously here eating' is not in its usual sense but only indicates the vehemence of anger.

Some Mufassirs have taken this ayah as an evidence of the influence of an evil eye'. They have also quoted the hadeeth "Al AIYNU HAQQUN" (influence of an evil eye is a fact). Bukhari and Muslim and Abu Dawood have also narrated it. (Please see Bukhari Kitabut Tibb. Muslim: Kitabus Salam and Abu Dawood: Kitabut Tibb). But what is understood by saying 'influence of the evil eye' is that when some one may look at somebody with an evil intention the other fellow may become ill under the influence of that look. But there is nothing of this kind in this ayah. What is said in it is that these disbelievers look at the prophet with so much contempt and anger as if they will move him from his stand. There is a big difference between this assertion which has been made as a figure of speech and the talk of an evil eye's influence. In short, it is wrong to support the prevalent thought of evil eye's influence by this ayah.

As regards the hadeeth 'al aiynu haqqun' its meaning too should be fixed in the light of the clear orders of the Quran and Sunnah. Quran digs out the roots of superstition and guides us to walk in the light of knowledge:

وَلَا تَقْفُ مَالَيْسَ لَكَ بِهٖ عِلْم۔(بنی اسرائیل : ۳۶)

"Do not be after that of which you have no knowledge."

(Bani Israil: 36)

When someone becomes ill, they think he is under the influence of an evil eye. The\question arising here is how can we know that he fell ill due to the evil eye and not because of something else? Obviously this is mere superstition for which there is no justification. Again how strange is the idea of evil eye! If somebody is struck by someone else's beauty he or she looks at that beautiful person and he or she becomes ill. The question is whether the 'evil' strikes due to a look at the beauty or due to jealousy or contempt? Some people think

that if a man is taking food and if someone else looks at him with a greedy eye the cater vomits out his food. But this happens only with the superstitious fellows, never with others. Why so?! Do not thousands of people eat in Market and do not many greedy people pass by them daily? Does it cause vomiting?

What is more astonishing is that the influence of an evil eye has become a matter of belief. So a special formula has been invented to ward off that evil influence. They take some quantity of salt, a little turmeric and some mustard seeds in hand, then pass it over the body (from head to feet) of the affected person. Thereafter when that mixture is burnt in fire which emits smell they think that the evil effect has now been warded off. It seems they have acquired this practice from the Hindus as this practice is still prevalent among them. Anyway this idea of the effect of evil eye and its removal is based entirely on ignorance. There is no room for such superstitions in Islam.

Hearing someone's cry or shriek man becomes sorrowful. A frightening sound awes him. Similarly eye-looks can also affect people. For example if a murderer stares scornfully at somebody the other fellow does become fearful. Maybe some mischievous looks are such which may cause the other fellow's face to become pale with fright. All this is possible due to natural reasons. Hence if there is some such natural reason or cause we can say that it is the cause of the trouble. This is what is meant by the hadeeth "Al Ainu Haqqun". Mischievous eyes (looks) do have effect. Man sometimes becomes awed. It is also possible that he becomes pale faced with fear. But if there is no such natural cause, it is mere superstition to think that the trouble is due to an evil eye. Further it is a misplaced suspicion to believe that the eye of someone has caused the trouble. According to the hadeeth:

فَاِنَّ الظَّنَّ اَكْذَبُ الْحَدِيْثِ

"A baseless suspicion is the worst kind of lie".

The meaning of the hadeeth "Al Ainu Haqqun" which we have described is supported also by that hadeeth of Saheeh al Muslim wherein it is mentioned that when the holy prophet had become ill, the angel Jibrail (peace be on him) had recited this prayer:

اَوْعَيْنَ حَاسِدٍاللّٰهُ يَشْفِيْكَ

"May Allah cure you from the evil of the look of the jealous".

(Muslim: Kitabus Salam).

These words of this prayer are in conformity with the Quranic words of Surah Falaq:

وَمِنْ شَرِّحَاسِدٍاِذَا حَسَد

"And from the evil of the jealous when he indulges in jealousy: (For the explanation of this verse please see Surah Falaq, note:7). Therefore it will not be correct to take the hadeeth "Al Aiynu Haqqun" in a sense which may be contrary to the apparent cause and which may drive one to superstition.

Hadeeth also teaches, for the cure of the affliction from eye, the same prayer which has been taught for all other diseases:

اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ
الشَّافِيْ۔ لَاشِفَاءَ اِلَّاشِفَاءُكَ شِفَاءً
لَايُغَادِرُ سَقَمًا۔ (بخاری کتاب الطب)

"O Lord of Mankind! Remove the ailment trouble. Heal me. YOU alone are the Curer. There is no cure save YOUR cure. Grant me such a cure which may not allow any diseases to persist." (Bukhari Kitabut Tib)

This is the best prayer (Duaa). To leave it aside and to turn toward charms and spells will only corrupt true belief.

50. When they hear Quran from the mouth of the Messenger they term him 'mad' whereas this Quran is, from beginning to end, exhortation and admonition for the entire humanity, and it reminds people that lesson which is inherent in their nature.

This ayah also makes it clear that Quran is not meant only for the Arabs but that it has been revealed as a reminder for the whole mankind.

69 . AL - HAAQ'QAH

NAME : The Surah begins with the description of "AL -HAAQ'QAH" (the moment which is bound to be true) which gives this name to it.

TIMES OF REVELATION: It is Makkan and a revelation of its initial days.

CENTRAL THEME : Generating the fright of the Day of Resurrection and the fear of Divine Torment, so that people may beware and believe in the final Reward and Punishment.

ORDER OF VERSES : Ayah 1 to 3 are preliminary verses which inform of Qiyamat's being a certainty and an inevitable event.

Ayah 4 to 12 furnish admonition by describing how those people were punished who, had denied Resurrection and had disbelieved the Messengers.

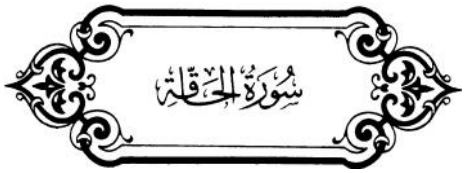
Ayah 13 to 18 pictures the frightfulness of the Day of Resurrection.

Ayah 19 to 37 describe the different ends of the righteous and the evil-doers separately.

Ayah 38 to 51 is an address to the unbelievers wherein the truth of the Holy Quran and Holy Messenger has been explained to them.

Ayah 52 is the concluding ayah of the Surah which asks the holy Prophet (Peace Be Upon Him) to hallow his LORD.

69. SURATUL HAAQ'QAH



Ayah : 52

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَلْحَآقَّةُ ۙ﴿۱﴾

1. That which is bound to be true! [1]

مَا الْحَآقَّةُ ۚ﴿۲﴾

2. What is that which is bound to be true?

وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ؕ﴿۳﴾

3. And what would you know what is that which is bound to be true ! [2]

كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ﴿۴﴾

4. Thamood and Aad denied that clattering calamity. [3]

فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ﴿۵﴾

5. So the Thamood were destroyed by a tremendous shriek. [4]

وَاَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ۙ﴿۶﴾

6. And the Aad were destroyed by a severe roaring wind-storm. [5]

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ۚ﴿۷﴾

7. Allah imposed it on them for seven nights and eight days to mow them down[6] you might have seen them dumped as if they were the trunks of palm-trees uprooted.[7]

فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ﴿۸﴾

8. Can you see any of them remaining? [8]

وَجَآءَ فِرْعَوْنُ وَمَنْ قَبْلَهٗ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۚ﴿۹﴾

9. And Firaun and people before him[9] and the overturned dwellings committed a serious crime.[10]

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ﴿۱۰﴾

10. They disobeyed the Messenger of their LORD"[11] Hence HE held them tightly.

1. 'Al Haaq'qah' is one of the names of Qiyamat (Resurrection). It means that which is bound to be true, which is an inevitable event, a time when truth will come up quite clearly.

2. This style explains the importance of the point under discussion and it is that it will be a very extra-ordinary event. So be well aware.

3. Here a mention has been made by way of example of some of those communities who had falsified their prophets as a result of which divine wrath descended upon them. This is to make people take a lesson there from.

In this ayah Qiyamat has been called 'Al Qariah' (A severely shattering calamity).For explanation please see Surah ' Al Qariah'.

4. As it has been made clear elsewhere in the Quran the people of Thamood were annihilated by 'Rajafah' (shuddering) and 'Saihah' (terrible shriek). It seems the unusual thunder of clouds and extraordinary blazes of lightning had made them extremely restless so they tumbled down and died.

5. "Reeh Sarsar" means a cold and speedy wind. It seems the ruin of the people of Aad was caused by the storms of cold wind.

6. That is, that storm dashed them continuously for seven nights and eight days. On the eighth day they were ruined so totally that no trace of them could remain on earth.

7. The trunks of palm-trees are very strong. But when they are uprooted by storms their sight makes man wonder-struck and spellbound. Similar was the fate of Aad. They were very strong but devastating winds felled them in such a way that their corpses were scattered everywhere.

8. The deniers were annihilated so thoroughly that not one from them remained alive. Their progeny was thus ended.

9. There had been many rebellious communities who lived before Firaun too.

10. Means the habitations of the people of Loot who were turned upside down by earthquakes.

11. Not to obey the commands of the Messenger of God is a very big sin.

11. WE loaded you on the ark when the flood crossed limit.[12]

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

12. So as to make the event a lesson for you[13] and remembring ears may remember it.[14]

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾

13. Then when a breath will be blown once into the trumpet.[15]

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾

14. And the earth, along with the mountains, will be lifted up all at once and turned into dust. [16]

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

15. That day what was to happen will happen. [17]

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾

16. And the sky will split asunder and it will be extremely feeble that day. [18]

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

17. Angels will be on its borders [19] and eight angels will bear the Throne of your LORD that day above them.[20]

وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ﴿١٧﴾

18. That Day you will be mustered [21] none of your affairs will remain secret.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾

19. So whosoever will be given his record in his right hand [22] will say: Ah here! Read my record. [23]

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾

20. I knew that I had to face my reckoning. [24]

إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾

21. So he will be in a pleasing life.

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾

22. In a high paradise.

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. Fruit clusters where of will be bent down [25]

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

24. Eat and drink delightfully, as a reward for which you did in days past.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

12. This refers to Noah's event. When a huge flood was unleashed his community was drowned. But those who had believed were made to ride the ark with Noah and were saved. You are from his progeny. Hence saving them was like saving all of you. So this is a great Divine mercy upon all of you.

13. This event provides a lesson as to how severe is the punishment of rebelling against God and of disobeying His Messenger.

14. This event of human history is the most important event and a happening which is full of lessons. It is a memorable episode. But only those people will remember its lesson who have ears capable of hearing.

15. It means just one blow in the trumpet will cause Resurrection. Allah will not need any preparation to bring about Qiyamat. Just a blow here and everything in the universe will be topsy-turvy instantly. That blow will be like an alarm of Resurrection.

16. None should remain in an illusion that this earth with huge mountains thereon will remain forever. No, they will be reduced to dust at a single shaking of Qiyamat. It is quite easy for Almighty Allah to raise the mountains and to make them dust. And this destruction will be caused so that another earth which will be suitable for the grand gathering of Resurrection may come into existence.

17. That is, the Resurrection will have been established.

18. The sky is a very strong ceiling. But no sooner the trumpet of Resurrection is blown it will become frail. Qiyamat will be established not only on the earth but it will envelop skies also. All these destructions and devastations will be caused in order to bring forth a new universe as planned by the Almighty. But this destruction and demolition will be so catastrophic that its very thought sends a sensation through spines.

19. That is, the angels will concentrate on the borders of skies and there will be a sort of a huge tumult in the entire space between them.

20. This ayah is one of the 'Mutashabihat' (ambiguous) passages and to try to elucidate it would be like falling in entanglement. What is desired by the wording of the verse is to present an idea of the Divine Court of Justice which will be established on the Day of Resurrection when the LORD SOVEREIGN of the universe will issue HIS Decrees. What all of it will be like cannot be fully understood before Resurrection.

For the explanation of 'Mutashabihat' please see Surah Aal-e-Imran Note: 13.

21. That is, all of you will be presented before Almighty Allah on that Day for the reckoning of your deeds.

22. For explanation please see Surah Waqiah, Note: 7.

23. He will be a good-doer and he will become delighted by getting his book of deeds in his right hand, as it is a sign of success. He will like to show it to others too.

When a student passes his examination successfully he likes to show his result sheet to others. But the one who fails does not like to show his result sheet to others. Likewise, on the Day of Resurrection, only those people will like to show their Record of Deeds to others who will have been successful in, their worldly examination.

24. I was dead sure that I shall have to give an account of my deeds on the Day of Resurrection and therefore, I spent my life with that thought in my mind.

25. They will come so near that they can be plucked easily.

25. And whosoever will be given his record in his left hand [26] will say: Oh, would that my record were not given me.

وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَيَقُوْلُ يٰلَيْتَنِيْ لَمْ اُوْتَ كِتٰبِيَهْ ﴿٢٥﴾

26. And would that I knew nothing of my account.

وَلَمْ اَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

27. Oh, would that very death of mine would have been decisive. [27]

يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾

28. My wealth availed me not.

مَآ اَغْنٰى عَنِّيْ مَالِيَهْ ﴿٢٨﴾

29. My power (strength and ruling potency) has ended. [28]

هَلَكَ عَنِّيْ سُلْطٰنِيَهْ ﴿٢٩﴾

30. Seize him and put fetter in his neck. [29]

خُذُوْهُ فَغُلُّوْهُ ﴿٣٠﴾

31. Then hurt him in the Hell.

ثُمَّ الْجَحِيْمَ صَلُّوْهُ ﴿٣١﴾

32. Then with a chain seventy cubits long [30] fasten him.

ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ﴿٣٢﴾

33. He did not believe in Allah, the Great.[31]

اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ﴿٣٣﴾

34. Nor urged the feeding of the poor.[32]

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿٣٤﴾

35. So he has no friend here today.

فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ﴿٣٥﴾

36. Nor any food for him except pus. [33]

وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ﴿٣٦﴾

37. Which only sinners will eat.

لَّا يَاْكُلُهٗٓ اِلَّا الْخٰطِـُٔوْنَ ﴿٣٧﴾

38. No, [34] I swear by the things you see.

فَلَآ اُقْسِمُ بِمَا تُبْصِرُوْنَ ﴿٣٨﴾

39. And also by those you do not see. [35]

وَمَا لَا تُبْصِرُوْنَ ﴿٣٩﴾

26. For explanation please see Surah Waqiah, Note: 8.

27. That it would have been better if my death would have destroyed me for ever so that I would not have to see this terrible Day. It can be imagined from this as to how despairing words will the deniers utter on the Day of Resurrection. God Almighty has warned all beforehand so that man may beware and so that he may not have to repent fruitlessly.

28. In this world man becomes proud with the intoxication of ruling power etc. But on the Day of Resurrection he will feel that he is all alone in the Field of Grand Gathering (Al-Hashr). Neither his armies are with him nor his government is in existence. All the ruling powers have been snatched away from him.

What a heart-shaking narration for kings and rulers ! Would it that they read attentively.

29. The denier would yet be uttering such despairing words when the Divine Decree will be issued ordering the angels to catch hold of him and to put fetters in his neck. This fetter will be the punishment for his false pride. Thereafter he will be ordered to be hurled in Hell as has been mentioned hereafter.

30. In his worldly life he had become a slave of his desires and the chain of his wishes was very long. Therefore he will be fastened with a seventy cubits long chain. Thus the punishment will be proportionate to his sins.

31. That is, just see his audacity. He did not recognize Allah's Majesty and refused to believe in Him. It is no ordinary crime. It is a very serious offence as it is an open rebellion against the Almighty.

32. When man becomes careless about his Lord, he loses all interest in the deeds liked by the Almighty. One of such deeds is feeding the poor and to urge others to do so. Not doing so is a very big offence in the words of the Quran as it is an extremely unsympathetic attitude toward fellow human beings. The poor has a right in whatever is granted by Allah to the wealthy.

33. For drinking, a dirty thing like pus will be given to the people of the Hell. It will be so because the thoughts and deeds of the offender were also very dirty.

34. The word 'Laa' used here is to contradict the thought of the deniers. It is to say that your imagination that there will be no Resurrection is not correct. It is against reality.

35. The oath is in the sense of testimony. It means the signs of the occurrence of the Day of Judgment or Resurrection (Qiyamat) are very obvious in whatever you see. The Holy Quran has also explained them in detail. Regarding the things which are invisible to you now, the information has been given to you by the Holy Book. (for example angels, paradise, hell etc). Certainty about the Resurrection is created by pondering over these unseen things.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

40. That this is the word of an honourable messenger. [36]

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

41. Not a word of any poet [37] little it is that you believe.[38]

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

42. Nor is this the word of any sooth-sayer,[39] little it is that you understand.

تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

43. It is a revelation from the LORD of the Worlds. [40]

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

44. And had this (messenger) concocted a saying and attributed it to US.

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

45. WE surely had lain hold his right hand

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

46. Then severed his life-vein. [41]

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

47. Then none of you could have prevented (US) from that act.

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

48. And verily it [42] is an admonition to the God-fearing.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾

49. And WE know there are also among you who deny this.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

50. And it will be a cause of sorrow for the unbelievers. [43]

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾

51. And this is an absolutely certain truth. [44]

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

52. So hallow (glorify) the Name of your LORD Almighty.[45]

36. That is, these are the words uttered by Jibreel who is an honourable message-courier of Almighty Allah. In his capacity of the Divine Courier he is revealing God's Word to His Prophet. This attribute about angel Jibraeel has been mentioned in Surah Takveer (ayah:19) also.

37. The Word being presented by the prophet is the Message brought by Jibraeel. It is no poetry.

38. It means you accept a part of Faith and leave some of it. The words of Quran, being the Truth, do appeal your conscience and they also create certainty in your hearts. But overwhelming worldly wishes and desires come in the way of your acceptance.

39. The explanation of 'Kahin' (sooth-sayer) has been given in Surah Shu'ara, Note: 180.

40. Quran is neither the whims of a poet nor the murmer of a sooth-sayer. But it is the word of God revealed to the Holy Prophet by the arch angel Jibraeel.

41. The prophet, while remaining on the high position held by him, can never attribute any false thing to God. He is responsible for conveying God's Word as it is to people. Had he added anything of his own to the Divine word it would have been a big offence and a misuse of his position and hence WE would have killed him then and there so that people may not be misled.

A picture of this punishment has been so drawn as if a king holds the hand of his courier who had attributed falsity to him, and then mows down his neck.

This punishment is for him who may, despite being a prophet, make up something himself and then attribute it to God. However it does not mean that a false claimant to prophethood will get such punishment instantly and that if a liar does not get this punishment at once it is a proof of his being true. No such thing has been Said in this ayah. Hence the false imposters to prophethood cannot get any shelter thereby. What to talk of false claimants to prophet, some liars have claimed to be God too! Some have even abused God!! But Allah gives them time so that their cup of sins may be filled to brim.

42. That is the Holy Quran.

43. The unbelievers will repent on the Day of Resurrection and will realise that they made a very big mistake by disbelieving in the Holy Quran.

44. It means this Quran which enlightens us about the Resurrection presents a total and certain truth which is beyond any doubt. Why then don't you accept it?

45. This is a Guidance to the Holy Prophet and, through him, to his followers that when truth has been described here in this Surah, do not care for the talks of the disbelievers and get engaged in the worship and hallowing of your LORD.

For further clarification please see Surah Waqiah, note: 58 & 76

SURAH AL-MA'ARIJ

70. AL-MA'ARIJ

NAME: In ayah 3 there is a mention of 'Al- Ma'arij' (the Lord of heights) which gives this name to the Surah.

TIME OF REVELATION : It is Makkan and the subjects indicate that it might have been revealed at the end of the initial stage.

CENTRAL THEME : To warn the deniers of Resurrection.

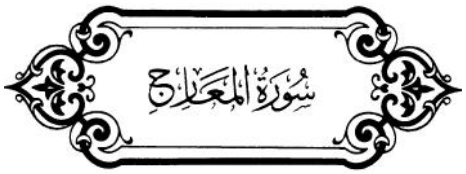
ORDER OF VERSES : Ayah 1 to 7 caution the persons who make hurry for the punishment of Qiyamat, that torment is bound to come at the appointed hour.

Ayah 8 to 18 describe the happenings in Hell to make it known as to how painful that moment will be.

Ayah 19 to 25, while mentioning man's common weakness, explain that this weakness can be removed by 'Salat' (Prayer) only which generates those virtues which make man worthy of Paradise.

In ayah 26 to 44 a very serious warning has been given to those people who were cutting jokes at the Holy Prophet (peace be upon him) and who were falling upon him to prevent him from reciting Quran before people.

70. SURATUL MA'ARIJ



Ayah : 44

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ﴿۱﴾

1. An asker asked for the chastisement which is to fall. [1]

لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ﴿۲﴾

2. On the disbelievers. None can ward it off. [2]

مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ؕ﴿۳﴾

3. That (chastisement) will be from Allah, Lord of the heights. [3]

تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِىْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ﴿۴﴾

4. The angels and the spirit (Jibraeel) ascend toward HIM in a day the measure of which is fifty thousand years. [4]

فَاصْبِرْ صَبْرًا جَمِيْلًا ؕ﴿۵﴾

5. So have a graceful patience. [5]

اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ۙ﴿۶﴾

6. They think it is far off.

وَّنَرٰىهُ قَرِيْبًا ؕ﴿۷﴾

7. But WE see it near. [6]

يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۙ﴿۸﴾

8. The Day when the sky will become like molten metal. [7]

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۙ﴿۹﴾

9. And the mountains like (carded) wool [8]

وَلَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ۙ﴿۱۰﴾

10. And no friend will ask a friend.

يُّبَصَّرُوْنَهُمْ ؕ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِىْ مِنْ عَذَابِ يَوْمِئِذٍۢ بِبَنِيْهِ ۙ﴿۱۱﴾

11. Though they will be shown to them. [9] the guilty will want, to free himself from the chastisement of that Day, by giving as ransom his sons.

1. The deniers were telling the holy prophet (peace be upon him) to bring the torment about which he was warning them. This asking of theirs was by way of a joke only. In response they are being told that the torment asked by you is sure to fall; that you have been informed of a sure and certain thing. Now if you want to make a fun of it you may do so but you will definitely see its consequence.

2. That is. Qiyamat will definitely occur and the Divine torment will invariably fall on the deniers. This is an unavoidable thing which can never be warded off by any means.

3. The decision regarding the Divine Wrath has already been taken in the Court of Almighty Whose Highness is such that heights upon heights have to be climbed to reach His Court. Had you any idea of His Grandeur you would have surely feared Him and would have prayed for protection from His Wrath.

4. This ayah is one of the Mutashabihat the real meaning of which is known only to Allah. It is dangerous(about going astray) to endeavour deeply to find out its real meaning. The way of the Faithful is to believe in them and not to go after their interpretation. When people asked Ibne Abbas about the meaning of this ayah he plainly replied that he did not know.

(Tafseer Tabari. Vol.29.P. 45)

So far as the aim of this ayah is concerned, it is to present an idea of Allah's Majesty and to make it clear to the deniers of Resurrection that the Day's torment will be from the One Who is very very High and to reach His Court even the angels have to pass through many stages and climb several heights. Even a thought of the severity of His wrath must make man tremble with fear but these kafirs are cutting jokes about it and are asking to hasten it.

Here it is necessary to refer to note 84 of Surah Hajj and note 8 of Surah Sajdah.

5. This is a guidance for the Holy Prophet that he should be patient at the words and talks of the deniers and that the patience should be so nice which would indicate that you are not affected by their talks at all.

6. About Resurrection they think that firstly it would not occur and in case it occurs it is a far cry. Whereas in Allah's view it is to occur invariably and that too very soon. The respite given to man is very short.

7. The substance (matter) of the sky, after becoming hot. will begin to boil like metal.

8.For explanation please see Surah Qariah, note 5.

9. That is on the Day of Resurrection a friend will see another friend but will not be able to pay any attention to him. He will be worrying only about himself.

12. His wife and his brother. وَصَاحِبَتِهٖ وَاَخِيْهِ ﴿١٢﴾

13. And his family which used to shelter him. وَفَصِيْلَتِهِ الَّتِيْ تُـْٔوِيْهِ ﴿١٣﴾

14. And all people on earth and save himself. [10] وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ﴿١٤﴾

15. Never.[11] it will be blazing fire. كَلَّا ۭ اِنَّهَا لَظٰى ﴿١٥﴾

16. that will strip off the skin. نَزَّاعَةً لِّلشَّوٰى ﴿١٦﴾

17. It will call unto it everyone who had turned away (from truth) and refrained. تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ﴿١٧﴾

18. had collected wealth and hoarded. [12] وَجَمَعَ فَاَوْعٰى ﴿١٨﴾

19. Man is created impatient. [13] اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿١٩﴾

20. He becomes fretful when he gets a trouble. اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿٢٠﴾

21. and niggardly when at ease. وَّاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ﴿٢١﴾

22. But those who pray are exception to it[14] اِلَّا الْمُصَلِّيْنَ ﴿٢٢﴾

23. who are constant at their Salat (prayer).[15] الَّذِيْنَ هُمْ عَلٰي صَلَاتِهِمْ دَاۗىِٕمُوْنَ ﴿٢٣﴾

24. in whose wealth there is a fixed right [16] وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ﴿٢٤﴾

25. of the beggar and the deprived. [17] لِّلسَّاۗىِٕلِ وَالْمَحْرُوْمِ ﴿٢٥﴾

26. who believe the Day of Requital to be true. وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ ﴿٢٦﴾

10. On that Day the guilty offender would like to get himself released (from Divine Wrath) by giving away his own near and dear one, rather the whole world, but he will neither have anything to give as ransom nor any ransom will ever be accepted from him.

God has made man aware of his (man's) helplessness before God on the Day of Resurrection in advance so that those who are ignoring the Hereafter because of their relatives, family and nation may see wisdom.

11. That is, the thinking of the disbelievers that they will not be confronted by anything like Resurrection is totally incorrect and false.

12. This is the pasteurization of his niggardliness that he was always worrying about amassing and increasing his wealth but he remained quite careless about the right which Almighty Allah had kept in it for the needy and the poor. This wealth was given to him by Allah not for storing it in treasures or safes deposit vaults but it was meant for meeting the needs of men including the poor and the destitute.

13. It is a common weakness that man loses his courage very soon. Following verses explain this drawback. But this defect is not such that it cannot be removed. It can certainly be removed by training. As explained afterwards, this training can be obtained through prayers (Salat). For taking a test of man it was necessary to put some such drawbacks in man which could be cured by his own deeds. These weaknesses are not such that they can render a man helpless and that man cannot overcome them. Had there been, in the nature of man such weaknesses which could never be cured then those who adhere to prayers cannot be exempted whereas the ayah 22 has exempted them.

14. That is, those who offer regular prayers can get control over this natural weakness. They neither raise a hue and cry while in difficulty nor do they become niggardly when rich. They give the poor their dues. It should be borne in mind that this influence of Salat can be seen only in the lives of those who offer their prayer with understanding, that is, if they know the meaning of what they recite.

15. That is, they never miss their Namaz (Salat) but offer it regularly.

16. Means Zakat. Though details of Zakat were revealed afterwards, its abstract requirements were known to all since olden days. There is the command to pay DAH YEKI (Ushr or $1/10^{th}$) in the Bible (Torah). Prophet Ismail (Alaihis Salam) had also ordered the payment of Zakat. Hence it was in vogue in his progeny. Moreover, the portion (right) of the poor in a rich person's wealth is a very well-known thing of common conscience which is known to all naturally, and also by way of reason. Of course the way of knowing its details is only Shariat. So until the details were not revealed abstract of this religious command was there in existence. Feeding the poor and helping the needy is a well known thing to human nature since eternity.

17. This has been explained in Surah Zariyat, note: 20.

27. who fear their LORD's chastisement.

وَالَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ ﴿٢٧﴾

28. as the chastisement of their LORD is not a thing to be fearless of. [18]

اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَاْمُوْنٍ ﴿٢٨﴾

29. and those who guard their chastity.

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿٢٩﴾

30. except in regard to their wives and their owned women (slave girls)[19] for these they are not blameworthy.

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ﴿٣٠﴾

31. But who seek beyond this are the transgressors. [20]

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ﴿٣١﴾

32. who keep their trusts and covenant. [21]

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ﴿٣٢﴾

33. and who stand by their testimony. [22]

وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ﴿٣٣﴾

34. and who guard their prayers (Salat). [23]

وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿٣٤﴾

35. Those shall be in Gardens, honoured. [24]

اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿٣٥﴾

36. So, (O Messenger!) what is wrong with these disbelievers that they are rushing toward you. [25]

فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ﴿٣٦﴾

37. from right and from left, in multitudes!

عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ﴿٣٧﴾

38. Does everyone of them hope that he will be admitted to the blissful Paradise?

اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ﴿٣٨﴾

39. Never. [26] WE created them from a thing they know. [27]

كَلَّا ۭ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿٣٩﴾

40. No,[28] swear by the LORD of the Easts and the Wests that WE are Powerful enough. [29]

فَلَآ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ﴿٤٠﴾

18. Man should not think that he is safe from Divine wrath in every way. He must always remain afraid that anytime he may make some mistake and God may become angry. Such a constant fear of Divine wrath makes man careful.

19. This has been clarified in Surah Muminoon, note.6

20. This has been explained in Surah Muminoon, note.7

21. For explanation please see notes 7 and 8 in Surah Muminoon.

22. They give witness with truth and justice. The witness (testimony) to truth about Allah's oneness and Muhammad's (Peace Be Upon Him) prophethood is the foremost among all testimonies. So also the witnesses which are being given about transactions between men.

23. The preservation of Salat includes offering it in its time, not missing any Namaz, to perform ablution correctly, to perform all acts of salat satisfactorily and with peace of mind to concentrate on Allah, to pay attention to the recitation of the holy Quran, to restrain thoughts from wavering elsewhere, to remain humble and fearful (of Allah) etc. One of the necessities of Salat for men is to perform it in congregation (with Jamaat).

As the description of the virtues of the believers began with the Salat so also it ends with the mention of Salat. This gives a hint that these virtues are the fruits of Salat and that Salat alone is their security.

24. The paradise is not a cheap thing to obtain. It will be given only to those who adorn themselves with good virtues and make themselves worthy of it.

Only he plucks the fruit who plants a tree with labour. Mere wishing neither grows a tree nor produces a fruit. The Jannat (paradise) too is a fruit of good deeds and hence labour is a must.

25. Whenever the Holy Prophet was reciting the Quran before people the disbelievers, hearing its sound, used to run to him to make a joke of it. This mischievous gesture of the unbelievers has been picturised in these ayah.

26. This repudiates the Disbelievers' thinking, that there will be no Resurrection and that even if it occurs they will surely get paradise because they have possessed high positions besides wealth and riches in this world which (in their opinion) is a sign of God's mercy on them and so also (they think) in the Hereafter HE will be glad with them and grant them all blessings of the other world too!

27. That is, when WE have created them with a drop of insignificant and lowly water how they have become so haughty that they are showing arrogance against God? Had they pondered over their birth they would have realised their nothingness (weakness) and they would have remained before their Lord Creator.

28. That is, their superiority complex and their arrogance before Allah is utterly meaningless (nonsense).

29. There is not only one east and only one west but there are several easts and wests and Allah alone is the Lord Creator of them all Just as our earth has its east and west so have the innumerable stars and planets their easts and wests. Thus only Allah knows the number of easts and wests in this vast cosmos. Obviously none other than ONLY ONE GOD is the Lord of all of them and this truth bears witness to His being the ABSOLUTE ALMIGHTY.

❍ ❍ ❍ ❍ ❍ ❍

عَلٰٓى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۖ وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿٤١﴾

41. To replace them by others better than them and WE are not weak. [30]

فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِيْ
يُوْعَدُوْنَ ﴿٤٢﴾

42. So leave them to gossip and play until they see the Day which is being promised to them. [31]

يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ
يُّوْفِضُوْنَ ﴿٤٣﴾

43. The Day when they will come forth from their graves hastily as if they were rushing to a goal. [32]

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۭ ذٰلِكَ الْيَوْمُ الَّذِيْ كَانُوْا
يُوْعَدُوْنَ ﴿٤٤﴾

44. Their eyes downcast, abasement covering them. This is the Day which they were promised.

30. When God's power is limitless how can it ever be difficult for HIM to recreate (enliven) the dead men. HE is able not only to, if HE so desires, recreate them in the same model but, also if HE likes, to bring into existence people in a different model in their place. HIS power and ability has not ended with the creation of man in his present model rendering Him unable to recreate or to replace them!

31. If they are not inclined to accept these bright facts and are busy making a mockery of them then leave them as they are, They will know the real truth on the Day of Resurrection.

32. That is when the second trumpet will be blown for Resurrection these people who deny their becoming alive again, will rise up from their graves and start running fast just as people rush toward their destinations.

The meaning of coming out of graves is tearing apart of the earth and their getting out of it. All the people who were born on this earth up to the Day of Qiyamat will, immediately upon hearing, Allah's command, become alive, get out of the split up earth and start running fast in a terrible state of confusion.

SURAH NOOH

71. NOOH

NAME: This Surah describes the call(Message)of Prophet Nooh (Peace Be On Him) in detail and hence its name is Surah Nooh.

TIME OF REVELATION : It is Makkan and was revealed at a time when the polytheists of Makkah had become very tough in opposing the call of the Holy Prophet Muhammad (Peace Be Upon Him).

CENTRAL THEME : The story of Prophet Nooh is presented in such a manner that can startle the opponents so that they may see their own face in the mirror of events.

ORDER OF VERSES : Ayah 1 to 4 mention the message Nooh presented to his people when he was sent to them as a Messenger of Allah.

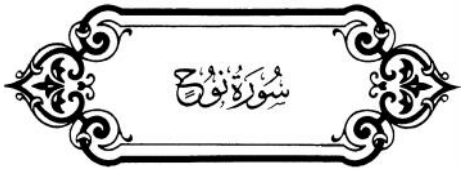
Ayah 5 to 20, describe Nooh's exhortation to his people during his missionary effort.

Ayah 21 to 24 is the prayer of Nooh to Allah when all his efforts to guide his people had failed and which (prayer) was offered in view of their adamancy.

Ayah 25 describes the Divine wrath which descended on the people of Nooh.

Ayah 26 to 28 are comprised of the prayer of Nooh which he had made at the time of the falling of the Divine calamity on his people.

71.SURAH NOOH



Ayah: 28

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ①

1. **WE sent forth Nooh to his people [1] (saying) Warn your people before there come to them a painful chastisement. [2]**

قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ②

2. **He said: O my people! I am a plain warner to you.[3]**

أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ③

3. **Worship Allah, fear HIM and obey me. [4]**

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ④

4. **HE will forgive your sins[5] and will give respite to you for an appointed time [6] Verily when the time appointed by Allah arrives it will not be deferred [7] would that you know!**

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ⑤

5. **Nooh submitted: O MY LORD! I called my people night and day. [8]**

فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ⑥

6. **But my calling only enhanced their flight. [9]**

وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ⑦

7. **And whenever I called them, that YOU may forgive them,[10] they thrust their fingers in their ears, covered themselves in cloth,[11] remained adamant and became very proud.**

ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ⑧

8. **Then I invited them loudly. [12]**

1. The story of Nooh has already been described in detail in Surah Hood and also in some other Surahs, partly. This Surah presents particularly the missionary aspects there from.

It should be remembered that Nooh was the first prophet (Messenger) (after Adam) to be sent to the progeny of Adam living at that time in North Iraq. Due to the lapse of a long time (between two messengers) their people's belief and action was corrupted. So Nooh was sent for reforming them.

2. It is thus clear that the foremost responsibility of a Messenger is to caution the people about Allah's wrath and His punishment. This has always been the mode of the prophetic mission which is called "INZAR" in Quranic terminology. Herein is the guidance for those reformers who work for Allah's cause of Truth. They should frighten people of Divine torture in unambiguous words so that they may turn toward God.

3. Nooh clearly presented himself (introduced himself) as a plain warner.

4. The call of Nooh clearly was that worship Allah and none but Allah alone. It meant give up polytheism and idol-worship and make ONLY ONE GOD your deity. Secondly, fear HIM and restrain from his disobedience. In other words live a responsible life constantly fearing ALLAH.

Thirdly, obey the Messenger as each and every order of the messenger is binding because God's commandments are received only through HIS messengers. So Messenger's obedience is God's obedience.

These were the three points of Prophet Nooh's missionary call which were, as it will be clear henceforth, supported with forceful arguments.

5. That is, if you respond to this call positively your sins will be pardoned off. After becoming believer (Muslim) all the past sins of the deniers (disbelievers) are forgiven as has been mentioned in Surah Anfal:

قُلْ لِلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا
يُغْفَرْ لَهُمْ مَاقَدْ سَلَفَ۔ (انفال:۳۸)

"Tell the disbelievers that if they desist, that which is past will be forgiven them." (Anfal: 38)

6. In that case you will be saved from the Divine torment. Rather you will be given respite in the world for the period fixed by Allah.

7. The time fixed by Allah to act according to belief is never extended. So regard it as a boon and reform yourselves.

8.This is the summary of that missionary effort for which Prophet Nooh had spent his whole life. The appropriate time for presenting a call (invitation) is only when the addressees can listen to it attentively may it be day or night.

9. The people were not influenced even by the call of a prophet. On the contrary they became furious because they were very adamant and never wanted to come out of the abyss of ignorance.

10. To accept the invitation of Nooh was to make oneself worthy of Allah's pardon and the one who is pardoned by Allah has definitely prospered. But the community of Nooh did not appreciate him.

11. This is how that adamant community responded negatively to the sincere call of Nooh (Peace Be Upon Him). They were hiding their faces as they did not want to listen him at all.

12. That is, addressed their gatherings loudly. One of the methods of calling people is public address through which the caller's call reaches many persons at a time.

ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

9. then I exhorted them publicly as well as in privacy. [13]

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

10. I told them: beseech your LORD's forgiveness, verily HE is the Most Forgiving.

يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾

11. HE will send abundant rain on you. [14]

وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ﴿١٢﴾

12. will grant you lot of wealth and children, will create gardens for you and will make rivers.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

13. what ails you that you fear not HIS Majesty?[15]

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

14. when HE has created you causing you to pass through various stages. [16]

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

15. Do you not see how Allah created seven (skies) one above another. [17]

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

16. And therein [18] made the moon a light and the sun a lamp. [19]

وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

17. And Allah caused you to grow from the earth in a unique way. [20]

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

18. Then HE will revert you in it [21] and make you get up there from. [22]

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾

19. And Allah made the earth a plain carpet for you. [23]

لِّتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

20. That you may walk over its open pathways. [24]

13. He explained to them the Truth both in their assemblies and also through private personal contact.

It means he adopted various ways of addressing people. He advised openly before all and also individually, so that they may be ready to understand the Truth.

14. It seems people had become restless for want of rain and it was a test from Allah so that they may realise the fault of their attitude and they may rush toward God. Nooh asked them to do 'Istighfar' (to beg pardon of Allah) and told them that in that case Allah will send heavy rain on them.

We come to understand from this guidance of Nooh that ISTIGHFAAR is the prayer which Allah accepts if those suffering due to famine recite it. It means they should pray for Allah's pardon and mend their ways.

15.The original meaning of 'Raja' is to hope. But when this word is accompanied by the negative word 'La' it also means 'fear'. It has been clarified in 'Lisanul Arab' that:

الرجاء فی معنی الخوف لا یکون الامع الجحد۔

'Raja' carries the meaning of 'fear' only when it is accompanied by a negative Word."

16. That is, just think what you were and what you have been made. After making a little insignificant drop of lowly water to pass through various stages you were given the form of a perfect human being. Is it not seen from this how great is the Might of your Creator? Why then you do not fear HIM?!

17. The meaning of seven skies one upon another is the existence of seven worlds everyone of which has a separate sky. This blue sky of ours is the sky of this earth. The knowledge of seven skies has been given to mankind through prophet's guidance since ancient times. Therefore, it is one of the established facts. Prophet Nooh invited people to ponder over the creation of heavens (skies) so that they may get an idea of the tremendous might of Almighty Allah and they may see the signs of Nooh's truthfulness in the heavens also.

18. The sun and the moon are in this sky of our earth and hence they have been referred to as skies.

19. For explanation please see Surah Naba, note: 11.

20. Just as a plant springs up from earth and then grows, similarly, Allah created man from earth and nourished it. His procedure of birth begins with a worthless drop of water and thereafter God nourishes him in such a way that he becomes an efficient fellow.

21. Means you will be mixed with earth (dust) after your death.

22. On the Day of Resurrection he will make you alive again and fetch you out of the earth.

23. HE made it so leveled that it became easy for man to live and walk on it.

24. Passes are formed in mountains only for this reason that people can go from one region to another by passing through them.

21. Nooh submitted: O MY LORD! [25] They have disobeyed me and have followed those whose wealth and children added only to their loss. [26]

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾

22. And they devised a big plot. [27]

وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾

23. And said : never fore sake you deities, and do not discard Vadd, nor Suwa and Yaghoos and Yaooq and Nasr. [28]

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

24. They have led many people astray, so YOU increase these wrong doers in error. [29]

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

25. Finally they were drowned due to their sins [30] then they were made to enter a Fire. [31] So they found no helper in confrontation with Allah.[32]

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾

26. And Nooh prayed: O MY LORD! Do not leave a single inhabitant on the earth from among the unbelievers.[33]

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾

27. If YOU will leave them, they will mislead YOUR slaves and they will beget only immoral infidels. [34]

إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

28. O MY LORD! Forgive me and my parents[35] and those who enter my house believing [36] and all believing men and believing women [37] and to the wrong-doers increase in perdition.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

25. When Nooh completed his arguments by calling them, for centuries in several ways, and when his people remained only adamant, he submitted his appeal to Almighty Allah as described in the following ayah.

26. Means those leaders of the people who were wealthy and who had many children too. These things had made them proud and arrogant against Allah. People were influenced by their outward pomp and were being misguided.

27. The disbelievers had planned a very serious conspiracy against Prophet Nooh. Though details of that plot have not been given, it appears from the following ayah that they wanted to arouse their prejudice of ignorance and told to the people that Nooh was asking them to discard their deities, so that they may fall upon Nooh with anger and anguish.

28. These are the names of the deities of the community of Nooh. Allama Sayed Sulaiman Nadavi's Research about their names is that:-

> "About **'Vadd**' it has become known that it is from the word 'Vudd' which means 'love.'
>
> **Suvaa':** The root of this word is not found in the language of Arabs. May be it is from 'Soo' which means 'time.' 'Yaooq': It is from 'Auq' which means 'to stop' that is to say Yaooq stopped calamities.
>
> **'Yaghoos':** This too, like above is a grammatical form made from 'alam , (proper noun). Its root is 'Ghaus' (to respond to pleading).
>
> The literal meaning of **'Nasr'** is a vulture (eagle). A group of stars in the sky is called 'Nasr' as its shape is like a vulture (eagle). 'Nasr' is being worshipped a deity in Semite people since ancient ages."
> (Arzul Quran, Vol:2, pp. 235-6)

Among these names 'Yaghoos' is purely an Arabic word and it is from' Ghaus ' meaning 'responding to complaints'. It was the name of an Idol worshipped by the community of Nooh. But a group of Muslims also has given this name to some of their reverend persons and they call (request) them considering that they are present everywhere, they know everything and they hear and respond to their cries or complaints and still think that it is no Shirk (poly theism) and their Tawheed (belief in the unity of God) is not at stake. This is open Shirk which is an unpardonable sin. But those Muslims who are drowned in Bidat (innovations) are not aware of this. The community of Nooh had indulged in idol worship and these people are indulging in Saint-worship. The one who responds to the cries or complaints (Ghaus) is none save Allah. Therefore to invoke HIM alone is correct. Would that they knew the difference between Tawheed and Shirk.

The idols of the community of Nooh had drowned together with them in the flood and therefore their existence is no more. The disbelievers drowned themselves as well as their deities.

Idol-worship was first started by the community of Nooh. How did it all start has been described by Ibn-e- Abbas the summary where of is that originally these names of their deities were the names of their righteous ancestors. When they died Shaitan put the idea in the hearts and minds of the people that their statues should be made. They did not worship those statues. But when they also died their posterity began to worship them later. (Bukhari, Kitabut Tafseer).

In other words, these statues which were constructed in memory of their noble persons became the means of idol-worship. Therefore Islam has prohibited statue-making.

29. These words came out from the mouth of Nooh when his people remained stuck to ignorance of deviation.

30. There was such a terrific flood of water that all the disbelievers were drowned. They got this punishment in this world as a result of their sins.

31. Though their bodies drowned in the water their souls entered the fire. They are being punished thus in the world of Barzakh (the period between death and Resurrection) and in the Hereafter they will enter Hell with their bodies. This ayah provides a proof of the torment of Barzakh (grave). At this juncture note:71 of Surah Muminoon should also be kept before eyes.

32. None of those whom they had made their deities came to their help. Thus Allah's torment established the falsehood of those man-made gods.

33. Nooh prayed like this only when all of his

arguments were exhausted and yet his people remained disbelievers and no sign of hope of their accepting the Truth was visible.

So he prayed like this. Allah Almighty says in Surah Hood:

وَاُوْحِیَ اِلَی نُوْحٍ اَنَّهٗ لَنْ یُّؤْمِنَ مِنْ قَوْمِکَ اِلَّا مَنْ قَدْ آمَنَ ۔ (ہود۔۳۶)

'And it was revealed to that no one of your folk will believe save those who have believed already." (Hood: 36)

34. Though every child is born on the original nature (with belief in oneness of God), as has been said in one of the traditions, his parents turn (mould) him or her into a Jew, a Christian, a Fire-worshipper or an idolater polytheist. That is, man usually is influenced by his environment. If he lives in a polytheistic atmosphere he mostly becomes a Mushrik. It seldom so happens that he may continue to remain on his natural faith. Even in today's modern age man sticks to the religion of his parents and forefathers and communal prejudice does not allow him to think otherwise with an open mind. Therefore, Nooh prayed: a Lord! make the earth clean of deniers of Truth, otherwise, these disbelievers will procreate only kafirs and the progeny of these sinners will also be sinner.

35. Nooh, on this occasion, prayed Allah for his pardoning as well as for pardoning his parents. It shows that his parents were Faithful and it is a virtue in favour of one's parents to pray for their salvation after their death. This is the teaching of Islam and Nooh also had left behind him this example.

36. It seems who ever accepted Faith had to take refuge in the house of Nooh. That is why Nooh specifically prayed for the salvation of all those who went to his house for shelter.

37. Simultaneously, he also prayed in favour of all believing men and believing women. Nooh Surah has made this prayer (Ayah 26 -28) before the devastating floods wherein his community was drowned but it has been mentioned at the end so that it may be clearly understood that it was quite appropriate and timely. Accordingly at a time when the deniers met with Divine Wrath the believers got Divine Pardon.

72 . AL- JINN

NAME: This Surah quotes the statement of Jinns which has given the name "Surat-ul- Jinn" to it.

TIME OF REVELATION : It is Makki and was revealed before Surah Ahqaf. The contents give a hint that it might have been revealed in the first phase of the Makkan stage.

CENTRAL THEME : To explain that the Holy Quran itself is the testimony (evidence) of its being the **WORD OF ALLAH.** So when a group of Jinns heard this Divine Word their conscience cried out that this is the Word of God and they at once declared their belief in it. They rejected polytheism as untruth and said that the call of monotheism mentioned in the holy Quran was absolute Truth. Similarly they also expressed their belief in the prophethood, reward and punishment.

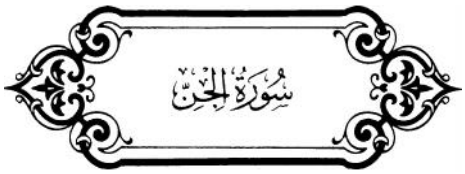
ORDER OF VERSES : Ayah 1 to 15 quote the statement of a group of Jinns wherein they have given testimony to the truth of the Holy Quran's being the Word of Allah and of its message's being right.

In ayah 16 to 19 the address has turned toward the polytheists of Makkah and they have been admonished.

In ayah 20 to 28 some important points regarding the responsibility of a messenger has been explained and a warning of severe punishment in Hell has been given to those who disobey the Prophet.

DISTINCT FEATURE: This Surah is so well put together and there is such a wonderful fluency in it that man goes on reciting it continuously. The flow of river water too is nothing compared to the fluency of Quran because, while the former, after dashing with a mountain takes a turn itself for advancing, the fluent flow of the holy Quran crushes untruth to dust and makes the Truth victorious. Moreover, the rhythm of this Surah is such that on the one hand it is very sweet to the ears and on the other it moves hearts. In addition to this some such secrets of the unseen have been revealed which attract hearts for listening, thereby creating a sense of certainty.

72. SURATUL JINN



Ayah : 28

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

1. **(O Prophet !) say: It is revealed to me that a group of the jinn [1] listened (to the Quran) and said: We have heard a very wondrous Quran.[2]**

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۙ﴿۱﴾

2. **Which leads to the guidance [3] so we believed in it [4] and we will never ascribe any partner to our Lord. [5]**

يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۭ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۙ﴿۲﴾

3. **And that the grandeur of our Lord is very high. HE has taken neither a wife for HIM nor any children.[6]**

وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۙ﴿۳﴾

4. **And that the ignorant among us used to say untruth against Allah. [7]**

وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَي اللّٰهِ شَطَطًا ۙ﴿۴﴾

5. **And that we thought that men and jinn would never tell lie against Allah. [8]**

وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَي اللّٰهِ كَذِبًا ۙ﴿۵﴾

6. **And that persons among men have been seeking refuge with persons among the jinn; thus they added to their rebellion. [9]**

وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ﴿۶﴾

7. **And they imagined, as you imagined, that Allah would not send anyone as HIS Messenger. [10]**

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۙ﴿۷﴾

8. **And that we groped the sky and found that it is filled with strong guards and meteors.[11]**

وَّاَنَّا لَمَسْنَا السَّمَاۗءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ۙ﴿۸﴾

1. Explanatory notes regarding Jinns (genii) have been given on several places earlier. Please see Surah Anaam, note 190 and 287, Surah Hijr, note:25, Surah Ahqaf, notes 48 - 49.

Jinn is a hidden creation of God and hence it is one of the unseen things. The only source to know anything about the unseen is Divine revelation. Therefore, whatever the Book and the Holy Prophet's traditions show should suffice us. Those who have talked a lot on the basis of imagination have opened up gates for superstitions and nonsense. It is strange that some ulema also have, quoted hearsay and unreliable stories generously. Consequently, relying on such baseless things, people have adopted wrong and irreligious behaviours. Some such are noted below briefly:-

(1) Whenever a person suffers from epileptic fits or any other mind trouble, especially whenever a woman becomes hysterias, instead of referring the case to a physician, they announce that she has fallen pray to an evil spirit, that a genie has seized her and that she is uttering the words of that genie (jinn). That is to say, the personal existence of that man or woman becomes totally suspended. Then they turn toward ignorant 'Baawas' for driving away that 'jinn'. They take the patients to various shrines (dargahs). In this way they are given doses of Shirk (polytheism) and Bida'at (innovations) and they are beaten severely, thinking that this beating gives pain to the invader Jinn and not to the affected person. So the intruder has to flee. But on several occasions all these tricks do not work and the ailing fellow never recovers. The truth is that all this is mere superstition. Otherwise, such attacks of evil spirits are never proved in the light of the Holy Quran or the traditions. Neither it is a thing which appeals reason. What is the ground or basis on which it can be decided whether somebody is suffering from natural trouble or an attack of an evil spirit ? If, imagining him or her a sufferer from evil spirit that fellow is beaten up, will his or her illness not increase if it was due to natural reasons'? And where is the religious authority for resorting to such harsh punishment? Is it not a sheer oppression? It is totally false to say that such beating gives no pain to the affected person and that it only hurts the jinn. If it is so, blood should not come out from the injury (cuts) on that person's body. But is it ever possible? This and such other several questions are enough to prove that this is nonsense.

(2) They also think the jinns can be brought under control. There is no basis for this thinking. It was only the speciality of prophet Sulaiman (Peace be Upon Him) that Allah had granted him control over the genie who were doing jobs like construction etc. for him. It was indeed a miracle granted by God to one of His Messengers.

(3) One more corrupt thought is that the jinns also marry with some human females and also that they beget children from them. This is a very foolish imagination, because, in such circumstance, a woman who is unlawfully impregnated can claim that a jinn had raped her. Will her statement be accepted as true? Will the punishment fixed by Shariat not be given to her?

(4) Some also think that jinns indulge in stealing also. Could they really do so, it could have created a terrible turmoil in human society. It would, then, have become extremely difficult to detect whether a certain theft was committed by a jinn or by a man. A watchman turned thief can easily claim that a jinn took the things away, not I. Will his statement be relied upon by the court? If not, why not?

In this connection some refer to this ayah of the Holy Quran according to which Allah had, addressing the devil (Shaitan), said:-

وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ۔ (بنی اسرائیل۔۶۴)

"and be a partner in their wealth and children." (Bani Israail: 64)

They say that jinns become partners in wealth and children by stealing human property and by indulging in sexual intercourse with human females. But both these assertions are nonsense. This, certainly, is not the meaning of the Holy Verse. The meaning of Shaitan's partnership in human wealth and off springs is that man may think that these things have been given to him not by God but by others, whereas they have been bestowed by ONLY ONE GOD.

(5) It has also been propagated that jinns know the unseen. But this is a totally false belief.

No one' except God knows the unseen (ghaib). The Quran has emphatically rejected this belief that the jinns have a knowledge of the unseen. The Quran narrates the event of Prophet Sulaiman (Peace Be Upon Him) and says:

فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنَ۔ (سبا:۱۴)

"And when he fell down, the jinns realised that had they had the knowledge of what was hidden, they would not have continued in this abject hardship." (Saba:14)

2. The summary of the event of the jinns' hearing the Holy Quran as narrated by Abdullah bin Abbas in Bukhari is like this. While proceeding to the market of Ukaz (situated between Makkah and Taif) the Holy prophet (Peace Be Upon Him) offered the Fajr prayer (Salat) at a place called Nakhlah, along with his companions. At that time a party of the jinns passing by that place heard the Quran being recited. That group of the genie had set out to find out what important event was to occur as they had seen in the skies that meteors were hurtling unusually amidst extraordinary defense arrangement in the outer space. Immediately on hearing the Holy Quran from the mouth of the Holy Prophet (Peace Be Upon Him). they said that this was that very thing for hiding which we were prevented from eavesdropping in the heavens. They were profoundly influenced by the Divine Words of the Holy Quran. So they at once accepted its call to believe in it. They went back to their community and told them the things narrated in these verses. Allah Almighty informed the Holy Prophet about this happening. (Bukhari Kitabut Tafseer).It has been further clarified in Tirmizi that Abdullah bin Abbas said: The Holy Prophet had not recited the Holy Quran in the presence of (in front of) the jinns nor had he seen the jinns. (That is, the jinns, per chance, heard the recitation and the prophet came to know of it only through revelation). (See Tirmizi, Tafseer Surah Jinn)

This statement of the jinns makes it clear that they knew the Arabic language and, therefore, when they heard the Quran they were wonderstruck by its miraculous fluency. Recognizing its extraordinary character, they at once followed that it was the Divine Word, And, really speaking, this is the very intention of this verse, It is to show that Quran in itself is the proof of its being the Divine Word. If there is a longing to know the Truth, not only men but even jinns find no difficulty in recognizing the Word of their Lord.

3. The hearing of the Holy Quran opened up the path way to Truth for the jinns. They were convinced that the path shown by the Quran is the path of Guidance which leads to Truth and toward God.

4. This group of the genie believed in the Holy Quran. It is thus clear that this scripture has been revealed for both the mankind and the jinns. Both a have been called upon to believe. Surah Rahman addresses both very explicitly and directly. Now when it is necessary for jinns to believe in the Quran they are also required to put Faith in the bearer of the Quran that is the Holy prophet Muhammad (Peace Be Upon Him). For this purpose Almighty Allah has been making such arrangements through which the jinns themselves may reach the prophet and they may be able to hear the Quran from his own mouth. Besides this ayah, another verse 29 of Surah Ahqaf also testifies to this.

5. This shows that, like mankind, jinns also are affected by the false belief in polytheism. When such a group of the jinns heard the Quranic call to believe in Allah's unity (Tawheed), they gave up their polytheistic thinking, expressed their displeasure for it and emphatically declared that they would always remain steadfast on Tawheed and would never ascribe any partner to Allah.

This ayah also clarifies that Guidance begins with Tawheed and that it totally negates polytheism (Shirk).

6. That the Grandeur of our Lord is so high that it is below His dignity to possess wife and children.To imagine Him like humans is to underestimate His Highness.

7. Like men, jinns also sometime." talk foolishly about God.

8. We had been under the wrong impression

that the humans and jinns would never venture to tell the untruth regarding God. But now we have come to know that both of them have been telling untruth and ascribing falsehood to Him and that an entire structure of polytheism has been constructed on the ground of such falsehood.

9. It is mentioned in narrations that formerly when a caravan of the Arabs used to camp in a fearful lonely place in the desert they used to beseech shelter of the chief of the jinns of that place so that he may protect them from any genie harassment. It was a totally ignorant and polytheistic belief. Yet it added to the arrogance and to the superiority complex of the jinns who turned rebellious.

The protector is ONLY ONE GOD. Therefore to seek the protection of the jinns is totally wrong and false. Yet, even today, many ignorant people seek the help of jinns. This corruption of belief is a very serious evil which misleads people badly.

10. These jinns told their people that just as you had imagined that no prophet would ever come So also polytheistic men had also imagined that no messenger would ever arrive from God. But both are proved wrong. God has, to pave the way for Guidance of men and jinn, sent His Messenger Muhammad (Peace Be Upon Him) who)has arrived with this Holy Quran.

11. The jinns can fly in the outer space. When the Holy Prophet was sent to this world a strict guard of angels was posted in the sky and the atmosphere was filled with comets So that the jinns may not be able to interfere with the Divine communication with the prophet and so that they may not be able to eavesdrop.



وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۙ﴿۹﴾

9. And that we used to sit eavesdropping at some of its places but, now, whoever tries to eavesdrop finds a meteor in wait for him. [12]

وَّاَنَّا لَا نَدْرِيْۤ اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۙ﴿۱۰﴾

10. And that we did not know whether it had been decided to send down a calamity on those on the earth or their Lord intended to bestow guidance on them.[13]

وَّاَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ ذٰلِكَ ؕ كُنَّا طَرَآئِقَ قِدَدًا ۙ﴿۱۱﴾

11. And that there are righteous among us and also non-righteous. Our ways are different. [14]

وَّاَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِي الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ۙ﴿۱۲﴾

12. And that we thought that we cannot escape Allah on the earth nor can we escape Him by fleeing (into the sky).[15]

وَّاَنَّا لَمَّا سَمِعْنَا الْهُدٰۤى اٰمَنَّا بِهٖ ؕ فَمَنْ يُّؤْمِنْۢ بِرَبِّهٖ فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ۙ﴿۱۳﴾

13. And that when we heard the Word of Guidance we believed in it. And whosoever will believe in his Lord will fear neither injustic nor any kind of excess.[16]

وَّاَنَّا مِنَّا الْمُسْلِمُوْنَ وَمِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ۙ﴿۱۴﴾

14. And that among us are Muslims (who surrender themselves to Allah) and also wrong-doers. So those who adopted Islam (obedience to Allah) found the path of Guidance.[17]

وَاَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ۙ﴿۱۵﴾

15. And those who are the wrong-doers will be the fuel of the Hell.[18]

وَّاَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ۙ﴿۱۶﴾

16. And (it is revealed to me that) [19] had these people treed the right path WE would have given them drinking water in abundance. [20]

لِّنَفْتِنَهُمْ فِيْهِ ؕ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ۙ﴿۱۷﴾

17. So that WE may try them in it [21]and who ever will turn away from the remembrance of his Lord[22] HE will thrust him in a hard torment.

وَّاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ۙ﴿۱۸﴾

18. And that the mosques are for Allah, so invoke not anyone along with Allah.[23]

12. That is, we had made such spots in the sky wherefrom we were trying to sense the talks of the heavenly people, But now it is not possible. Now, whenever we try to eavesdrop, a flame of fire (comet or meteor) follows us.

It should be understood that these comets (shihab) are flames gushing forth from stars at a very high altitude in the sky. They are lying in ambush for the intruding jinns.

For further clarification please see Surah Hijr, note:16.

13. It could be imagined by observing such extraordinary arrangements in the sky that some revolutionary event was to take place on the earth. May be the earthly people were to receive Divine punishment or may be they were to get a lofty Guidance. This precaution was taken to prevent the jinns from getting any advance hint of it. They could not know which one of the two important events was to take place. Of course, when they heard the Holy Quran, their doubt was removed and they knew that the heavenly endoblast was for the sake of bestowing Divine Guidance on the earthly people.

14. It thus became clear that all the jinns are not evil. There are also righteous among them. Like human beings the jinns also follow different beliefs and practices. Since jinns to are responsible for their deeds they are also put to test by God and they have also been given the freedom to choose between guidance and deviation.

15. That is, we knew that though we can fly in outer space, we are certainly not out of God's control. If HE intends to arrest us we can never find any refuge on earth. Nor can we flee in sky. This statement of jinns shows their weakness before god. This negates the belief which makes them partners of God's power.

16. The jinns not only informed their people about their becoming believers (Muslim) but also invited them too to become believers and told them that if they believed they would get full reward of it.

17. This statement of the jinns made the truthfulness of Islam all the more explicit. It shows that Muslims are not only in mankind but also in jinns. The converted jinns also told their people that to accept Islam is to gain Guidance.

18. In other words, those who are opposed to the true religion (Islam) will be sentenced in the Hell. Thus they expressed their belief in the ideology of reward and punishment (depending upon one's deeds).

19. The narration of the jinns concludes here. Henceforth begin Allah's Words.

20. Means the polytheists of Makkah and what is meant is that had they tread the high way of Islam they would have got a lot of water. All production depends on the availability of water. Its need is more in the sandy lands of Arabistan. Here as well as at other places, the Holy Quran has explained that God Almighty provides abundance in the provisions of those people who accept Guidance and walk straight.

For further explanation please see Surah Aaraf, note:152.

21. There always is an aspect of test in worldly bounties. It is to ascertain whether man becomes grateful to God or behaves thanklessly.

22. Here Masjids means places of worship which are always built to worship God. The Masjide Haram (Makkah) and the Bait al Maqdis (Jerusalem) are necessarily included herein. So also all the masjids which Muslims built. They also include the places of worship of the People of the Book because, originally they too were built for worshipping Allah.

What is intended to be conveyed is that the places of worship are reserved for ONLY ONE GOD and therefore HE alone should be worshipped therein. The worship of idols therein and rituals of polytheism therein are very big and serious criminal gestures.

Despite this hurmat (dignity) of the mosques there are some among Muslims who invoke others besides Allah for help and for hearing complaints. Instead of calling 'Yaa Allah' aur 'Yaa Rabb' they cry 'Yaa Ghaus' or 'Yaa Pir Dastageer' etc. Despite such invoking others than God they think their belief in the unity of God is not harmed.

23. One more of the ever-increasing innovations (Bida'ats) in the introduced recently in the mosques is that (in the direction of Madina) they hang a picture of the Prophet's mosque, then they standup with reverence before it reciting 'Yaa Rasoolallah , and offer Durood. As if there are two Quiblas, not one. The one is toward the Haram of Makkah for offering salaat, and the other toward Madina's Masjide Nabavi (Gunbade Khidraa) for offering Durood. May Allah guide Muslims so that they may keep their mosques clean of polytheism and innovations.



My mission is only to convey Allah's Word and His Messages and who ever disobeys Allah and His Messenger, he shall have the fire of Hell wherein he will abide forever. ***(Al-Quran)***

وَّاَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ﴿١٩﴾

19. And when Allah's slave stands up to invoke (pray) Him, these people surge upon Him. [24]

قُلْ اِنَّمَاۤ اَدْعُوْا رَبِّيْ وَلَاۤ اُشْرِكُ بِهٖۤ اَحَدًا ﴿٢٠﴾

20. Say: I invoke my Lord alone and associate none with him.

قُلْ اِنِّيْ لَاۤ اَمْلِكُ لَكُمْ ضَرًّا وَّلَا رَشَدًا ﴿٢١﴾

21. Say: It is not in my power to cause you harm or to bring you to right path.[25]

قُلْ اِنِّيْ لَنْ يُّجِيْرَنِيْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿٢٢﴾

22. Say: None can protect me from Allah, nor will I find any refuge beside Him.[26]

اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ؕ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ﴿٢٣﴾

23. My mission is only to convey Allah's Word and His Messages [27] and who ever disobeys Allah and His Messenger, he shall have the fire of Hell wherein he will abide forever. [28]

حَتّٰۤى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّاَقَلُّ عَدَدًا ﴿٢٤﴾

24. Until when they see that which they are promised, they will realise whose helpers are weak and whose assembly is less in number.[29]

قُلْ اِنْ اَدْرِيْۤ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْۤ اَمَدًا ﴿٢٥﴾

25. Say: I do not know whether that which is being promised to you is near or my Lord will defer it for a time. [30]

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖۤ اَحَدًا ﴿٢٦﴾

26. HE alone is the Knower of the unseen and HE reveals His secrets to none.

اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا ﴿٢٧﴾

27. Except to a messenger whom HE has chosen[31] then He causes to march before him and behind him a guard.[32]

لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَاَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾

28. That HE may see that they have conveyed His Messages [33] and HE has surrounded all their affairs and HE has kept a count of every thing.[34]

24. The word 'Abdullah' (Allah's slave) means the Holy Prophet. When he used to stand in the mosque and invoke (pray) only ONE ALLAH, the polytheists used to become very angry. They assembled all around him so furiously as if they were about to fall on him to crush him.

25. This is an instruction to the Holy Prophet: He may say to them that causing any profit or any loss or giving guidance or leading astray all is in the power of Allah. I do not possess any of these powers.

26. That is, I myself am fearing God and am afraid that if I disobey Him no one will be able to save me from His wrath and I will not find any refuge. When, despite being the Messenger of God I am fearful of Him how have you become fearless?!

27. It is not in the power of the prophet to give Guidance to anyone, But what he has been entrusted with is that whatever thing or whatever message be from God, he should convey it to the people, Thereafter it is the responsibility of the people themselves to accept it.

'Balagh' (to convey) is a general term. Whatever may be from God be conveyed and' Risalat, (Messages) is a particular term meaning the Word of God.

28. Means those who will not accept the Messages brought by the Prophet and will not obey God and His Prophet will taste the eternal torment of Hell forever.

29. The polytheists of Makkah are proud of their powerful (in their opinion) helpers. They think their assembly is big; that, in opposition to them, the helpers of the prophet are both weak and less in number. But when God's torment will fall on them these polytheists will realise that the truth was quite contrary to it; that now they do not have any helper, what to talk of their assembly!

30. That is, the worldly punishment promised to you (for disobeying the holy prophet) will certainly fall on you. Now, when this promise will be fulfilled, is known only to Allah. I do not know whether it is near or it is yet to take time.

For further explanation please see Surah Yunus, note:75.

31. Whatever unseen things the Prophet requires to know for fulfilling his prophetic mission are being disclosed to him by God. Beyond that, even the Messenger has no knowledge of the unseen (ghaib). So he does not know exactly when his enemies will be punished nor does he know when Resurrection will occur.

The extent to which a prophet is endowed with the knowledge of the unseen becomes clear from this ayah. Yet a section of Muslims has, by going too far in exaggeration, initiated arguments regarding the knowledge of the unseen possessed by the prophet, as if he had full knowledge of all the parts and the wholes of everything and that he is present everywhere (Haazir) and seeing everything (Naazir); that he hears the complaint or call of everyone and that he is aware of each and every condition of people, be it open or closed. They argue that such knowledge of the unseen was 'Wahabi' (bestowed by God). As if God had given away His godhood to him! What a polytheistic idea! Yet this thinking harms the least their belief in the Oneness of God.

32. Means HE appoints guardian angels in front and behind the Messenger so that the matters of the unseen (messages) may reach him properly and the devil may not be able to interfere in it.

33. And such extraordinary arrangements are being made so that the prophet may convey God's messages to the people as they are. It means that whatever of the unseen is being conveyed to the prophet is being made absolutely safe by such arrangements so that he may be able to preserve them in his heart and shaitan may not be able to cast any doubts about them and the Messenger may convey them perfectly to people. By such provisions God wants to see that the prophet has conveyed HIS messages properly to the people.

34. That is, Allah is well aware of the condition of the prophets. HE keeps count of every thing. Hence there is no probability at all of any change being effected in HIS Word. If it so happens, HE will at once, catch hold of him. So the people should rest assured that whatever the Prophet (Peace Be Upon Him) says is exactly the Word of God which they must believe as TRUTH with complete trust and confidence and obey the prophet in every way.

SURAH AL-MUZ-ZAMMIL

73. AL MUZ-ZAMMIL

NAME: In the beginning of this Surah the Holy Prophet has been addressed by the name of AL- MUZ-ZAMMIL (O who is covered in a sheet) and therefore it is called Surah Al-Muzzammil.

TIME OF REVELATION : It was revealed in the initial phase of the Makkan period when opposition to him had started. Of course, the last ayah was revealed after a long time when the Divine decree to perform the five time prayer was already issued.

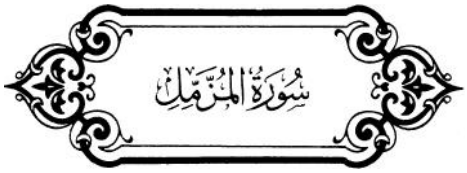
CENTRAL THEME: An instruction (to rise up during night and to engage in Salat) to the Holy Prophet to cope up with the very heavy responsibilities of prophethood. It also warns those who deny the prophet.

ORDER OF VERSES: In ayah 1 to 9 the holy prophet has been instructed to perform mid night prayers. The benefits of this practice from the view-point of self-training has also been explained.

Ayah 10 to 14 instruct the holy prophet to be patient regarding the talks of the opponents whose end also has been mentioned.

In ayah 15 to 19 the disbelievers of Makkah have been warned and told that WE have sent to you a prophet just as WE had sent a prophet to the Firaun. So see what was the end of Firaun who disobeyed the prophet and ponder as to how will you be saved from the torment of the Hereafter if you also disbelieve. In ayah 20 a concession has been given in the command given in the beginning (in view of prevailing circumstances) and an instruction is issued to maintain regularity in offering the obligatory salat and the payment of Zakat.

73. SURAH AL- MUZ-ZAMMIL



Ayah : 20

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **O wrapped up in the sheet ! [1]**

يٰٓاَيُّهَا الْمُزَّمِّلُ ۙ﴿۱﴾

2. **Stand up (for Salat) in the night, save a little. [2]**

قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ﴿۲﴾

3. **Half the night, or make it somewhat less. [3]**

نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۙ﴿۳﴾

4. **or make it some what more [4] and recite the Quran with a measured tone ("Tarteel")[5] (that is, clearly and haltingly).**

اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ؕ﴿۴﴾

5. **WE shall cast upon you a weighty Word. [6]**

اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ؕ﴿۵﴾

6. **Verily, rising up in the night is very effective in suppressing the desires and it also help keep the word more accurate.[7]**

اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ؕ﴿۶﴾

7. **You have prolonged engagements during the day. [8]**

اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ؕ﴿۷﴾

8. **Recite the Name of your Lord [9] and devote yourself to Him leaving all aside. [10]**

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ؕ﴿۸﴾

1. At the time of the revelation of these verses the Holy Prophet was wrapped in his sheet (chador). So he has been addressed as "AL MUZ-ZAMMIL" which is a very love full address and which also gives consolation to his heart. It also gives him a hint that since his LORD has honoured him by making him HIS Messenger, he may offer night prayer by way of thanks giving. It is a very beautiful style of assertion as it draws one's attention toward an inner thing by hinting toward an outward one. For example, In Surah Aaraf, ayah 26, while mentioning dress, man's attention has been drawn toward the dress of righteousness by saying.

لِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ

"LIBASUT TAQWA ZALIKA KHAIR" (and the raiment of righteousness is the best) so that man may adorn himself with the covering of God-fearingness together with his usual clothing.

2. Spend the whole night in prayers (Salat) except a small part of it. By a small part is meant one-third of the night. It means take rest in 1/3 of night and spend the other two parts in worship. So it is mentioned in ayah 20 that the Holy Prophet used to pass 2/3 of his night time in his LORD's worship.

The aforesaid standing (in prayer) in night makes it clear that no number of Rakaats are fixed for this salat. One may offer any number of Rakaats. Of course, Allah has not asked even HIS Prophet to spend the whole night in HIS worship and to take no rest at all. As is seen from the last ayah, the Holy Prophet used to worship during two-thirds of night or somewhat less. But we see that examples are being presented that some religious personalities used to spend their whole nights in worship. It was an excessive gesture on their part. Neither the Shariat has ordered it nor can it ever be an exemplary thing.

3.That is, either stand in prayer for half of the night or less, meaning for one-third of it.

4. That is, half or more or 2/3 of the night be spent in prayer. The summary of these orders is that, when the Holy Messenger was ordained to perform night salat in the beginning, it was allowed that he may spend at least 1/3 rd and at the most 2/3 rd of the night in worship.

5. The meaning of "Tarteel" given in 'Mufradate Raghib is:

والترتيل ارسال الكلمةمن الفم

بسهولة واستقامة۔ (ص ۱۸۶)

" Tarteel means to utter word with the tongue easily and correctly."(P.186)

And to recite Quran with tarteel means the words should be pronounced clearly (distinctly). Moreover, while reciting the verses halts must be made at the appropriate places and that the utterance should be so beautiful and attractive that it may move the heart of the recitor.

It is no tarteel that the recitation should be sung like songs. Neither it is for showing the art of reading or should it be so slow that it may render the river like flow of the Word of God obscure.

Some recitors of the Quran recite it so fast in the Taraweeh prayers during Ramadan that the hearers understand nothing of it. It damages the dignity of the Word of Allah. This recitation is totally against tarteel. They only shed off their load.

Quran should be recited in such a manner that it may move human hearts and fill, them, with the awe or Allah. But today's Quarees usually make a show business of their melody which is full of formalities.

6.**"Qaulan Thaqeela"** (Heavy affair) means the order to wage jihad which is surely a heavy responsibility. The ayah wants to convey that before the heavy responsibilities of jihad fall upon your shoulders, you may remain more occupied in night prayers, as the ensuing jihad affairs will hinder your lengthy night prayers.

7. **"Nashiyatal Lail"** (rising in the night) means to wake up from night sleep, to give up rest and to engage in prayer (Salat). It is the time when it becomes hard to sacrifice relaxation. But when a MOMIN (believer) shows courage to wake up from a fast sleep only to worship his LORD, the biggest benefit which he earns, is that he gains control over his desires. Such a control makes it easier for him to fulfill his responsibilities as a worker for his Faith (religion). Another benefit quoted is that it keeps the word more correct. As midnight hours are very calm and peaceful they provide a better

facility to ponder over and to understand the message of Quran. Whatever will come out of one's mouth at this lonely hour, be that a verse of the Quran or a word of prayer, it will emerge right from the depths of the heart. Hence it will also be uttered and acted upon soundly.

8. The holy prophet was extremely busy even in Makkah. He had to remain engaged in teaching the Quran and training his companions in addition to other works of propagation and messenger ship. Therefore, only the night hours were more appropriate for prolonged standing in prayer.

9. Remembrance of the Name of the Lord, besides engaging heart also involves the tongue. When God's Name is increasingly recited by the tongue HIS remembrance gets well set in heart. Therefore, oral recitation has also much respect and importance in religion.

10. This does not mean cutting off of all relations with the creation. What meant is that the kind and the sphere of relation with God should be reserved for HIM. For example, believing that HE is the fulfiller of our needs HE alone should be called for help. Needs should be submitted only to HIM believing that HE alone can give. Complaints must be made only to HIM as HE alone can give a hearing and justice. As HE alone is worth worshipping, none but HE alone must be worshipped. Only HIS Names should be recited and hallowed. All hopes should be connected with HIM alone.

HE is the Lord of the East and the West. There is no god save Him, so take HIM for your trustee. Bear with patience what these people say and leave them aside nicely. And leave these deniers, possessors of ease and plenty for ME to deal with and give them a little respite.*(Al-Quran)*

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ اِلٰهَ
اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ۝٩

9. HE is the Lord of the East and the West. There is no god save Him, so take HIM for your trustee.[11]

وَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ۝١٠

10. Bear with patience what these people say and leave them aside nicely. [12]

وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ
وَمَهِّلْهُمْ قَلِيْلًا ۝١١

11. And leave these deniers, possessors of ease and plenty for ME to deal with and give them a little respite.

اِنَّ لَدَيْنَآ اَنْكَالًا وَّجَحِيْمًا ۝١٢ۙ

12. WE have fetters and Hell-fire for them.

وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا اَلِيْمًا ۝١٣ۗ

13. and choking food and a painful torment

يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ
وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ۝١٤

14. On that Day the earth and the mountains will quake[13] and the mountains will turn in to sand dispersed.

اِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ
رَسُوْلًا ۝١٥ؕ

15. WE have sent to you a Messenger making him a witness over you [14] as WE had sent a Messenger to Firaun.

فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ
فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا ۝١٦

16. (But) Firaon disobeyed the Messenger, so, WE caught him sternly.

فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ
شِيْبًا ۝١٧ۖ

17. If you disbelieve, how will you save yourselves from (the severity of) that Day which will make children old![15]

اِلسَّمَآءُ مُنْفَطِرٌ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ۝١٨

18. The sky will split asunder (due to rig ours of) that Day. HIS promise (that Resurrection will occur) shall be fulfilled.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ
سَبِيْلًا ۝١٩ۧ

19. This is but "Reminder.[16] So whoever likes may adopt the path leading to his Lord. [17]

11. Entrust all your affairs to HIM and believe that HE alone is Omnipotent to do everything; that none else can do anything for you to fulfill your hopes and aspirations.

Man may make any plan and may desire to do any thing but its completion and perfection depends upon and only upon the will of Allah. Otherwise everything fails despite repeated efforts. Man experiences this truth every now and then in his life.

12. Bear with patience the troublesome talks, of the opponents and leave them to their fate without getting excited.

13. They will be shaken severely by a terrible earthquake.

14. Sending as a "Shaahid" (witness) means he may testify the true religion. This thing has been mentioned in ayah 143 of Surah Al-Baqarah also, and so also in the last verse of Surah Al Hajj. The context too makes this sense quite clear. Yet those who have mixed Shirk (polytheism) and Bid'at (innovation) in religion say it means 'Haazir' and 'Naazir' (the Omnipresent and the Omniscient). It is to support their false belief that the Prophet of Allah (peace be upon him) is present everywhere, and is seeing everyone and is aware of everybody's condition. Such belief can never be maintained except for Allah.

If the dictionary says 'Shaahid' means 'witness' and 'present' that does not mean that all context should be ignored to mean it so. The words 'Haazir' and 'Naazir' are being used in certain particular sense.

In Surah Anbiyaa Prophet Ibrahim says:

قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوَاتِ وَالْاَرْضِ الَّذِیْ فَطَرَهُنَّ وَاَنَاعَلٰی ذٰلِکُمْ مِنَ الشّٰهِدِیْنَ۔ (انبیاء:۵۶)

"He: said: Nay, but your LORD is the LORD of the heavens and the earth, WHO created them and to this I bear witness." (Al Ambiyaa:56)

Obviously the meaning here of 'Minas Shaahideen' can only be 'witness' and not 'present' and 'seer' or 'observer'.

It is stated in Surah Hajj:

لِیَکُوْنَ الرَّسُوْلُ شَهِیْدًاعَلَیْکُمْ وَ تَکُوْ نُوْا شُهَدَآءِ عَلَی النَّاسِ ۔(حٰج:۷۸)

"So that the Messenger may be a witness for you, and that you may be witness for mankind." (Al Hajj: 78)

If here the meaning of "Shaheedan" and "Shuhadaa" are to be taken as 'the present' and 'the seers' then "Messenger may be a witness for you" would mean "Messenger may be present and seeing you" and "you may be witness for mankind" would mean "you may be present and be seeing the people." Thus all the believers will have to be recognized as the 'present' and the 'Seers' (Haazir and Naazir). What a wrong meaning is being extracted from the holy Quran! The Jews used to extract such wrong meanings of the texts of their scriptures. As stated in the Holy Quran:-

یُحَرِّفُوْنَ الْکَلِمَ عَنْ مَّوَاضِعِهٖ۔(مائدہ:۱۳)

"They change the Words from their context. (Maidah: 13)

For further explanation please see Surah Ahzab note:99.

15. The author of "Kashshaaf" says:-

This is a parable to mean extreme hardship. To mention a very hard day they say: 'YAW MA YUSHEEBU NAWAASIL ATFAAL" (means this hard day is such that it will turn children's hair grey).

(Tafseer a Kashshaaf,Vol:5, P.178)

So to say, it is an Arabic parable which means 'the day which makes children old'. It means it will be a very difficult day.

16. The Quran is admonishment and a remembrance.

17. It becomes thus clear that man can reach God only by accepting the admonition of the Holy Quran. The only Path leading to HIM is the path which Quran shows.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ
يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ
عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن
سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ
يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي
سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا
لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا
وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٢٠﴾

20. (O Messenger!) your Lord knows that you keep standing (in Salat prayer) for nearly two-third of the night or for one half of the night or for one-third of the night [18] and so also a group from your companions.[19] Allah alone fixes the hours of the day and night.[20] HE knows that you cannot count them correctly. [21] So HE showered HIS Mercy upon you. Therefore recite of the Quran as much as may be easy for you. [22] HE knows that, among you, there will be sick and others will be traveling with land seeking grace of Allah and others will be fighting in the way of Allah. So recite as much of it as may be easy for you, [23] and keep up Salat,[24] pay 'Zakat' (the poor-due) and give a goodly loan to Allah. [25] Whatever good you will send forth for you, you will find it with Allah. [26] It will be a better and greater Reward. Implore Allah to forgive you[27] Verily Allah is forgiving, Merciful.

18. This last verse is also Makkan. But it was revealed long after the revelation of the foregoing ayah. The duration of night prayers has been, hereby, diminished.

The Holy Prophet (Peace Be Upon Him) was following the commands regarding night prayer given in the beginning of the Surah. This phrase mentions that he was sometimes spending two-thirds of the night in worship, sometimes one-half and sometimes one-third.

19. The emphatic command of night prayer was just for the Holy Prophet. But, in their zeal for worship, a group of his companions also used to join him in the salat and, most probably, that salat was being held in the Masjid Al Haraam. The joining by "a section" of the companions makes it clear that it was not an obligatory (Farz) prayer but an optional (Nafil) one. Had it been compulsory, all the companions would have joined in.

20. The lengthening and shortening of the night as well as changes in the duration of day time hours all is in the control of God. It is as per the measurement fixed by Allah. No one else has the power to lengthen or shorten the day or the night.

21. Since there were no clocks in that age, it was difficult to know when it was midnight and when did the last 1/3 rd of the night began. In the absence of watches and alarms it was not easy to know the exact time and to rise from sleep at the appropriate hour. So Almighty Allah did not put the followers of His Messenger to any hard trouble and issued an easy order which follows.

22. The recitation of Quran is an important constituent of Salat. So, as it is clear here from the context, 'Qira'at' means Salat. It means whatever of the salat (Tahajjud prayer) you can offer easily, you may offer. It is not obligatory to remain standing for half of the night or for more or less than that. This also shows that there is no condition of the number of Rakats for this Qiyame Lail (optional night prayers)-neither during the month of Ramazan nor in other months. Of course, what the Holy Prophet was doing in his last years was that he was offering eight rakats of salat nicely with lengthy recitations and prolonged Rukoo and Sujood. He used to recite long Surahs like Al Baqarah and An-Nisa and Aal-e- Imran. (Ayesha (R.A.) says:-

> "He did not offer more than eleven raka'ats, either during Ramzan or otherwise. The beauty of four raka'at was beyond description especially in the matter of prolongation and pronunciation.Then again four rakats in the same wonderful way. Thereafter he was offering three rakats (of Vitr)."
>
> (Bukhari, Kitabus Salat-ut-Taraveeh)

And Ayesha (Radiyallahu Anha) has also said:-

> "He used to sleep in the earlier part of the night and to get up in the last part to offer salat."
>
> (Bukhari, Abwabut Tahajjud)

These nightly (nafil) salats can be offered in the form of two-two raka'ats" in any number.

It is in Hadeeth that a man inquired of the Holy Prophet as to how the night prayer should be performed'? He replied: Mathna - Mathna, that is, in the form of two-two raka'ats. 'Then when there is a doubt about daybreak you may offer one raka'at of Vitr."

(Bukhari, Abwabut Tahajjud)

If one is unable to offer he nightly optional salat (Tahajjud) he may recite any number of Quranic verses which he may be able to recite easily. According to a Hadeeth the Holy Prophet said:-

> "Whosoever recites the last two ayah of Surah Baqarah in the night, it will suffice for him." (Bukhari, Kitabul Fazaail al Quran)

23. This ayah gives idea of the circumstances which were to follow in future. A concession has been granted in view of that. Some people will be ill. Some will be traveling. Some will be battling in Jihad for the sake of Allah. In all these circumstances a lengthy night prayer would prove very hard. Hence this ease. Recite whatever you can recite easily of the Quran. Offer as many rakats of salat (optional) as you can comfortably.

24. Offer the obligatory salats regularly.

25. For explanation please see Surah Hadeed, note:21.

26. Whatever good deed you will do, aiming at the Hereafter, will become your safe capital. You will surely get it after death.

27. This is an inspiration that while doing good deeds man must also think of his sins and drawbacks and beseech Allah HIS pardon. Hadeeth also puts much emphasis on Istighfaar (beseeching Allah's forgiveness).

74. AL-MUDDATH-THIR

NAME : In the beginning of the Surah the Holy Prophet has been addressed as' Al- Muddath-thir' (Who has put on a sheet). 'This has given the name "Al- Muddath- thir" to it.

TIME Of REVELATION : It was revealed in the initial period of the Makkan era. The ayah in the beginning were revealed earlier and the remaining part was sent down afterwards.

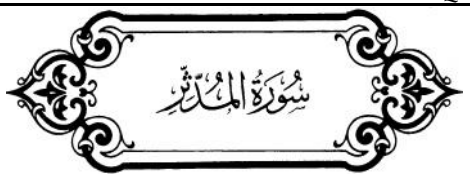
CENTRAL THEME : To instruct the Holy Prophet (Peace Be Upon Him) to fulfill the responsibilities of the prophethood and to give a strict warning of severe Divine torment to those who persist in denying even after the Prophet's cautioning.

ORDER OF VERSES : In ayah 1 to 10, while, instructing the Holy Prophet to warn people, he has been counseled to adorn himself with a high moral character.

In ayah 11 to 31 a warning of punishment in Hell is given to the leaders of Quraish who were bent upon opposing the Truth.

In ayah 32 to 48 there is counsel about the Hereafter and in Ayah 49 to 56 the admonishing aspect of the Holy Quran has been presented in such a way which appeals to human hearts thoroughly.

74. AL-MUDDATH-THIR



Ayah: 56

In the Name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1.	**O you wrapped up.** [1]	يٰٓاَيُّهَا الْمُدَّثِّرُ ۙ﴿۱﴾
2.	**Arise and warn.** [2]	قُمْ فَاَنْذِرْ ۙ﴿۲﴾
3.	**and describe the greatness of your Lord.** [3]	وَرَبَّكَ فَكَبِّرْ ۙ﴿۳﴾
4.	**and keep your garments clean.**	وَثِيَابَكَ فَطَهِّرْ ۙ﴿۴﴾
5.	**and shun the pollution (of idols).**[5]	وَالرُّجْزَ فَاهْجُرْ ۙ﴿۵﴾
6.	**and show no favour, seeking more.** [6]	وَلَا تَمْنُنْ تَسْتَكْثِرُ ۙ﴿۶﴾
7.	**and be patient for the sake of your Lord.** [7]	وَلِرَبِّكَ فَاصْبِرْ ۧ﴿۷﴾
8.	**Then when the trumpet will be blown** [8]	فَاِذَا نُقِرَ فِي النَّاقُوْرِ ۙ﴿۸﴾
9.	**that Day will be very hard.**	فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۙ﴿۹﴾
10.	**It will not be easy for the disbelievers** [9]	عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ﴿۱۰﴾
11.	**Leave ME and that fellow whom I created alone.** [10]	ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۙ﴿۱۱﴾
12.	**and gave him much wealth.** [11]	وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۙ﴿۱۲﴾
13.	**and sons ever-present.** [12]	وَّبَنِيْنَ شُهُوْدًا ۙ﴿۱۳﴾
14.	**and provided livelihood for him.** [13]	وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۙ﴿۱۴﴾

1. The first revelation to descend on the holy prophet was the opening ayah of Surah Alaq:

(اِقْرَاباسْمِ رَبِّکَ الَّذِی ----)

Thereafter the second revelation came In the form of the opening ayah of Surah Muddath-thir. Since it was the first occasion of the arrival of a revelation and of seeing an angel, it was but natural for the prophet to get somewhat Frightened, as mentioned in a tradition. (Please see Bukhari, Kitabut Tafseer, Baab Surah Muddath-thir). The holy prophet had covered himself in a sheet due to the said fear. Therefore, on this occasion he has been addressed with the sweet words of YAA AYYUHAL MUDDATH-THIR(O you wrapped up) so as to remove his natural fear and to make him conversant with revelation.

It should be remembered that when the prophets receive revelation for the first time they never entertain any doubt regarding its being a Divine revelation. The holy prophet too did not have any doubt. Of course on seeing an angel for the first time he had become fearful but it was a temporary uneasiness.

Here Note: 1 of Surah Muzzammil may also be kept in mind.

2. Here 'Get up' does not mean that he was deeply asleep in comfort and that he should wake up from that slumber. But the meaning is that he may get up with courage and enthusiasm to do the work of cautioning the common people who were unmindful of God and the Hereafter.

It becomes clear from this ayah that the first instruction given to the prophet was regarding 'Inzaar' (cautioning). And this is the most important speciality of the call of the prophets (peace be upon them all) according to which they, first of all, frighten the people about the torment of Allah so that they may be alarmed and concerned about their improvement. The focus of their message is the heart of man. To remove the corruption in collective life and to establish a pious system (order) are the demands of the Shariat. But the manner of Messengers' call has fixed a particular place for every thing. So it is necessary to keep it at the same place. Otherwise the balance is upset which can be seen in the missionary work in our age. It appears that the missionaries have tied the cart before the horse. Hence the invitation does not get enough response.

Here note: 2 of Surah Nooh may be kept in view.

3. Means the Greatness is only for Allah. Therefore only HIS Greatness should always be on your tongue and the same should be got circulated among people. The Salat begins with the words "Allahu Akbar' (God is the Greatest) and the same phrase is being repeated in Azan (Call of the Mosque) too, so that the whole atmosphere may be rent with the proclamation of God's greatness.

The order for Takbeer is given in the last ayah of Surah Bani Israil also:

وَکَبِّرْهُ تَکْبِیْرًا

"WA KABBIRHU TAKBEERAH" (And proclaim His Greatness as is His due).

There is both the negation of shirk (polytheism) and the affirmation of Tawheed (Oneness of God) in the proclamation of God's Greatness (Takbeer) The polytheists have made some one a 'Mahatma' and some one a 'Mahadeo' and they worship them. But these are mere claims. The truth is that Greatness is for none save Allah and hence there is no deity except HIM who may be worshipped.

4. The outward cleanliness evokes inner cleanliness. Therefore Islam has attached much importance to outward cleanliness. Accordingly clean clothes is a must for performing salat. And when it has been commanded to keep clothes clean then the cleanliness of the body becomes all the more essential.

Islam has shown the best way to get purified from the filths of urine and other impurities and of keeping clothes clean. The concern for purity is the first virtue of those who perform salat. But many 'civilized' people of modern times are totally unaware even of this idea of cleanliness!

5. The meaning of 'Rujz' as mentioned in 'Al Qamoos- al-Muheet is like this:

القذر وعبادة الاوثان والعذاب والشرک

Filth, worship of idol, torment and shirk.
And 'Hijr' also means to keep away
(Lisan-ul- Arab, 5: 252)

What is specifically meant is the dirt or filth of

idols and to keep away from their uncleanness. For the holy prophet, this command was an emphatic command just as prophet Ibrahim was told:

وَلَا تُشْرِكْ بِیْ شَیْئًا

"Ascribe nothing as partner to me." (Hajj: 26)

Otherwise, the holy prophet had kept away from idol worship even in the days of pre-Islamic ignorance. Moreover, this command also, wanted to convey it to the people and to make them understand that Allah has commanded that idolworship should be given up and so they must refrain from it.

6. Man does some favour to others so that he may gain more in exchange or there is some self-interest underlying it. This is low morality. The lofty morality is that man may do good to others with a pure heart. There are several aspects of this instruction. The outstanding aspect here is that of the messenger ship and well-wishing of people. It was an important aspect of the Holy prophet's life that he never demanded any return for conveying God's message to the people.

قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۔ (ص:۸۶)

(Say (O Prophet!): I ask of you no recompense for this). (Saad:86)

This shows how grand the teaching of Quran is. What will be the climax of a teaching which begins with such a lofty level! That the Quran is a miracle can also be seen from its teachings.

7. That is, when you will rise up to warn the people you will have to face hard difficulties. So patience should become your habit and such a patience should be purely to please Allah. HE will give its best reward.

8. The trumpet of Qiyamat (Resurrection) will be blown into.

9. It means that day will prove very hard for the disbelievers. So much hard that there will be no hope of ease from any corner.

10. I am the ONE who alone has created him and am sufficient to deal with him. In these words there is a solace for the holy prophet that he need not worry about the people who are leading the opposition to his call and on the other hand there is also a warning to the opponents that they must know that they are dealing with Allah whose grip is very hard.

11. That is, he made wealthy.

12. Means such sons who may help him in his business and be ready to serve him.

13. May make the Pathways to worldly power smooth for him.

Then he hopes that I will give him more. Never, he bears malice toward Our ayah.Soon I will make him climb a stiff climbing. He pondered and made a plan. So, be he killed, how he planned! Again, be he killed how he planned! Then he looked around. Then he frowned and scowled. ***(Al-Quran)***

15. then he hopes that I will give him more. [14]

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾

16. Never, he bears malice toward Our ayah. [15]

كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾

17. Soon I will make him climb a stiff climbing. [16]

سَأُرْهِقُهُ صَعُودًا ﴿١٧﴾

18. He pondered and made a plan. [17]

إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

19. So, be he killed, how he planned!

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. Again, be he killed how he planned!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

21. Then he looked around.

ثُمَّ نَظَرَ ﴿٢١﴾

22. Then he frowned and scowled.

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

23. Then turned his back and became proud. [18]

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

24. and said: this is mere majic of old.

فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾

25. this is only human word. [19]

إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

26. Soon, I will thrust him in Saqar (Hell) [20]

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

27. Did you follow, what is Saqar (Hell)? [21]

وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾

28. It will neither spare nor leave. [22]

لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

29. Scorching the skin. [23]

لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾

30. Nineteen (angels) have been appointed on it.

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

14. Instead of thanking Allah who gave him so many bounties, he became more greedy of wealth and position, and is wishfully thinking that if there is a resurrection he will be forgiven despite his disbelief and polytheism and will be bestowed with the bounties of the other world also!

15. That is, this is his wishful thinking. When he is disbelieving our ayah (signs) and is not prepared to put faith in Our messenger nor in our Word, how can he be worthy of the other world's wealth?

The above verses pictures those leaders who were well-to-do from the worldly view-point but were in the forefront of opposition to the holy prophet. This fully applies to Waleed bin Mugheerah.

16. A man pants while climbing up. So what will be the extent of hardship if one has to make such a difficult climbing and that too in Hell!!

17. This thinking of his was like that of a fool and the thing which he proposed regarding the holy prophet and the holy Quran is mentioned in the forthcoming ayah No: 24 and 25.

18. These ayah describe the gestures of the disbelieving leader which he made after being displeased with the ayah of Quran which he heard.

19. That is, he tried to give such an impression to the people that he has reached, after enough thinking, to the conclusion that Quran is a human word and that it is only the verbal enchantment that fascinates the people, and that the fascination of talking is not a new thing; that it is an old trick. It is recorded in traditions that Waleed bin Mugheerah had advised Abu Jahl to propagate among the people that Quran was a kind of magic.

20.'Saqar' is one the names of Hell. Here the word means extreme heat.

21. That is do not think that the Hell is something ordinary. It is the place of a painful torment.

22. The fire of Hell will not give any let up in burning the man. Even after burning him it will not leave him but will continue the work of burning. Hell will not allow man to live nor to die. Also. It will never free anyone from its grip.

23. Skin is a tender part of man's body and he feels pain with the skin. What will be the condition when the Hell-fire will burn down his skin! God Almighty is warning man by giving such details of the Hell so that he may try to save himself from that intolerable ordeal.

وَمَا جَعَلْنَآ اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۙ وَّمَا جَعَلْنَا عِدَّتَهُمْ
اِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا ۙ لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا
الْكِتٰبَ وَالْمُؤْمِنُوْنَ ۙ وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ
وَّالْكٰفِرُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۭ كَذٰلِكَ يُضِلُّ
اللّٰهُ مَنْ يَّشَاۗءُ وَيَهْدِيْ مَنْ يَّشَاۗءُ ۭ وَمَا يَعْلَمُ جُنُوْدَ
رَبِّكَ اِلَّا هُوَ ۭ وَمَا هِيَ اِلَّا ذِكْرٰى لِلْبَشَرِ ۝۳۱

31. and WE have made none but angels as guardians of the Hell and have made their number a trial for the disbelievers, so that the People of the Book may gain certainty and the Faith of believers may increase and the People of the Book and the believers may have no doubt and those in whose hearts is a disease and the disbelievers may say what does Allah mean by this description.[24] Thus Allah leaves in error whom HE will and guides whom HE will. And none knows the army of your LORD but He.[25] And this Quran is an admonition all in all for the mankind.[26]

كَلَّا وَالْقَمَرِ ۝۳۲

32. Never, [27] by the moon. [28]

وَالَّيْلِ اِذْ اَدْبَرَ ۝۳۳

33. and by the night when it retreats.

وَالصُّبْحِ اِذَآ اَسْفَرَ ۝۳۴

34. and by the morn when it brightens.

اِنَّهَا لَاِحْدَى الْكُبَرِ ۝۳۵

35. that this (Quran) is one of the very big signs. [29]

نَذِيْرًا لِّلْبَشَرِ ۝۳۶

36. a warning to mankind. [30]

لِمَنْ شَاۗءَ مِنْكُمْ اَنْ يَّتَقَدَّمَ اَوْ يَتَاَخَّرَ ۝۳۷

37. to everyone of you who may like to march on or to remain behind. [31]

كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ رَهِيْنَةٌ ۝۳۸

38. Every person is a pledge for his earning [32]

اِلَّآ اَصْحٰبَ الْيَمِيْنِ ۝۳۹

39. except those of the right hand. [33]

فِيْ جَنّٰتٍ ۛ يَتَسَاۗءَلُوْنَ ۝۴۰

40. They will be the people of the Garden, there they will ask.

عَنِ الْمُجْرِمِيْنَ ۝۴۱

41. about the guilty's.

مَا سَلَكَكُمْ فِيْ سَقَرَ ۝۴۲

42. what brought you into Hell? [34]

24. No act of Allah is without wisdom. Hence the appointment of guards of the Hell too is a wise decision of Allah even though we do not comprehend the strategy behind it. Nor we have any knowledge of the nineteen angel guards. Of course, we do know that the angels have been given a strength which we are unable to measure. For example, their dissension from heaven, capturing of souls by the angel of death (Malakul maut) etc. Therefore it is sheer foolishness to think the number of nineteen as negligible (imagining that how can they be sufficient to deal with a very big number of people confined to Hell). But the disbelievers expressed this very foolishness after hearing the news given by the Quran. This ayah warns them.

Regarding the wisdom behind describing this number it is also stated that it may be a thing of trial for the disbelievers. That is, if they, instead of being cautioned, want to enjoy by making Hell an object of mockery, they may do so, and may drown themselves deep in their waywardness. Another strategy can be that by observing such minute details of the Hell, the people of the Book may be convinced that Quran is indeed the Divine Revelation, because, the description of hell was, already there in their Books but the holy Quran presented a detailed picture of it. The third strategy, it seems, is that it may increase the Faith of the Faithful, because, it is not their way that they should believe each and every statement of Quran only after understanding the wisdom behind it. Rather they should put Faith in whatever is said by the Divine Book notwithstanding whether its strategy is explained by Allah or not. The job of a slave is only to believe unconditionally whatever is said by Allah. For his trust it is enough to learn that it is Allah's Word. When the Faithful people believe in the description of the Hereafter, which is now unseen their Faith increases. The fourth wisdom is stated thus: that the objections raised by the disbelievers may not confuse the Muslims and the People of the Book, rather they may become assured that only a prophet can narrate these things so authentically (hence Muhammad, peace be upon him, is indeed the prophet of Allah).The fifth reason is that those who are victims of uncertainty and those who are the adamant deniers may remain calm after expressing their wonder.

It should be remembered that some of the commentators have given various reasons for the appointment of nineteen angels for guarding Hell. But it is all mere imagination and formality. When Allah has not shown the reason for this number and has put us to test by mentioning it in abstract why should we indulge in a discussion over it (the number)?

25. Do not think that Allah has a shortage of manpower for His army and hence HE put only 19 angels to guard Hell. Though this number is apparently small, in view of their great powers and resources, they will surely suffice to control the Hell. When a man himself can, by resorting to chemical warfare, annihilate thousands of people instantly and can kill millions by dropping a nuclear bomb, what to talk about the angels. Who can measure the strength given to them by Almighty Allah for controlling the Hell? When it is possible for man to target someone or something which is thousands of miles away by using a scud or a patriot missile why the powerful angels will not be able to target far off people in a vast Hell?

Allah's armies are numerous and only HE knows their number. No man can make an estimate of it by guessing.

26. Whatever the Holy Quran describes about Hell contains a lot of admonition for the people. Wise, among them are those who pay attention to it without entering into arguments.

27. That is, it is not at all correct to think that Quran is a word of magic, or a human oratory.

28. This oath is in the sense of witness and evidence.

29. That is, the revelation of the holy Quran is the manifestation of a very great sign of Allah. It gives man the correct knowledge about his Lord. It describes the aim of his life, that is, it informs us about the reward of deeds along with Unity of God. This sign in the form of God's Word is thus very great. It is supported by the signs scattered in the horizons. For example, the moon that besides revealing Her creator's

beauty also announces His unity (being only one), and this arrangement of night and day according to which the night disappears with its darkness and the day breaks with its light. This turn of night and day is a witness to God's greatness. It also testifies that Resurrection is going to come out of the womb of this world. Thus you will find harmony in the signs of this universe and in this talking testimony of the holy Quran. This is a proof of the fact that the revelation of Quran is the manifestation of a very great sign of Allah.

30. That is, the foremost aim of the Holy Quran is to warn the people about the Day of judgment (reward and punishment).

31. That is, after being cautious by this, those who want to walk further in the path of Allah and to make provision for their future may do so. Likewise those who, despite this warning, want to remain backward and who do not intend to proceed in the path of God and do not wish to make any provision for their future, may suffer the punishment of their carelessness and shortsightedness.

32. This has been explained in note: 21 of Surah Toor.

33. By 'those of the right hand' is meant the righteous believers, who will get their work sheet in their right hands.

34. The Faithful believers will be talking about the disbelievers in the Paradise as to what happened to them? So they will be given a chance to talk personally with the people of the Hell. While remaining in Paradise, they will talk directly with the sinners in Hell. They will also get answer to their question which follows. Hell will be very far away from Paradise. Yet it will be possible for them to communicate. This could have been astonishing at the time of the revelation of the Quran. But now, when it has become easy for two person to talk with others living thousands of miles away through telephone and when the invention of wireless communication has enabled man even to talk from this earth with others flying in the outer space, this statement of the Quran that the people of Paradise will talk with the criminals lodged in Hell, is no more astonishing. It can be said that the inventions of such instruments has highlighted the truth telling of the Holy Quran. The statement of the holy Quran that:

سَنُرِيهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَفِىْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ۔ (حٰمٓ السجدہ:۵۳)

"Soon WE will show them Our signs in horizons and in their own souls. until it will be manifest to them that it is the Truth." (Haa Meem Sajdah:53) Is now before us in the form of reality.

So the intercession of the intercessors will avail them nothing. What has happened to them that they are turning away from admonition, as if they are frightened asses. That have fled from a lion. Rather, everyone of them wants that he should be given an open scripture. Never, but they have no fear of the Hereafter. Never, this is but an admonition. So whosoever wishes may take heed. And they cannot heed, unless Allah so wills He is worthy of being afraid of and HE alone has the authority to pardon. ***(Al-Quran)***

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٣﴾

43. They will say: we were not of those who prayed (Salat).[35]

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ﴿٤٤﴾

44. nor were we feeding the poor. [36]

وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ﴿٤٥﴾

45. and we were disputing with the disputers. [37]

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ﴿٤٦﴾

46. and we were denying the Day of requital (Judgment).

حَتّٰٓى اَتٰىنَا الْيَقِيْنُ ﴿٤٧﴾

47. till we confronted the certain thing. [38]

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ﴿٤٨﴾

48. So the intercession of the intercessors will avail them nothing. [39]

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ﴿٤٩﴾

49. What has happened to them that they are turning away from admonition.

كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥٠﴾

50. as if they are frightened asses.

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾

51. That have fled from a lion [40]

بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾

52. Rather, everyone of them wants that he should be given an open scripture.[41]

كَلَّا بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ﴿٥٣﴾

53. never, but they have no fear of the Hereafter. [42]

كَلَّآ اِنَّهٗ تَذْكِرَةٌ ﴿٥٤﴾

54. Never, this is but an admonition. [43]

فَمَنْ شَآءَ ذَكَرَهٗ ﴿٥٥﴾

55. So whosoever wishes may take heed.

وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۚ هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

56. And they cannot heed, unless Allah so wills [44] He is worthy of being afraid of [45] and HE alone has the authority to pardon. [46]

35. The importance of Salat has hereby become more clear because the loss of neglecting it will be felt by the sinners in the Hell. Salat is the biggest pillar of Islam and Faith is essential for it. Without Faith no Salat can be called a Salat nor it will be accepted by Allah. Similar is the case of worships like Zakaat also. In other words, the responsibility of acting upon the orders of Shariat falls on all men but, for its performance and its acceptance by Allah, Faith is a must.

After reading this ayah those Muslims should also become mindful who are neglecting salat totally.

36. For explanation please see Surah Al Haaqqah, note: 32.

37. In their worldly life these people were raising various kinds of discussions about Allah and Hereafter and Quran and Messengership and targeting religion with their objections. But they will get the feeling of this big mistake in the Hell.

38. Means death, the occurrence of which was certain and which brought those things before them by seeing which they believed that it was all truth.

39. The statement of the sinners has ended above. Now Allah says that those who had adopted a criminal attitude are now relying on intercession (Shafa'at) hoping that in case resurrection occurs they will get salvation by intercession of such and such persons. The truth, however, is that no intercession will bring about salvation. Salvation depends not on intercession but on true Faith and righteous deeds. When these persons have become criminals by denying Resurrection, the door of intercession has been totally closed for them and those persons whom they had made their intercessors, almost deifying, them will not be available there for making intercession.

40. Just as wild donkeys run away frighteningly on seeing a lion these unwise people are, running away from the admonition of the prophet. This flight of theirs from the Quran and its Messenger is sheer foolishness.

41. These people are prepared to accept that Allah has sent HIS Book to HIS Messenger. But they want that if Allah at all wants to send a book HE should supply a copy of it to everyone of them. In their view there is no need of a Messenger; that God should give His Book directly to them. These were their boastful talks and this demand was totally nonsense.

42. It is not that Quran's being a revelation from God is an unclear fact, and hence these people are running away from it. No, the real reason of their flight from it is that they have no feeling regarding their responsibility in the Hereafter and they are totally careless about it. Fear of the Hereafter is created by the INZAAR (frightening) of the Quran provided man pays attention to it. Then when he becomes fearful of the Hereafter it becomes easy for him to listen to all the discourses of admonition and to accept them. But when man does not consider himself responsible to God and is not impressed even by the warnings concerning the Hereafter then this treasure of admonition (Holy Quran) cannot affect him at all.

43. That is, the Quran is never magic. It is admonition and a reminder from God.

44. It should be well understood that the acceptance of admonition by you also depends on the will of Allah. If there is no will of Allah, you cannot accept admonition, Whatever discretion of accepting admonition you possess is given by God, otherwise, you do not have any authority of your own.

45. On the basis of His Greatness, Highness and Divinity, Allah deserves that His creation should fear Him and be righteous.

46. The authority of forgiving sins also is only with Him. Obviously only HE Who is the Creator and the LORD can be worthy of pardoning sins of His slaves. There is no one except Him who can pardon sins. This refutes the Christian belief that prophet Isa (Jesus: peace be upon him) will pardon the sins of his followers.

SURAH AL-QIYAMAH

75. AL-QIYAMAH

NAME: An oath of the Day of Qiyamah (Resurrection) has been taken in the first ayah and the entire surah is comprised of the discussion of this subject. Therefore, it is named 'Al- Qiyamah'.

TIME OF REVELATION: The initial stage of the Makkan era.

CENTRAL THEME : To remove the doubts which were being created regarding Resurrection and to instill certainty of it.

ORDER OF VERSES: The subject (topic) of the ayah 1 to 6 is the presentation of the certainty of Resurrection and the dispelling of doubts about it.

Some events of the Resurrection have been described in ayah 7 to 15.

The subject matter of ayah 16 to 19 forms the part of an intervening clause, whereby the current talk has been cut and the Holy Prophet (Peace Be Upon Him) has been given a timely guidance about receiving the revelation.

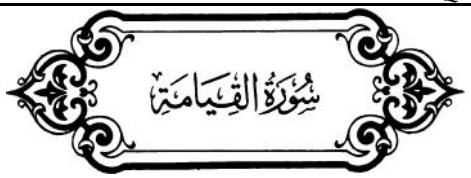
In ayah 20 to 25 the deniers have been warned about world-worship and they have been given a glimpse of the honour as well as the dishonour awaiting the good-doers and the evil-doers respectively on the Day of Resurrection.

Ayah 26 to 30 present a picture of death which is the forerunner of Resurrection.

In ayah 31 to 35 the attitude of the deniers of Resurrection has been condemned.

Ayah 36 to 40 provide a sound argument in favour of Resurrection.

75. SURATUL QIYAMAH



Ayah : 40

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۙ﴿۱﴾

1. No,[1] I swear by the Day of Qiyamah. [2]

وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۭ﴿۲﴾

2. And No, I swear by the reproaching soul. [3]

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ۭ﴿۳﴾

3. Does man think WE will be unable to assemble his bones. [4]

بَلٰي قٰدِرِيْنَ عَلٰٓي اَنْ نُّسَوِّيَ بَنَانَهٗ ﴿۴﴾

4. Why not? WE are able to remould even his finger joints. [5]

بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۚ﴿۵﴾

5. But man wishes to continue evil-doing before him. [6]

يَسْـَٔـلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ﴿۶﴾

6. He asks: when will be the Day of Resurrection

فَاِذَا بَرِقَ الْبَصَرُ ۙ﴿۷﴾

7. Then (hear you) when eyes will be dazzled. [7]

وَخَسَفَ الْقَمَرُ ۙ﴿۸﴾

8. and the moon will become dark. [8]

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۙ﴿۹﴾

9. and the sun and the moon will be brought together. [9]

يَقُوْلُ الْاِنْسَانُ يَوْمَىِٕذٍ اَيْنَ الْمَفَرُّ ۚ﴿۱۰﴾

10. On that Day man will say: where should I flee? [10]

كَلَّا لَا وَزَرَ ﴿۱۱﴾

11. No, no refuge anywhere. [11]

اِلٰى رَبِّكَ يَوْمَىِٕذِ ِۨالْمُسْتَقَرُّ ﴿۱۲﴾

12. On that Day the only recourse will be toward your Lord. [12]

1. The "Laa" when it comes before the oath, it is to refute a thing which is contrary to that one for which the oath is taken. For example, LAA WALLAAH (No, by Lord) is being said when some one intends to present his point while refuting somebody's thought.

2. In this ayah the Day of Resurrection is being presented as a definite thing while refuting the disbelievers thought that there will be nothing like reward and punishment after death. What is meant here is that even if they deny Qiyamat for any number of times, it is going to occur certainly. It is a fact which can never be denied.

3. When man commits any sin his soul scolds him. For example, while behaving unfairly with anyone or while oppressing somebody or while telling a lie or while spending money extravagantly a man's conscience, if not entirely dead, does give a pinch that you have done this wrong. It scolds him on that point. Qabeel had killed his brother Habeel. But after that he did repent and realise that he should not have done this thing. This scolding by soul about a wrong deed is a proof of the fact that to differentiate between good and bad is in man's nature and hence he is responsible to God regarding his deeds. He deserves to be punished for evil deeds and to be rewarded for his noble works. This virtue of human soul gives testimony to the Day of Judgment, Was the matter of reward and punishment not to occur and if man was not to be responsible for his deeds, then his soul would not have scolded him at the commitment of an evil deed nor his soul would scold any other oppressor, who does wrong to anyone.

4. The biggest doubt in the minds of the polytheists was that when a man's body becomes dust after rotting and his rotten skeleton also scatters away then how will all that be gathered to reassemble his body. How it will be possible to remake him as a living man? In fact this doubt was arising because of not comprehending the might of Allah correctly. Hence, to remove this doubt, it has been asked: does man think that WE are not able to recollect his bones? It is obvious that this narrow vision about God's might is totally wrong. It is our everyday observance that Allah does recollect scattered parts and HE also puts life into a lifeless thing. Then how is it difficult for Him to recollect the scattered parts and particles of a dead man and to reenliven him?

5. WE are able not only to raise his dead body again but also to recreate even his finger joints (which are very delicate) precisely. Man will be given the same body which he had in his worldly life, so that every body may get reward or punishment according to the deeds committed by it.

6. The reason of his denial is that he may thereby be able to do the same evils which he was doing in the past and he may not have to live a law-abiding life, because in wickedness and impiety he finds pleasure of the world and in righteousness there is a dryness of patience.

7. The question was regarding the date of Resurrection but, in reply, the happenings in Hell are being described, because the occurrence of death is a certainty though its date is unknown. Similarly the occurrence of Resurrection too is a certainty but no one knows its date except Allah. Therefore what should worry man is the intensity of the event when Resurrection will occur and how man will be saved on that Day. In reply, Quran has drawn attention to this thing.

When Qiyamat will occur its frightfulness will be so great that man will not be able even to look at it. This subject has been mentioned in Surah Ibrahim also:

اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَ بْصَارُ ۔ (ابراہیم:۴۲)

"HE only gives them respite till a Day when eyes will remain staring in horror". (Ibrahim: 42)

8. Since, on the Day of Resurrection, the sun will be wrapped up, as has been mentioned in Surah Takveer : اِذَاالشَّمْسُ كُوِّرَتْ

"IZAS - SHAMSU KUWWIRAT".

(When the sun will be wrapped up)the moon will become dark as if it had been eclipsed.

9. At present both the sun and the moon are rotating in their orbits. But when Resurrection

will occur this balance will not be maintained. Sun and moon will join together. The manner of their joining is known only to Allah.

10.Today man gets indulged in unnecessary questions about Resurrection but when he will see it in front of him he will like to run away from its fright.

11. But he will have no place of shelter for fleeing to.

12. Means he will stand before Allah.

On that Day man will be informed what he sent forward and what he left behind. Indeed man himself is a proof against him. Although he may put forth numerous excuses.*(Al-Quran)*

13. On that Day man will be informed what he sent forward and what he left behind.[13]

يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍۢ بِمَا قَدَّمَ وَاَخَّرَ ﴿١٣﴾

14. Indeed man himself is a proof against him. [14]

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ﴿١٤﴾

15. Although he may put forth numerous excuses. [15]

وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ﴿١٥﴾

16. (O Messenger!) Do not move your tongue to expedite tile memorization of this (Quran).[16]

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ﴿١٦﴾

17. Upon US is its collection and recital. [17]

اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ ﴿١٧﴾

18. So follow its recital when WE conclude it. [18]

فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ﴿١٨﴾

19. Then upon US is its explanation. [19]

ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ﴿١٩﴾

20. Never, [20] but you love the fast-earning world. [21]

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿٢٠﴾

21. and leave the Hereafter.

وَتَذَرُوْنَ الْاٰخِرَةَ ﴿٢١﴾

22. On that Day several faces will be fresh. [22]

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

23. looking toward their Lord. [23]

اِلٰى رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

24. and on that Day several faces will be gloomy. [24]

وَوُجُوْهٌ يَّوْمَئِذٍۢ بَاسِرَةٌ ﴿٢٤﴾

25. They will imagine that they will be treated very severely. [25]

تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

26. Never, [26] when the soul will reach the collarbone. [27]

كَلَّاۤ اِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

27. and it will be told: Is there any exorcist? [28]

وَقِيْلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

13. 'Sending forward' means man's good or bad deeds the results of which will appear in the Hereafter and what is meant by 'leaving behind' is those deeds which he should have done in the world but he did not do and thereby could not fulfill his responsibilities concerning Qiyamat.

14. That is, man is a proof (evidence) against himself. His conscience cries out to him that he is a creation with moral responsibility. The effects of good and evil are different and that he will have to account for his deeds before God. Not with-standing outward proofs and evidences this internal witness of his conscience is such a testimony to the Day of Reward and punishment that no man can ever deny it.

15. That is, man can find a number of excuses to deny the Reward and Punishment and make a long oratory or verbal show but the certainty of the occurrence of Reward and punishment is quite clear to him because the nature itself also sheds light on it.

16. The ayah 16 to 19 are parenthetical sentences, that is, disconnecting the course of talk, a timely instruction has been given to the Holy Prophet (Peace Be Upon Him). As reported by Bukhari he used to make haste in obtaining revelation from the angel Jibreel and was a little bit hasty in repeating the ayah with his tongue to avoid any possibility of mistake. On this occasion he has been instructed that there is no need to be hasty in receiving the revelation; that he should first hear the revelation from the mouth of Jibreel and thereafter repeat it. Thus he has been assured that no mistake can ever occur by him in the matter of revelation because the responsibility of getting the revelation implanted in the prophet's breast has been taken up by Allah.

The mention of a thing in the midst of a talk apparently seems unrelated. But in oratory when something else is said according to the circumstances or due to any other necessity it does not affect the context of the talk. Imam Raazi has explained this matter very nicely. He says: if a teacher is teaching his student and if the student begins to look here and there the teacher says 'do not see elsewhere' and then resumes his lecture. Now, if this whole lesson (lecture) is reported along with this parenthetical phrase (do not look else-where) then the one who does not know the reason of speaking of these words will consider these words improper, but the one who is aware of the circumstances will appreciate it as a good piece of oratory.

(At Tafseer Al Kabeer Vol : 29, p.223)

The fact is that this instruction to the holy Messenger that he should not make haste in receiving the revelation during the course of revelation is a proof of Quran's being preserved in its original form. It shows that if Allah has said something by cutting the course that also has been recorded as it was. Had Quran been a creation of the Prophet (Peace Be Upon Him) such things would not have appeared in it.

17. The meaning of collecting is to compile the ayah and the Surahs in a nice order and the meaning of reciting is to make it pronounced by the mouth of the holy Messenger correctly. God Himself had undertaken these two jobs. Therefore the Quran in a book form which is now in our hands has been compiled so only by Allah and the internal testimony of the Holy Book also shows that the compilation and arrangement of its contents are Divine because many secrets become manifest merely by pondering over the order of the verses.

In this modern age some modernists have tried to present the Quran in the order of its revelation but they have failed badly in their effort because we have no source of knowing the exact time and sequence of revelations with details. Nor it is essential to try for it. When God Almighty has presented His Book in an order other than the order of revelation as per His strategy what right others have to change that order?

Here it is necessary also to remove a misunderstanding according to which Caliph Abu Bakr or Caliph Uthman had collected the ayah of Quran and that before that it was not extant in a book form. The fact is that the Quran had already been compiled as directed by God Almighty in the time of the Holy Prophet and, therefore, the Quranic ayah were being recited in the same order in salat. It is found in traditions (Ahadith) that during the months of Ramdhan angel Jibreel used to meet the Holy Prophet and

read the whole of it with him. (Bukhari: Kitaab-ul-Wahi). Obviously such reading in whole could only be of a book. What service Abu Bakr rendered was that he assembled the various parts of the revelation which were then with different writers (copiers) of the Wahi. Whatever portions of the Quran the Messenger was dictating for being written down were with different companions. Abu Bakr entrusted the work of collecting those scattered parts to some companions and they did the same. He kept the same order and arrangement in which they were during the days of the Holy Prophet. In other words, the holy Book has been preserved in the hearts of Huffaz (those who have learnt it by heart and memorized it fully) in the same order which it has passed from hand to hand and in which it was being recited in the Salat (prayers). Of course the job of giving the form of a mus'haf to it was done by Abu Bakr. Regarding the collection of the Quran by Uthman, he arranged it to be written approving the Qureshi mode of pronunciation and propagated it. Some words of the Quran were being pronounced differently in various tribes. Though it did not change its meaning, when the number of Ajamees(non-Arabs)increased in his time this variation of pronunciation posed a problem. Hence Uthman removed this variation in pronunciation and made all agree on a common pronunciation. Then he prepared its copies and published them. An example of variation in pronunciation is the word 'Musaitir' which is found in Surah Ghashiyah, ayah: 22. It can be pronounced both according to 'Swaad' and 'Seen' therefore a little 'Swaad' is being written on this word. But then it makes no change in meaning. Both mean the subduer.

18. The Word was Allah's but it was being brought by angel Jibreel. Therefore Allah has called Jibreel's recitation His qiraat (reading or recitation). It means O Prophet! you should start reading only after the angel completes it.

19. This is a further comfort to the Holy Prophet that it is also upon Allah to explain the meaning of the ayah. Hence he need not worry from that angle too. In the Quran, there are several such ayah which have been revealed for explanation and clarification. Moreover, he was getting revelation in addition to the Quran also which used to clarify various commandments with details as recorded in traditions.

20. From here the course of the talk again reverts to where it was before intervention by the parenthetical phrase. The meaning of 'Kallaa' (never) here is 'you are not denying Hereafter on the ground that its evidence is not clear.

21. The proof of Reward and Punishment is existent even in your own selves. But the reason of your denial is the lust for worldly life and the greed to gain the speedily available material benefits. You think that the benefit of the Hereafter is far off and therefore you do not want to leave the benefit which is on hand in this world. But what you fail to realise is that the worldly gain is very small and a temporary one whereas the benefit of the Hereafter is both great and everlasting.

22. These will be the faces of those people who believed and did good deeds.

23. The clear meaning of this ayah is that, on the Day of Resurrection, the successful people will be fortunate to see their LORD. A hadeeth of Bukhari also supports this according to which the Holy Prophet said:

اِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا۔ (بخاری کتاب التوحید)

"Very soon you will see your Lord with your eyes". (Bukhari: Kitabut Tawheed).

In this connection there are other traditions too. Allamah Ibne Katheer has, quoting several traditions, written that Allah's Ruyat (seeing) will be available to the Faithful on the Day of Resurrection. The companions of the holy Prophet (Sahaba) and Tabieen and the olden day religious leaders are also of this view. (Tafseer Ibne Katheer. Vol. 4, p. 45)

24. These will be the faces of the deniers which will be gloomy due to their sins.

25. They will gel such a severe punishment that their backs will be broken. In other words, theirs will be an unbearable torment.

26. Your thinking that man will become dust and be destroyed after death is never correct. After death the body does become rotten but the soul (Rooh) remains which reverts to its Creator

as soon as it is detached from the body.

27. This is a picturization of the death-time agony which must make man realise that he too has to die one day and to return his life to the ONE who created it.

28. When people see that a man is nearing his end and they have no more hope in medicine they call a charmer so that the ailment may go. But when the appointed time of death arrives no strategy is of any avail. Charm was in yogue in Arabia and hence it is mentioned especially here. It should be understood that Islam has termed it Haram (unlawful) and 'Batil (wrong) to resort to a charm which contains polytheistic terms or words. It has taught to recite prayerful words expressing belief in ONLY ONE GOD and to trust in ALLAh on such occasions to regain health.



28. and he will realise it is the time of parting. [29]

وَّظَنَّ اَنَّهُ الْفِرَاقُ ﴿۲۸﴾

29. and one shank will entangle with the other shank. [30]

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿۲۹﴾

30. On that Day the drive will be to your Lord.[31]

اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمَسَاقُ ﴿۳۰﴾

31. But he neither accepted the Truth nor offered Salat. [32]

فَلَا صَدَّقَ وَلَا صَلّٰى ﴿۳۱﴾

32. But he denied and turned away.[33]

وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ﴿۳۲﴾

33. Then walked away toward his household proudly. [34]

ثُمَّ ذَهَبَ اِلٰٓى اَهْلِهٖ يَتَمَطّٰى ﴿۳۳﴾

34. Woe unto you, woe.

اَوْلٰى لَكَ فَاَوْلٰى ﴿۳۴﴾

35. Again, woe unto you, woe. [35]

ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ﴿۳۵﴾

36. Does man think that he will be left aimlessly?[36]

اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ﴿۳۶﴾

37. Was he not a drop of semen which is, dropped (in the womb). [37]

اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ﴿۳۷﴾

38. Then he became a clot, [38] then (Allah) formed his body and put it in order. [39]

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿۳۸﴾

39. then made a pair of him [40] man and woman. [41]

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿۳۹﴾

40. Is not? That ONE able to bring the dead to life? [42]

اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ﴿۴۰﴾

29. That is, man becomes sure that the time for his departure from this world has come.

30. This is the picture of his utter helplessness. The legs which had enabled him to move freely at will in his active life will become so weak that they will entangle with one-another, at the time of death.

31. That is, the released soul will fly off to reach its LORD. It means it will go to the other world, the Barzakh which is like a prison for the souls of the deniers.

32. Now this is a picture of the practical life of a man showing what does he take with him at the time of departing from this world. He had not believed in the arrival of the Day of Judgment nor did he have anything to do with God-worship. Hence he neglected Salat totally though it was the most important religious duty.

It thus becomes clear that the very first demand of belief in the Day of Judgment is the performance of salat and the recitation of Quran. The holy Quran says that the disbelievers give up salat. But today a large number of Muslims also do not perform salat. If they read these ayaat of the Quran mindfully they will rise up from their slumber and start performing salat.

33. He falsified the Resurrection and denied to obey and worship God.

34. It is his arrogance which prevents him from accepting the Truth. Such a person can never be influenced by admonition; rather he turns his face from it and walks towards his kens and kith proud of his wealth.

35. 'WOOLA LAKA' as explained by Jawhari, is a word of threat. Originally it is from 'Valiya' which means 'to be near'. Asmaee says it means the killer thing has come near, that is calamity has arrived. (As sihah lil jawharee. Vol.6, p. 2530).

In these two ayah sorrow is repeated for the attitude of that person. This word has been used four times which indicates that he will meet with destruction upon destruction: in this world, during the life in Barzakh, in the field of Resurrection and finally in Hell where he will dwell in destruction forever.

36. For explanation please see Surah Muminoon, note.102.

37. What is the basis of man's pride over this life and the denial of the other world? He forgets the fact that he himself was created from a lowly drop of semen. Man performed the act of dropping it in a womb. Thereafter, it was God Who created him making him pass through different stages in that dark place.

38. For clarification please see Surah Hajj note 9 and Surah Muminoon, note:14.

39. That is, HE gave the shape of human body to a clot of blood and thereafter HE gave it wonderful finishing touches.

40. That is, over and above that.

41. Making pairs is the proof of the truth that his Creator has created him with certain wisdom, strategy according to a plan.

For further explanation please see Surah Nabaa, note: 6.

42. That is, can it be at all difficult to enliven the dead for the ONE Whose Might is so wonderful?!

SURAH AL-INSAN

76. AL-INSAN

NAME: The first ayah describes a stage in man's life when he was nothing. This gives the name **AL- INSAN** (Man) to it. Its another well known name is 'AL- DAHR' (Time) as this word has appeared in the first ayah. As we have explained earlier, the names of the Surahs do not denote their subject matter but they are based on some significant words for recognition.

TIME OF REVELATION : It is Makkan and the subjects indicate its revelation in its initial stage.

CENTRAL THEME: Reward and Punishment in the Hereafter. But the aspect of Reward is highlighted so that people may become righteous getting inspired by the eternal benefits.

ORDER OF VERSES: Man's creation and its aim has been described in Ayah 1 to 3. Ayat 4 declares a severe punishment for disbelievers.

Ayah 5 to 22 mention the great reward reserved for the righteous man.

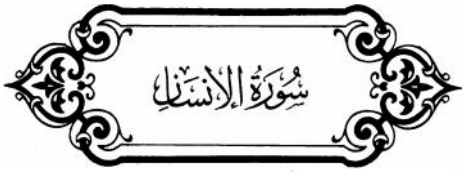
Ayah 23 to 26 contain a guidance to the Holy Prophet regarding patience, prayer and praising (hallowing) Allah.

In ayah 27 and 28 there is a warning to those people who, dazed by the glitter of this worldly life, ignore their Hereafter.

In ayah 29 to 31 there is an inspiration for people to accept admonition so that they may taste God's Graceful mercy.

There is also a severe warning of a painful torture to those who remain adamant on their denial.

76.SURATUL INSAN



Ayah: 31

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ①

1. Has there not come upon man a period of time when he was not a thing worth mentioning. [1]

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ②

2. WE created man from a sperm mixed [2] So as to try him. Hence WE made him hearing and seeing. [3]

اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ③

3. WE have shown him the way [4] he may become grateful or ungrateful. [5]

اِنَّا اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَا۠ وَاَغْلٰلًا وَّسَعِيْرًا ④

4. For the unbelievers, WE have prepared chains and yokes and a blazing fire. [6]

اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ⑤

5. The righteous [7] shall drink cups of wine blended with camphor.

عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ⑥

6. It will be a fountain [8] wherefrom the slaves of Allah will drink[9] and canalize it (wherever they wish). [10]

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ⑦

7. They fulfill their vows [11] and fear a Day the calamity whereof will be spreading all-around.

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ⑧

8. and they feed the poor, the orphan and the captive for the sake of HIS love. [12]

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ⑨

9. (saying): we are feeding you only for the sake of Allah, we desire from you neither reward nor thanks.[13]

1. Ever since man is born on this planet he is displaying marvels of advancement and perfection. In other words this age of man's arrival on earth is superior to all the past ages in the history of the universe. Now though man is proud of his worldly progress he never cares to ponder over his past as to what he was in the beginning and what God has made him today. There was a time when man was in the process of being moulded in human form from decomposed mud which was not a significant thing. Thereafter the creation of Adam, the line of his progeny was continued from semen which is a very lowly drop of water. Each and every body has passed from a stage in which he was not worth mention. Is this truth, about his past, not enough to remind man that it was the wonder of his Lord's Might that turned an atom of earth into the shining sun?

2. The semen (sperm) in itself is an amalgamation of several moistures. From the standpoint of modern physiology one of the liquids is that one which contains spermatozoon which comes out of the testicles and gathers in seminal vesicles i.e. the second liquid. The third liquid is that of the prostate gland which creates certain smell in it and the fourth one is that which is created by the glands situated near the urethra and which make it glossy. The semen is made up of all these liquids. When it meets with the ovum in the womb it becomes fertilized causing pregnancy. Thus man's life creation begins with the mixing of the male sperm and the female ovum (egg).

3. Man is created so that he may be tried. Therefore, he is given the faculties of seeing and hearing. These God-given powers have made him a responsible specie among the creation, and they have made him intelligent enough to distinguish between the good and the bad.

4. That is, WE made him aware of the path of guidance clearly both through the natural directions, and the universal signs spread all over the horizons as well as through the Revelation sent with the Messengers.

5. Now he is free either to be a thankful slave of Allah or be a thankless fellow. Since the aim was to try him, he was also given the freedom to be either a thankful believer or a thankless disbeliever.

6. Though the freedom to become disbeliever is given, those who choose to be so should remember that they have failed in their trial as submitting to their wishes, selected a wrong path to tread. Therefore, he will suffer a severe punishment in the Hereafter. They will be fastened with iron chains and shackles will be put on their necks. They will be hurled in blazing fire. How fearful torment for those who turn away from their Lord's Guidance!

7. 'Abraar' is the plural of 'Barrun' which is derived from 'Birr' which means truth and obedience and loyalty. A person having these virtues is call 'nek' (righteous) in Urdu. A reference to the context of this ayah shows that by 'abraar' is meant those slaves of Allah who lived like HIS thankful and obedient servants and who, keeping in mind the Hereafter, remained righteous throughout their lives.

8.'Kafoor' will be a spring in Paradise which should not be equated with the camphor available in this world. However, some idea about it can be gained by knowing that, in purity and coolness, it will be like camphor and its taste and smell will give a very pleasant delight to its drinkers. A few drops of it will be enough to make the heavenly drink delicious and hence it will be mixed with it.

9.'Ibadullah' means selfless servants of God.

10. It will not be necessary that they should come to this spring to be benefited by it. No, it will be in their control to make such springs flow wherever they like.

11. 'Nazr' (vow) is a God-pleasing thing which a man may determine to do. For example, he may decide that if I get such and such bounty I will observe so many days' fast for Allah's pleasure. Or he may heartily intend to give away certain amount to poor on recovery from an illness. It is obligatory to fulfill such 'nazr' because, a word with Allah is a very important business and only its fulfill ness can be regarded as a proof of a man's truth and righteousness.

Islam has not encouraged the practice of 'nazr' It is recorded in 'Mughni'.

وَلِاَنَّ النَّذْرَ لَوْكَانَ مُسْتَحَبًّا لَفَعَلَهُ النَّبِيُّ ﷺ وَاَفَاضِلُ اَصْحَابِهٖ۔ (المغنی ج ۹ ص۱)

Had 'nazr' been a desired thing the holy prophet and his companions would have

resorted to it." (Al-Mughni, Vol. 9, p.l)

And it is written in 'Fiqhus Sunnah' that:

وَالْاِسْلَامُ وَاِنْ كَانَ قَدْشَرَعَهُ اِلَّاانَّهُ لَايَسْتَحِبُّهُ ، فَعَنْ ابْنِ عُمَرَ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنِ النَّذْرِ وَقَالَ ! اِنَّهُ لَا يَأْتِىْ بِخَيْرٍ وَّاِنَّمَا يُسْتَخْرَجُ بِهٖ مِنَ الْبَخِيْلِ رَ وَاهُ الْبُخَارِىْ وَمُسْلِمْ۔ (فقہ السنہ للسید سابق ج ۳ ص ۳۵)

"Though Islam has regarded 'nazar' (vow) as permissible yet it is not a 'mustahab' (desirable) thing. Ibne Umar says the holy prophet has forbidden 'nazr' and said that there is no good in it, of course, some wealth is being released from the clutches of a miser thereby." ("Fiqhus Sunnah" Lis Sayed Saabiq, Vol.3,P.35)

Moreover, it is also a fact that there is little scope for 'nazr' after the compliance with religious orders, because, the main thing is the performance of Divine orders and also there is no limit for doing optional good deeds. Thereafter it is only putting oneself to extra difficulties if one takes upon himself further obligations. Therefore, Islam has not encouraged 'nazr' but it has emphatically commanded the fulfillment of that oath if at all taken.

It should be understood that 'nazr' (vow) is a kind of 'Ibadat' (worship) and hence it can be for ONLY ONE GOD. To make a 'Minnat'(Nazr) in the name of anyone other than ALLAH is 'Shirk'(polytheism) even if it is in the name of a Dev or Devi or a Peer or a Wali.

12. They help the poor just for their love for Allah. Feeding the needy is their first requirement. Hence it has been mentioned especially. Otherwise it is also an essential and good deed to clothe them, to house them if shelter less and also to take care of their health if ill.

In those days there were no regular prisons for the captives, where they could be fed regularly. Therefore, special emphasis has been put on encouragement to feed the captives and here no distinction has been made between a Muslim and a non-Muslim and criminal and a POW (prisoner of war). Morality and humanity demand that the pain of their hunger should be removed and food must be provided to them.

13. They are helping the helpless not with an eye on reward of any sort nor to get praise and thanks. They overlook such temptations and help them only to please Allah. The real 'sadaqah' is only that which is only for God's pleasure without entertaining any desire for fame or reward. Even a slight appearance of an element of 'riyaa' (show business) rids the deed of every good.

There they will recline on couches they will feel neither excessive heat nor biting cold. Its shades will be bent upon them and its fruit-bunches will be hanging down.*(Al-Quran)*

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

10. (for) we fear from our Lord a Day which will be distressful and very hard. [14]

فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

11. So Allah protected them from the calamity of that Day and bestowed upon them freshness and joy. [15]

وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

12. and awarded them for their patience paradise and silken garment. [16]

مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

13. There they will recline on couches [17] they will feel neither excessive heat nor biting cold. [18]

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

14. its shades will be bent upon them and [19] its fruit-bunches will be hanging down. [20]

وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾

15. Before them, vessels of silver and [21] goblets of glass will take rounds.

قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

16. glass made of silver [22] which they themselves will measure. [23]

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

17. there, they will be served with cups of wine mixed with Zanjabeel (ginger-flavoured).

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾

18. that will be a spring [24] called Salsabeel [25]

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

19. And There will go round about them boys ever-young [26] when you behold them you would imagine they are pearls scattered. [27]

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

20. wherever you look you will find only blessings upon blessings and a great kingdom. [28]

14. It means whatever good we do, we do it for improving our life in the Hereafter; that we tremble at the thought of that Day of calamities; we regarded it our highest success to be protected from that Day's torment. That the Day of Resurrection will be sour-making means it will turn the faces of criminals sour.

15. Allah will protect the people having the aforesaid virtues from the calamity of the Day of Resurrection. They will have no worries. Their faces will be fresh and their hearts happy because they succeeded in the trial in which they were put during their worldly lives.

16. So Jannat (Paradise) is not a cheap thing. It requires patience and perseverance. A life in accord with Sharaee (religious) commands regarding righteousness is indeed painstaking and hard. But the doors to eternal heavenly happiness are opened up for those who pass out successfully from this examination.

Everything in Paradise will be of the highest quality including the dress which will be made of fine pure silk. Among the above-described heavenly bounties the description of dress is made first so as to say that the very first honour which will be granted to the people of the Paradise will be a dress of distinction.

17. These ayah give only a slight glimpse of the Paradise to make man realise how grand it will be and how pompously the righteous people will dwell therein! 'This glimpse of the Paradise has been provided only by the Holy Quran and it is a distinctive feature of this Divine Book that it takes us to its tour while we are still in this world.

The people of the Paradise will be seated reclining on thrones and this shows their imperial way of living there.

18. That is, the atmosphere of Paradise will be extremely pleasing. There will be no trouble due to heat. Everything will be moderate.

19. Shades of heavenly trees will be spread upon them. This gives us an idea that Paradise will be a place of perfect peace and tranquility and rest and comfort.

20. The bunches of heavenly fruits will be hanging so near that it will be very easy to pluck them at will. No effort will have to be made to avail of it.

21. In ayah 71 of Surah Zukhruf there is a mention of golden utensils in Paradise. Here it is said that there will be silver vessels. This shows that both the kinds will be available there.

It should be known that Islam has prohibited the use of golden and silver vessels in this world. Such luxury is fit only for Paradise.

22. The cups will be made of glass and the glass of silver. In other words they will be made of high quality transparent silver. It will be the distinct quality of heavenly silver. No such silver is found in this world. By giving an idea of a thing which is not existing in this world, the holy Quran has arranged a wonderfully spiritual flight for the believers!

23. This means that probably the heavenly glasses will be adjustable. The people of the Paradise will themselves adjust them according to their need or desire.

24. Ginger is a good-smelling, warmth-giving thing. This gives us a little glimpse of the heavenly spring. Otherwise, the worldly ginger cannot be compared with the heavenly one. A little mixture of it will make a drink very delicious, and exhilarating.

25. The literal meaning of 'Salsabeel' is that which can go down the throat with ease, running smoothly. This name given to a spring of the Paradise indicates that its water will have no bitter taste and that it will go down the throat very easily and pleasantly.

Like other bounties of the Paradise we cannot correctly imagine the specialties of this spring also while still living in this world. Only those who will be fortunate enough to dwell in Paradise will be able to comprehend them perfectly.

26. This has been explained in Surah Toor, note: 22.

27. The handsomeness and the discipline of these boys will make them look like scattered pearls.

28. The bounties of Paradise will not be limited like those available in this world. On the contrary they will be limitless there. Everyone there will live like a king enjoying grand honour every where.

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿٢١﴾

21. upon them will be green garments of fine silk and satin (thick silk) [29] they will be adorned with silver bracelets [30] and their LORD will give them the purest beverage. [31]

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿٢٢﴾ ع

22. This is your reward and your endeavour has been accepted. [32]

اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًا ﴿٢٣﴾ ۚ

23. (O Messenger!) [33] WE have revealed the Quran to you gradually. [34]

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿٢٤﴾ ۚ

24. So await your Lord's decision [35] and obey not of them any sinner or ungrateful.[36]

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ﴿٢٥﴾ ۖ

25. Remember the Name of your Lord, morning and evening. [37]

وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ﴿٢٦﴾

26. Also prostrate before Him during night[38] and hallow (glorify) Him in long hours of night. [39]

اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿٢٧﴾

27. These people love a fast-gaining world and leave behind them a very Severe Day. [40]

نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَآ اَسْرَهُمْ ۚ وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلًا ﴿٢٨﴾

28. It is WE Who Have created them and fastened their limb-joints and WE may change their faces whenever WE will. [41]

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿٢٩﴾

29. This is an admonition. So whoever may wish may take the path leading to His Lord. [42]

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿٣٠﴾ ۙ

30. And you cannot wish unless Allah wishes [43] Verily Allah is knowing the wise.

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ۭ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿٣١﴾ ع

31. HE makes to enter His Mercy whomever He wills [44] and for the wrong doers HE has prepared a torment painful.[45]

29. This has been explained in Surah Kahf, note: 48.

30. It is mentioned in Surah Kahf that they will be made to wear golden bracelets. Here it is said that they will wear silver ones. It shows that both will be granted.

31. This is, so to say, a distinct Mercy of Allah that HE will give them a very special kind of drink in addition to the ones mentioned above. No one can imagine the taste and delight of this extremely pure drink.

32. That is, this is the reward and consequence of those good deeds which you did in the world. God appreciated your efforts. HE became pleased with it. This will be a very high kind of honour to be given to the people of the Paradise.

33. Now the address turns toward the Holy Prophet (Peace Be Upon Him). Divine instructions are being given to him and, through him, to the Muslim [his followers].

34. For explanation please see Surah Bani Israil, note: 140.

35. That is, wait patiently and see what Almighty Allah does to the disbelievers.

36. 'Aathim' (offender) means the one who commits impermissible things and 'Kufoora' (thankless) means who does not appreciate the Divine bounties.

The meaning of this ayah is that a sinner will tell you to do only sinful deeds and the one who thankless will also deny God's bounties. So do not be misled by the talks of such people nor submit to their pressure.

Here, though the address is to the Prophet, the original address is to his followers.

37. The commandment to remember Allah's Good Name in the morning and in the evening is a general one. It means recite God's Good Names, keeping their meanings in mind every morning and every evening. The best way of doing it is in the morning and evening prayers (Salat).

38. Since sajdah (prostration) is an important part of salat this word (sajdah) is used to indicate salat. What is said is that perform salat during night also.

39. In the beginning, the Holy Prophet was asked to hallow (glorify) Allah in a greater part of the night. Soon after it, it is asked in Surah 'Muzzammil' that a large part of night be spent in performing salat. For details please see Surah 'Muzzammil', notes 2 and 4.

40. That is, in the eyes of these deniers and disbelievers, the benefits of this world are so dear that they care the least for the Day of Resurrection, though that Day will be very tough one. Every offender will be carrying the load of his sins on his or her own head and will be terribly worried about his or her salvation.

41. When it is WE who have created him and fastened his body joints it is quite possible for US to erase their faces. How do they then forget their is LORD Creator? How and why they are proud of their present shape? Why do they not fear HIM?

Here, also keep in view the ayah 67 and note: 72 of Surah Yaaseen.

42. That is, this Quran is all in all an admonition by accepting which man can adopt the path leading to his Lord.

43. For explanation please see Surah Takveer, note: 30.

44. It is Allah who decides, as per His knowledge and strategy, as to who among His slaves should be admitted to His Mercy.

45. By wrongdoers is meant the deniers of the Unity of Allah (Tawheed), and the Hereafter. Their entire lives became deviated due to this denial and they lost the True Path. To give them a painful punishment is the demand of Divine wisdom and justice. Hence HE has prepared Hell.



SURAH AL-MURSALAT

77. AL-MURSALAT

NAME: Oath of Mursalat (winds) has been taken in the first ayah which gives this name to the Surah.

TIME OF REVELATION: It is Makkan and the subject matter gives a hint that it might have been revealed in the last period of the initial era when the polytheists of Makkah were vehemently denying the Day of Resurrection and had started to conspire against the Holy Prophet and his Islamic call. According to a tradition of Bukhari, Abdullah bin Masood said: we were in the cave of Mina when the Surah Mursalat was revealed. The Holy Prophet (Peace Be Upon Him) was reciting it and we were learning it from his mouth. (Bukhari: Kitabut Tafseer)

CENTRAL THEME: To warn the deniers of the Day of Judgment, of their bad end and to give good tidings for good deeds to the righteous so that the deniers may become wise and worry about their future. In this Surah the aspect of 'Inzar (warning) is highlighted whereas in the previous Surah (INSAAN) the aspect of good tiding to the righteous was highlighted.

ORDER OF VERSES: A mention of speedy winds has been made in ayah 1 to 7 in support of Resurrection.

In ayah 8 to 15 a frightening picture of the Qiyamat is given.

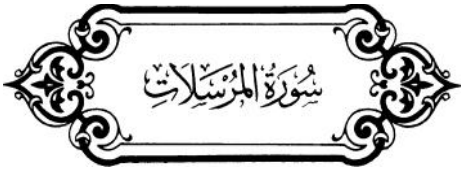
In ayah 16 to 28, while citing witnesses in support of Resurrection, man is invited to ponder over its truthfulness.

Ayah 29 to 40 draw a picture of the things which the deniers of Resurrection will have to face on the Final Day.

Ayah 41 to 44 describe the beautiful reward awaiting the righteous.

In ayah 45 to 50 there is a stern warning against the criminal conduct of the deniers.

77 .SURATUL MURSALAT



Ayah : 50

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, Most Gracious, Most Merciful

وَالْمُرْسَلٰتِ عُرْفًا ﴿١﴾

1. By the Winds sent forth in succession. [1]

فَالْعٰصِفٰتِ عَصْفًا ﴿٢﴾

2. (which) then blow with violent speed. [2]

وَّالنّٰشِرٰتِ نَشْرًا ﴿٣﴾

3. and spread out the clouds. [3]

فَالْفٰرِقٰتِ فَرْقًا ﴿٤﴾

4. then make (them) separate.[4]

فَالْمُلْقِيٰتِ ذِكْرًا ﴿٥﴾

5. then instill (in hearts) a (thing of) remembrance. [5]

عُذْرًا اَوْ نُذْرًا ﴿٦﴾

6. to establish Proof or to warn. [6]

اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ﴿٧﴾

7. that which is promised to you will surely come about. [7]

فَاِذَا النُّجُوْمُ طُمِسَتْ ﴿٨﴾

8. Then when the stars will fade out. [8]

وَاِذَا السَّمَآءُ فُرِجَتْ ﴿٩﴾

9. and the sky will he cloven asunder. [9]

وَاِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾

10. and when the mountains will be turned into dust. [10]

وَاِذَا الرُّسُلُ اُقِّتَتْ ﴿١١﴾

11. and when time will be fixed for the Messengers. [11]

لِاَيِّ يَوْمٍ اُجِّلَتْ ﴿١٢﴾

12. for which day it is being delayed?

1. The swearing here is in the meaning of witness (testimony) to say that these winds, taken oath of, support the Quranic news regarding Resurrection. The winds do not blow at random. They are being blown and the way they blow continuously is a proof of the fact that the ONE controlling them has sent them with a particular purpose, that is, rain.

2. Then the speed of these wind accelerates and sometimes they turn into storms and cyclones.

3. The winds scatter the clouds arising from the oceans in such a manner that they reach out up to the distance of hundreds and thousands of miles.

4. The winds separate the cluster of clouds to make a part go toward one sphere of the earth and the other toward another, so that different parts of the world may get different quantity of rain as determined by the Creator of the universe.

5. The varying movements and features of these winds wake up human conscience, shake up minds and create the fear of the Lord Creator in hearts. When the winds blow furiously in the form of storms and cyclones and tempests, tornadoes, etc everyone whose soul is not dead remembers God. The flashes of lightning and the thunder of clouds instill God's fear in hearts and make all realise how HE can hit to punish them. On the other hand some winds draw the rain filled clouds on their heads and appear in the form of Allah's mercy. Thus, in their silent way of talking, the winds announce that the Lord Creator, who controls them, is Omnipotent who is both the Most Merciful and the Severest Tormentor and therefore, to disobey Him is to invite His wrath and to obey Him is to guarantee happiness. This supports the view of reward and punishment presented by Quran.

These winds appear as the signs of the supreme wisdom of the Lord of the worlds. This universal administration of winds is a proof of the truth that this cosmos in not God-less. It has ONE GOD and it is bound by a Divine management. Winds also blow under this regular plan which displays God's perfect power and super wisdom. It is not at all difficult for Him to order Resurrection and to make dead men alive. His Wisdom demands that he should bring about the Qiyamat and reward or hearts punish man according to his deeds. Otherwise this life becomes meaningless and aimless which is far from wisdom.

In short, the fast-blowing winds draw the attention of men toward his Lord by their various movements. They create the feeling of the presence of a Great Being which, in turn, strengthens the idea of reward and punishment.

6. These winds also testify to the Might. Wisdom and Lordship of the ONLY ONE GOD who directs the universe. Their bangs and blows wake up the slumbering humanity and their noises and roaring serve as an alarm of the ensuing Day of Judgment. In other words, these winds, while passing away, sing the songs of the oneness of God and make man realise his responsibility. In this way the blowing and breezing of the winds serve both as the proof of God's Might and Wisdom and Mercy and also a warning to the unmindful.

Our attention toward the signs of Allah's Oneness and of Resurrection provided by the winds has been drawn by the Holy Quran at several places. For instance please see Surah Naziaat. note: 1 to 6.

7. This is the thing to substantiate for which oath of winds is taken. It is being promised that there will be a Day of Resurrection when the dead man be enlivened so that he may get the reward or the punishment for his deeds which he did in his worldly life. This promise is bound to be fulfilled and all the events mentioned in the holy Quran will appear before his eyes as facts.

8. Now some happenings of the Hereafter are being described. When the trumpet will be blown for the first time both the earth and the sky will meet with a catastrophe. The innumerable shining stars will lose their brightness and become dark. It is mentioned in Surah Takveer:-

وَاِذَا النُّجُوْمُ انْكَدَرَتْ

"And when the stars will lose their luster." (Takveer:2)

What will be the time like when the entire universe will become dark!

9. For example please see Surah Inshiqaq, note: 1.

10. For clarification please see Surah Kahf, note: 66.

11. Now comes the narration of what will happen when the trumpet will be blown for the second time, and all the dead men will be made to assemble in the vast field of Resurrection.

A Court will be held by the Lord of the worlds and all the past Prophets will be called upon to give witness regarding their respective people.

Have WE not created you from a mean water? And kept it in a protected place. For a fixed time. So We prepared a plan and how nice planner are WE ! ***(Al-Quran)***

13. for the Day of Judgment. [12]

لِيَوْمِ الْفَصْلِ ﴿١٣﴾

14. and what do you know, what is the Day of Judgment? [13]

وَمَآ أَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ﴿١٤﴾

15. woe on that Day to the beliers.[14]

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١٥﴾

16. Did WE not destroy the earlier people? [15]

أَلَمْ نُهْلِكِ الْأَوَّلِيْنَ ﴿١٦﴾

17. then continued to destroy the latter ones. [16]

ثُمَّ نُتْبِعُهُمُ الْآخِرِيْنَ ﴿١٧﴾

18. WE deal like this with tile guilty. [17]

كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿١٨﴾

19. woe on that Day to the beliers. [18]

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١٩﴾

20. Have WE not created you from a mean water? [19]

أَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿٢٠﴾

21. and kept it in a protected place. [20]

فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿٢١﴾

22. for a fixed time. [21]

إِلٰى قَدَرٍ مَّعْلُوْمٍ ﴿٢٢﴾

23. So We prepared a plan and how nice planner are WE ! [22]

فَقَدَرْنَا فَنِعْمَ الْقٰدِرُوْنَ ﴿٢٣﴾

24. Woe on that Day to the beliers.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٤﴾

25. Have WE not made the earth a receptacle?

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾

26. for the living and the dead. [23]

أَحْيَآءً وَّأَمْوَاتًا ﴿٢٦﴾

27. and placed in it lofty mountains [24] and gave you sweet water to drink. [25]

وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّأَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ﴿٢٧﴾

12. That is, do you know for which day all these things have been held up? For the Day of Judgment. If no court is being held now in this world, do not think that it will never beheld and that the offenders will escape punishment. No, but for the Divine court, the Day of Judgment is fixed. Each and every one will have to give an account of his or her deeds on that DAY.

13. Remember very well that the Day of Judgment will be very severe.

14. Those who are denying the Day of Judgment will face terrible destruction on that DAY.

'Vail' means every kind of destruction and devastation. According to 'Lisan-ul- Arab:-

واصل الويل فى اللغة العذاب والهلاک ۔
الويل: الحزن الهلاک والمشقة من العذاب۔
قال سيبو يه ويلٌ له وويلاً له امى قبيحا۔

(لسان العرب ج ۱۱ ص ۷۳۸)

"In vocabulary the original meaning of 'Vail' is torment and destruction. It means sorrow, grief, distress, sadness as well as the hardship due to punishment. Therefore, Saibvai says: Vail means (anything bad and miserable.)

(Lisan-ul- Arab Vol:11,p.738)

'Vail for the falsifier on the Day of Resurrection' means they will meet with a very difficult' situation. They will have to suffer severe torment. They will fall in the pit of destruction. Their end will be very bad.

This ayat has been repeated ten times in this Surah. This is a distinctive feature of this Surah. It has been so much repeated so that the deniers and the falsifiers may think of their end and be aware.

15. Means the most ancient disbelieving people like the people of Nooh, the communities of Aad and Thamood etc.

16. Means the people who arrived thereafter like the people of Loot, Shoeb and Firaun who denied the Truth were also destroyed by Us.

17. Sinners or offenders means the disbelievers and deniers. It has always been Allah's tradition that whenever he sends a Messenger and his people deny and falsify him they were destroyed through Divine calamities so that the truthfulness of the Prophets may become manifest. Also because, such people who deny the Truth despite the perfection of arguments and proofs become like cancerous elements for mankind. It is the biggest truth that a denial even after clear and explicit arguments always brings about Divine torment.

18. When the offenders have been punished even in this place of trial now is it possible that they will be let off unpunished on the Day of Resurrection which is meant for judgment!

19. Means from an insignificant sperm.

20. Means in the womb.

21. Means the duration of pregnancy.

22. This means that the work of man's creation is being done as per a special plan according to which he becomes an intelligent and the best creation. This planning is Divine. Then now can it ever be imagined that the Being Who is such a great planner and the Best Designer has created man without any aim or intention?!!

23. The earth allows the living people to dwell on it and it also becomes the burial ground for dead bodies. Thus the earth accommodates and keeps within it both the living and the dead both during life and also after death.

24. High mountains stall clouds. Therefore there is much rain in hilly areas and rivers flow from there.

25. HE caused rivers and springs to flow providing sweet water. Are all these not the signs of God's being the Lord nourishes? And when HE has made so many arrangements for your nourishment how is it possible that HE will not question you about your conduct and not take an account of HIS bounties from you. HIS Lordship demands that HE should bring about the Day of Reckoning, reward the good-doers and punish the wrong-doers.

28. woe on that Day to the beliers. وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٨﴾

29. Depart to the thing you used to belie.[26] اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٩﴾

30. Depart to the shadow Having three branches. [27] اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ﴿٣٠﴾

31. wherein is neither shade nor will it protect from leaping flames. [28] لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ﴿٣١﴾

32. That Fire will cast forth (huge) sparkles like palaces. [29] اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

33. as if they are yellow camels. [30] كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿٣٣﴾

34. woe on that Day to the beliers. وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٤﴾

35. This is the Day they will not be able to speak.[31] هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ﴿٣٥﴾

36. Nor will they be allowed to put forth excuse [32] وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ﴿٣٦﴾

37. woe on that Day to the beliers. وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٧﴾

38. This is the Day of Decision. [33] WE have gathered you and also the people before you.[34] هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ﴿٣٨﴾

39. Conspire against ME if you can at all conspire [35] فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ﴿٣٩﴾

40. woe on that day to the beliers. وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٠﴾

41. The God-fearing will be in the shades and springs. [36] اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ ﴿٤١﴾

26. Means the torment of the Day of Resurrection.

27. The disbelievers will confront with this shade which will be in the form of smoke in the field of Hashr (Resurrection). It will have three branches. This, probably, is a hint toward its three characteristic. The smoke engulfing the sinner will be according to his sin.

28. The flames shooting from the Hell will fall on the sinners in the field of Hashr and the shadow above their heads will not protect them.

29. The sparkles emitting from the Hell fire will be huge and they will also look like palaces so that they may remind the materialist world-worshippers of their beloved palaces which had made them mad.

30. The sparkles shooting out from Hell will be like missiles which will fall upon the offenders assembled in the field of Hashr. Besides palaces they will also look like yellow camels so that the criminals may also remember their precious camels about which they had imagined that they were the only capital for them running after which they had forgotten Hereafter.

31. The criminals will have to pass through various stages in the assembly ground of Hashr. At one stage their mouths will be sealed and then their limbs will speak out what they had done in their worldly life.

اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ۔ (یٰس:٦٥)

"This Day we will seal their mouth so Their hands will speak to Us and their feet will testify to what they had been earning." (Yaa seen:65)

32. They will have been given the opportunity to defend themselves prior to this. Therefore, at this stage their mouths will be sealed. They will not be allowed to put forth any excuse.

33. Just think what a bad situation the falsifiers will be in.

34. This thing will be said, especially to the opponents of the holy prophet (peace be upon him). They will be told that you were denying the Day of Judgment. Now see that you were wrong. Today is the Day of Judgment and for the verdict WE have called up you and also those who were before you, in whose footsteps you walked. This thing has been mentioned in view of the situation. Otherwise, without any exception, all the people who were born on earth will be brought to life. Thus the entire mankind will be there in the dock.

35. That is, in the world you were conspiring in various ways to defeat my Messenger and to undermine MY Word. You never thought that the Day of Judgment is fixed. Now if you have any guts then do something against Us. What reply will they be able to give'? They will only keep mum. They will bow their heads in utter shame. Thus there will he nothing but shame and sorrow for the falsifiers on that Day.

36. Now comes the description of the reward reserved for the righteous as compared to the punishment for the falsifiers, that is, the Reward for those people who lived their lives with a constant thought of the Day of Judgment in their minds. Here is a mention of the prizes which they, will get from the Almighty. They will dwell in the real shade whereby they will derive every kind of rest and comfort. Is there any limit to the happiness of the one who gets shelter under the shade provided by Almighty? Another thing which will gratify them and which will not make them suffer the pain of thirst will be the springs and rivers of Paradise which will provide them the best kind of sweet and tasty beverages.

42. and among the fruits of their choice [37]

وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ﴿٤٢﴾

43. Eat and drink pleasantly as a reward of your deeds. [38]

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٤٣﴾

44. Thus WE reward the good-doers. [39]

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿٤٤﴾

45. woe on that Day to the beliers. [40]

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾

46. Eat and enjoy for a few days you are guilty. [41]

كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ﴿٤٦﴾

47. woe on that Day to the beliers.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾

48. When they are asked to bow, they do not bow. [42]

وَاِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ﴿٤٨﴾

49. woe on that Day to the beliers.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾

50. Then in what word after this will they believe? [43]

فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ يُؤْمِنُوْنَ ﴿٥٠﴾ ع

37. The third great bounty for them will be that they will be able to get whatever kinds of fruits they like instantly in an unlimited quantity. Then how pleased will be the people of the Paradise!

38. What a grand reward for good deeds that in Jannat the righteous will get all types of the best delicious desired drinks and food and fruits.

39. This is by way of encouragement for making the people righteous so that they may make them worthy of these rewards.

40. Let the falsifiers think a while how much loss they will suffer and to what extent they will feel deprived on the Day of Resurrection. On the one side the righteous will enjoy the best entertainment in Jannat and on the other side the deniers and falsifiers will be burning in Hell.

41. These are the concluding ayah of the Surah in which the disbelievers are being finally warned with a severe shaking that, o criminals, if you want to remain adamant on your attitude despite all this admonition then enjoy a few more days of your worldly life. You will soon face sure destruction.

42. The Quran and the Messenger are inviting them to bow before God Almighty but they are not prepared to do so. And the one who does not bow to Allah is bound to be destroyed.

'Ir ka oo' means 'bow down'. Bowing before God has a vast meaning. HIS worship and obedience and bowing and prostrating before HIM all come under it.

43. Means the Holy Quran is the Last Word of Allah which has perfected its arguments with solid proofs and wisdom of which is the highest, the style extremely effective and the admonition soul-capturing. If they do not believe in it then for which word are they waiting? If they are unmindful of the Quran then no other book can ever bring them to their senses. No Divine scripture is to come after this Quran. So, whosoever wants to believe should believe in this Quran.

SURAH AN-NABA

78. An-Naba
(The Great News)

Introduction

Title: This Surah is styled as 'An-Naba', which means the News, or rather the Great or Important News. This news relates to the Doomsday and Resurrection. It is derived from the second verse of the Surah.

Time of Revelation: It was revealed in Makkah. From the early verses it is clear that this Surah was revealed at a time when an argument was started between the Prophet and the citizens of Makkan when he informed them of the coming of the Doomsday and of the accounting for one's deeds and the consequent reward and punishment on the Day of Judgment. They used to laugh at the mention of the Doomsday. Such an argument could have taken place in the early stages of the call towards Islam.

Central Them:- The central theme of this Surah is about the establishment of the Court of Allah and the reward and the punishments that would be declared on the Day of Judgment.

Arrangement of the Text : Verses Nos. 1 to 5 warn those who make fun of the Doomsday as if this information does not deserve serious consideration. The coming of the Doomsday is not far off when it will appear as an accomplished fact before their very eyes, and they will have to account for their deeds before the Lord of the world.

In verses Nos. 6 to 16 are mentioned the signs of Allah's Might, His overlords hip and Wisdom, which not only justify the life after death but also explain why Resurrection is necessary-—as it is demanded by the Over lordship and Wisdom of Allah.

Verses Nos. 17 to 20 explain that the Day of Resurrection will occur at the appointed time; that on that day the whole order of the earth and heavens will undergo a sea change; and all people will be revived and will proceed to the Court of Allah.

In verses Nos. 21 to 30 is mentioned the fate that awaits the transgressors and in Verses Nos. 31 to 36 is mentioned the rewards for the God-fearing righteous men.

Verses Nos. 37 to 40 from the concluding text which describes the scene when all people will appear before their Master for giving an account of what they did in their lifetime, and it has been explained that nobody will be spared on the basis of false recommendation or intercession.

78. Surah An-Naba

Ayah: 40



In the name of Allah, Most Gracious, Most Merciful

1. **About what are they disputing?** عَمَّ يَتَسَآءَلُوْنَ ۝١

2. **About that great News.** [1] عَنِ النَّبَإِ الْعَظِيْمِ ۝٢

3. **About which they have different views.**[2] الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۝٣

4. **Their views are wrong, they will soon come to know.** كَلَّا سَيَعْلَمُوْنَ ۝٤

5. **Listen again! Their imaginations are wrong, they will soon learn.**[3] ثُمَّ كَلَّا سَيَعْلَمُوْنَ ۝٥

6. **Have we not made the earth as floor**[4]**?** اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۝٦

7. **And the mountains as pegs?** [5] وَّالْجِبَالَ اَوْتَادًا ۝٧

8. **And have we not created you in pairs**[6]**,** وَّخَلَقْنٰكُمْ اَزْوَاجًا ۝٨

9. **And made your sleep to be a source of relaxation.** [7] وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝٩

10. **And the night as a garb** [8] وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۝١٠

11. **And the day as the time for livelihood**[9] وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۝١١

12. **And built over you the seven strong heavens.**[10] وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝١٢

13. **And created one bright lamp.** [11] وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۝١٣

1. Great News means the Important news about the occurrence of the Day of Judgment. When the Quran gave this news to enable the people to lead responsible and virtuous lives, the citizens of Makkan made it a topic of their discussion and laughter. The verse refers to these disputations.

2. The views of the Makkans on the Doomsday and the Day of Judgment were varied. They did not think it was possible to resurrect the dead people. They believed that none could revive the decayed bones. To some, the idea of the Day of Judgment was irrational. They said that there was life only in this world, and that men would not be revived after death. Some others were in doubt and undecided about it. Their difference of opinion was not based on any weighty argument, but it was just an opinion unsupported by any reasoning.

It may be made clear that the non-believers in Arabia were not the only people who rejected the idea of the Day of Judgment, but other non-believers from other parts of the world also held extremely complicated and baseless view-points, as can be seen from the following extracts:

Extract From The Encyclopaedia Of Religion And Ethics, Volume V :

Hindu: Although in the Rigveda no clear statement of Judgement is found, and Yama appears mainly as king of the region of bliss, yet he is to some extent an object of terror, and a dark under ground hell is spoken of as the fate of evil-doers (iv. 5.5, vii 104.3, ix-73.8)..... The later views differ widely from this, through the gradual introduction of the belief in transmigration, while Yama is now the judge of the dead.....In the Upanishads re-birth in varios conditions, in heaven, hell or on earth, appears as the result of ignorance of the true end of existence ..... Hinduism in all its forms endorses this view. All go to Yama over a dreadful road, on which the pious fare better than the wicked. Yama or Dharma judges and allots the fate. Throgh endless existences and re-births --- in human, animal, or plant forms --- alternated with lives in the heavens or hells, the soul must pass.

Buddhist : In Buddhism the idea of karma afforded an automatic principle of judgement, whereby the person after death entered upon an existence, higher or lower, according to his actions. At death, the force resulting from actions combined with clinging to existence causes creation of the five skandhas, or constituent elements of being. This is so swift that there is hardly any break in the continuity of personality, which is thus re-created in one of the six states ---gods, mean, asuras, animals, plants, pretas, or inhabitants of one of the hells.(p.375)

But in spite of all this involved discussion" it is an undeniable fact that this world is coming to an end one day and the modern' science supports this view, as is clear from the following remarks of the editor of the Encyclopedia of Religion and Ethics:

Conclusion : The ideas regarding the end of the world wich are found in most eschatologies may be regarded as mythical speculations prompted by knowledge of actual catastrophes in Nature and of its phenomena. The world, as science teaches, and as the speculations of men suggested, must have an end; but they pictured that end in lurid colours, while generally anticipating after it a new order. (p. 391)

The Quran does not present the news of the, reward and punishment for one's deeds as a dogma, but with arguments backed by reasons and in such a gripping manner that there is no room for doubt and difference and the conscience at once accepts that the arrangements for the Day of Judgment are not only possible but also necessary. Further the Quran with full confidence and assertion announces that the Day of Judgment will most assuredly dawn.

3. That is: the time is not far off when they will know that their conjectures about the Day of Judgment were wrong. This fact will dawn on them immediately when they will die and their soul will pass into "Barzakh" which is the resting place of all souls till the Day of Resurrection. Again they will witness this fact with their own eyes, when they will be required on the Day of Resurrection. The words: "They will very soon know" which have been repeated, refer to these two events.

4.The planet Earth is hanging in space and is revolving round the Sun, but still there is no disturbance in it. Its surface has been spread in such a way that life on it has become possible. It

seems that all this has been done with the set purpose of inhabiting man on the planet Earth and all the necessities of life have been provided. The entire set-up has been planned to enable man to live on this earth. Does this not show the over lordship and wisdom of the Almighty?

5. By fixing pegs of mountains in the earth, its speed and revolution have been controlled and disturbance has been done away with. A lot of benefits is derived by man from the mountains, like rivers flowing from them, etc., etc.

6. Only men have not been created, nor only women. The mankind was created in pairs of men and women. Every individual of these pairs is different from the viewpoint of his/her physical and spiritual qualities but this difference does not create any conflict or opposition, it creates harmony and love, as if they complement one another. Does not this perfection of mankind point to the over lordship and wisdom of Allah?

7. Sleep removes tiredness and refreshes man. Had Allah not made sleep compulsory in the nature of man, man's muscles would not have borne the strain of continuous work and man would not have been able to enjoy peaceful life. How wonderful is this arrangement for providing rest and peace for man! Is such an arrangement only accidental or is it the result of some one's wise planning?

8. If the world would have had only days, then there would have been no time for men to rest and have peaceful life. The continuous heat of the Sun would have deprived men of comfort, but Allah has made the earth, subject to such laws that it has to revolve on its axis and the cycle of day and night goes on continually. In this way the garb of night covers man in itself as his clothes cover him. Does not the hand of a Great Administrator appear to be responsible for arranging this revolution of the earth?

9. If there were to be only nights and no days, then man would not have got that opportunity for making his living and for striving for better living conditions which are now available to him as the best of God's creatures. Such an arrangement has opened up innumerable avenues for him to achieve economic betterment. Is this not a miracle of Allah's over lordship?

10. It means that one can imagine the vastness of Allah's creation by the fact that the sky which can be seen to the extent to which one's eyes can see is only the first sky (Heaven) and Allah has created seven such heavens (or firmaments), and has planted the heavenly bodies (stars and planets) in such a strong way that in spite of the passage of such a longtime there are no signs of wear and tear in them, and there has been no change or decline in their beauty.. The Laws of the Nature are so strong and unchangeable that there is no possibility of any break anywhere. If the management or the order of the heavens had not been on sound footing then the working of this earth would also not have been on safe and sound footing. Are not the signs of Allah's over lordship and wisdom present in these arrangements?

11.The sun has been made so bright that its brightness or its light will never fail. If the sun is examined in the light of the modern science, the wonder wrought by Allah's creation would be seen clearly. The temperature of the sun is one crore forty lakh degrees (1,40,00,000) centigrade. It is hundred times bigger than our earth. It has been kept at a distance of nine crore thirty lakh (9,30,00,000) miles away from the earth. which results in neither extreme heat nor. extreme cold, but in keeping the temperature on the earth at a level which is helpful in sustaining human life on this planet. And on account of this heat of the Sun, rainfall is caused and farm products are harvested. Do not you get any light from the brightest lamp (Sun) on the over lordship and wisdom of the Almighty?



And sent down abundant rainwater from the clouds, So that we may produce corns and vegetables from that, And luxurious gardens, Verily, the Day of Judgment is fixed.*(Al-Quran)*

14. And sent down abundant rainwater from the clouds,[12]

وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾

15. So that we may produce corns and vegetables from that,

لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ﴿١٥﴾

16. And luxurious gardens,

وَّجَنّٰتٍ اَلْفَافًا ﴿١٦﴾

17. Verily, the Day of Judgment is fixed [13],

اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ﴿١٧﴾

18. The Day when the trumpet shall be sounded, and then you shall come forth in crowds; [14]

يَّوْمَ يُنْفَخُ فِي الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ﴿١٨﴾

19. And the heavens shall be thrown open, as if there were doors [15],

وَّفُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ﴿١٩﴾

20. And the mountains shall be made to move away as if they have become a mirage.[16]

وَّسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

21. Truly, Hell is lurking in ambush,

اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

22. The destination of the transgressrs.[17]

لِّلطّٰغِيْنَ مَاٰبًا ﴿٢٢﴾

23. They will lie in it for ages [18].

لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ﴿٢٣﴾

24. There they will neither taste anything cool, nor any drink,

لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّلَا شَرَابًا ﴿٢٤﴾

25. Except boiling water and pus,

اِلَّا حَمِيْمًا وَّغَسَّاقًا ﴿٢٥﴾

26. A fitting recompense.

جَزَآءً وِّفَاقًا ﴿٢٦﴾

27. They had not expected that they will have to account for (their deeds),

اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ﴿٢٧﴾

28. And they had treated Our signs as totally false.

وَكَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ﴿٢٨﴾

12.Are the arrangements of providing abundant water from the clouds and through it the arrangement for producing corns, vegetables and luxurious gardens, which provide a continuous source of human food not sufficient to open the eyes of men? Does it not disclose the hand of a Being who is master-minding all these activities?

13. This is the matter (as discussed above) which has been argued in the verses Nos. (6) to (16). The summary of the argument is that the Day of Judgment is a certainty and the time of its occurrence is also fixed. The non-believers of Makkah were rejecting this, because this presupposes the revival of men, which was impossible according to them. They were unable to imagine that when a man dies and his remains are mixed with dust, how could that man be revived. They were in doubt, because they were unable to correctly estimate, due to their narrow-minded thinking, the power and wisdom of the Almighty. Therefore an approach which would appeal to the intellect has been used to remove this doubt. The occurrence of the Day of Judgment has been argued on the basis of the Power, Over lordship and Wisdom of Allah.

The sum and substance of the whole argument is that WHETHER this earth, the sky and the various gifts of Nature with which your life is so much concerned are evidences of a certain fact-— the fact that their Creator is the possessor of some limited power and that no purpose is seen in all His works and that the parts or the components of this world are in a state of disarray and the whole set-up is unsystematic; Or this world and the life on it prove the fact that the Creator of man is the possessor of limitless power—- and not merely of His limitless power but also of His over lordship and greatest wisdom. After accepting Allah as the possessor of these attributes, there is no difficulty in believing that the Day of Judgment will surely occur. In fact, the attributes possessed by Allah demand that He should ordain such a Day of Judgment. When it is accepted that Allah is the possessor of limitless power, then it is absolutely easy for Him to revive the dead. What is impossible in it? The Being who has expressed his over lordship in such a manner; and who has bestowed his countless gifts, can rightly ask for the account of his gifts from man, and can rightly reward those of His slaves who are loyal to Him and punish those who are transgressors. His wisdom is apparent from everything of this world. His every act is based on wisdom and is well planned. How can we then say that the creation of man is purposeless, and that man dies and his remains are mixed with dust and there the whole story ends; that there is no difference between good and evil; that those who believe in Allah and those who do not, and those who obey Him and those who rebel against Him are all equal and that no one is to get any reward nor is anyone to be punished; that the Court of Allah is no court where one is to account for one's past deeds. Does this kind of talk appear to be reasonable and do they have any relation with Allah's attributes and wisdom? The fact is that the manifestations of Allah's wisdom as witnessed by man around him very clearly point out to the necessity of there being a Day of Judgment for all. The great news disclosed by the Quran is supported by all these facts and conclusions there from and one is convinced that the Day of Judgment must one day dawn and that everybody will be revived and will appear before his Creator to answer for his past deeds.

14.On the Doomsday when the Trumpet will be sounded, the dead will rise from their graves and will proceed to appear in the Court of Allah.

15.--The realities of the other world are hidden from the eyes of men today, but on the Doomsday when the skies (heavens) will be opened, men will be able to see them.

16.This refers to the fact that on the Doomsday the whole order of the world will change. The earth will acquire the shape of a vast maidan, where everybody will be gathered and a Court will be established. Great mountains will be flying in the air and their places will be taken by vast expanses of sand and they will completely disappear. This gives an idea of the horrors of the Doomsday, the changes that will be wrought in the shape of the earth and expanse of the Court of the Day of Judgment.

17.The transgressors or rebels against God lead their lives without any fear of God and think that there will be no occasion for them to get punishment for their misdeeds on the Day of Judgment. But on the Day of Judgment, Hell will

appear as if it was an ambush for them, and they would be so caught that it will be impossible for them to escape.

18. It means that there will be one period of punishment after another period, with the result that they will be suffering continuously. This harsh punishment is given to them for the reason that they accepted for themselves the path of disobedience to Allah instead of submission to Him. They had been ungrateful to their real Benefactor and they were never prepared to accept the fact of the Day of Judgment and to adopt their lives accordingly. So they will reap the harvest according to the seeds they had sown.



From Him who is the Lord of the heavens and earth and all between--the Most Gracious whom none dare address.The day on which the Spirit and the angels will be standing in rows; nobody will be able to utter a word except the one who is permitted by the Most Gracious and the one who speaks aright.*(Al-Quran)*

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

29. Although We had preserved everything in writing.[19]

فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

30. So taste it! Now we will not increase for you anything but punishment.

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

31. Verily, Success is for the righteous[20];

حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾

32. Gardens and grapes,

وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾

33. Girls of young and equal age.

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

34. And cups filled up to the brim [21].

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾

35. There they will hear neither any trash talk nor any falsehood [22].

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

36. This is the recompense from your Lord and a sufficient reward [23],

رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

37. From Him who is the Lord of the heavens and earth and all between--the Most Gracious whom none dare address.[24]

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾

38. The day on which the Spirit [25] and the angels will be standing in rows; nobody will be able to utter a word except the one who is permitted by the Most Gracious and the one who speaks aright.[26]

ذَٰلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾

39. That Day is a sure reality[27]: therefore anyone who so desires, let him take resort to his Lord!

إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾

40. We have warned you of a punishment which is near,[28]--The Day when the man will see what he had done for his future,[29] and the infidel will say, "Would that I were dust" ! [30]

19.That is: We had been keeping a record of all their deeds. It is as if a talking movie was being prepared of everybody's life on this earth. This film did not only record the words and deeds of men, but their intentions also. These men were under the wrong impression that they were free to do whatever they liked and that no record of their deeds or misdeeds was being kept, because they could not see any camera which was taking these pictures nor any tape recorder which was recording voices on the cassettes.

20. Here the words "Muttaqeen" (righteous) is used as opposed to the word' 'Tagheen' (transgressors). This refers to those people who believe in Allah and the Day of Judgment; those who accept his signs and lead their life in such a way that they know that they have to account for their actions.

21. Means cups of wine "Tahur"-the wine of purity (sanctity) which will be available in Paradise.

22.The atmosphere or the environment in Paradise will be decent. The society will be decent and all the articles of food and drink will be decent. Even the wine that will be available there will not be like the wine of this world which makes a man talk nonsense after it is drunk. It will be a very decent wine and it will create a feeling of happiness and satisfaction which will not have any element of indecency. Similarly there will be no indecent recreations and shows, nor will there be falsehood and accusations. It will have a sober and happy atmosphere, where one will see examples of good moral behaviour and decent activities.

23. The God-fearing or the righteous will not only be awarded returns or recompense for their good deeds in the world, but Allah will bestow more benefits and gifts on them.

24. On the Day of judgment when the Creator of the universe will sit on judgment, the state of awe and fear of that Court will be felt so strongly that not a single soul will dare open his/her mouth. This also refutes the views of the polytheists that their gods and goddesses will get whatever concessions they want on their behalf.

25. The Spirit here means the Archangel (Jibril). He being the Chief of the angels, his mention has been made specifically. The point to be made here is that when Allah will sit on judgment, then the angels --even Jibril-— will be standing in attention and every one will be struck with awe and none will dare open his mouth.

26.The purpose is to correct the wrong impression about the 'recommendation of clemency.' which is generally carried by the people of other religions. So far as the non-believers (idolaters) are concerned, they think that if at all the Day of Judgment comes and they are made to appear in the Court of Allah to account for their deeds in this world, then these gods and goddesses would come to help them and stand up to recommend to Allah for clemency on their behalf and thus they would escape punishment. But the Quran says that first of all there will not exist any of these gods or goddesses. Everyone will appear as meek slaves of Allah and the whole power and administration will be in the hands of Allah. The Court of Allah will present such an awe-inspiring spectacle that even the closest of the angels will not dare open his mouth. If anybody would be able to open his mouth for recommending clemency or pardon, it will be the one who will be permitted by Allah and will speak the truth.

So far as the question of recommending clemency or pardon for the idolaters is concerned, no one will be able to do it, because of the decision of Allah that "Shirk" or polytheism and equating of Allah with others is an unpardonable sin. It will not be proper that any intercession for such sinners may be allowed.

If anyone would intercede for salvation at that time with the permission of Allah, it will be on behalf of only such sinners who were believers in Allah and about whom Allah would like to entertain such intercession. So no one should remain under the wrong impression that the one polytheist who had indulged in equating Allah with other gods, etc., and who had led the life of a transgressor and non-believer can be saved from the final punishment by the recommendation of someone' or the other.

27. The Day of Judgment is not the result of some guess work but it is a fact and a reality about which you are being informed with full authentication.

28. It is stated to be near at hand, because a good portion of the life of the earth has passed and the time left for the coming of the Day of Reckoning is short. Time itself is a relative thing. On the Doomsday, the measure of time and space will be changed. The time spent by man on this earth will appear to be too short.

29. Whatever good or evil a man does in this world, it has its repercussions in the other world. This fact has been expressed as مَا قَدَّمَتْ يَدَاهُ **"Ma Qaddamat Yadahu"** (whatever his hands have sent in advance), because every act of man is like sowing seeds by him, whose fruits he will get in future life.

30. It means that those people who refuse to accept the Day of Judgment and refuse to shape their lives on the basis of that belief, they should clearly understand that when the Day of Judgment will actually dawn and when man will see his own deeds or misdeeds and the result thereof, at that time every non-believer of the Day of Reckoning will feel and say "Would it that my remains were-"mixed with dust so that today I would not have to account for my misdeeds."

79. SURAH AN-NAZI 'AT'
(THE DRAGGING WINDS)

NAME: The Surah begins with the word "An-nazi'at", which also gives it its name. This word is used to connote the attributes of the winds.

TIME OF REVELATION: It was revealed in Makkah and from the contents of the Surah it can be concluded that it was revealed soon after the revelation of the Surah 'Naba".

CENTRAL THEME: The topic discussed herein is the occurrence of the Doomsday and resurrection of man for' his requital. In the background are those rebellious and Pharaoh like people who are totally lost in achieving their gains in this material world only.

ORDER OF THE VERSES: In verses 1 to 5 winds are presented as evidence in support of the Day of Requital. Verses Nos. 6 to 14 present a picture of the Doomsday, and the critism of the infidels is mentioned. In verses Nos. 15 to 26 the story of Prophet Moosa is stated briefly showing how Pharaoh met his awful end by rejecting the call to believe in Allah, as if this is an evidence of history in support of the belief of facing consequences of one's actions.

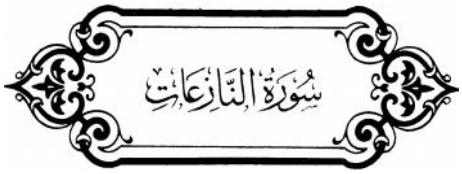
In verses Nos. 27 to 33, argument is put forth on the possibility of resurrection of man from the fact of Allah's attributes of limitless Power and Might.

Verses No.34 to 41 explain what disastrous fate would await the rebels of Allah and materialists and how pleasant will be the rewards of believers in Allah.

In Verses Nos. 42 to 46, the question of the rejecters of Doomsday about the time of occurrence of the Doomsday is answered.

79. SURAH AN-NAZI'AT
(THE DRAGGING WINDS)

(Ayah : 46)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah Most Gracious, Most Merciful.

وَالنّٰزِعٰتِ غَرْقًا ۙ﴿۱﴾

1. By those (winds)[1] which drag forth (the clouds) forcefully.

وَّالنّٰشِطٰتِ نَشْطًا ۙ﴿۲﴾

2. By those which blow pleasantly.

وَّالسّٰبِحٰتِ سَبْحًا ۙ﴿۳﴾

3. By those which glide gently.[2]

فَالسّٰبِقٰتِ سَبْقًا ۙ﴿۴﴾

4. Then (in obedience) press forward as in a race.

فَالْمُدَبِّرٰتِ اَمْرًا ۘ﴿۵﴾

5. Then manage an affair [3] (of bringing rain).

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۙ﴿۶﴾

6. The day when the severe shock of the earth-quake will be felt.

تَتْبَعُهَا الرَّادِفَةُ ۭ﴿۷﴾

7. Followed by a second shock. [4]

قُلُوْبٌ يَّوْمَىِٕذٍ وَّاجِفَةٌ ۙ﴿۸﴾

8. On that day (many) hearts will be palpitating.[5]

اَبْصَارُهَا خَاشِعَةٌ ۘ﴿۹﴾

9. Then eyes will be downcast.

يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِي الْحَافِرَةِ ۭ﴿۱۰﴾

10. They say (now):"What ! Shall we indeed be, returned to our former state [6]?"

ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۭ﴿۱۱﴾

11. "What! when we have become rotten bones [7] ?"

1. In the first five Verses the things, which have been used here for taking oath, have not been mentioned clearly, only their attributes have been mentioned. Nor is any Hadith of the Prophet (P.b.u.h.) available explaining what these things actually are. There are a number of explanations. Some have stated that by these things are meant angels, others have taken them for stars, and some others horses. Some commentators are of the opinion that they are clouds. A popular explanation which has generally been adopted by many commentators is that these things are angels. We think what is meant here is "the winds" for the following reasons:

First, wherever this kind of oath is used in the Quran, its purpose is to draw some evidence in support of an argument. Here the purpose is to proffer an argument in favour of the belief of reviving man, which can best be done by using the image of a thing which can be felt by our senses and not a thing which cannot be perceived or felt as angels cannot be perceived.

Secondly, the attributes described here are more likely to be found in the winds than in the angels or the stars.

Thirdly, in Arabic "Nazae'e" denotes a special kind of winds(see Lissanul. Arab-word Naza'a) Nazi'at is a word which is very similar to It. In the Quran the word "Tanzi'u" has been used for the wind.

تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ (القمر آیت: ۲۰)

"The wind was uprooting men as If they were uprooted date-palms."

Fourthly, in the Quran the oath of the wind is also used at other places in support of the argument of the Doomsday and the Day of Resurrection (See Surah Zariat and Surah Mursalat). In this Surah (Naziat) also, the topic of discussion is the Doomsday, and therefore, using winds as a medium of oath seems quite proper.

Fifthly, here the attributes used are in feminine gender, and the winds in Arabic are spoken of in feminine gender.

2. "Assaabihat" (gliding gently) is the attribute of the horses. Here the winds are shown as horses on account of the their fast running, as if the clouds are riding on the shoulders of the winds and speeding towards their destination.

3. In these verses are described the nature and the activities of the winds, which organize the system of rainfall. It is the winds that bring the clouds from thousands of miles, and if in any region when the clouds gather, the winds blow as if they are gliding, gently, and the whole atmosphere becomes very pleasant.

When these winds blow, carrying a weight of millions of liters of water on their shoulders it appears as if they are horses that have been sent on a campaign, and as some horses overtake other horses, so also some winds overtake other winds. This kind of activity of the winds has been called "Sabeqat". The system of rainfall on this earth comes into operation as a result of the blowing of the winds, that is why they have been termed as "Al-mudabbirati Amra" (arranging to accomplish a task), as in Surah Mursalat they have been termed as "Fal- Muqassimati Amra" (perform a task of distributing rain). In citing evidence of these winds, the idea is to show that the revival of man on the Day of Resurrection and the requital of his deeds are sure and certain phenomena. The nature of the argument is that this system of winds presents an undeniable sign of Allah's Might, Wisdom and His Greatness and invites us to reflect on them seriously. When the rain-laden winds blow, they provide enough material, by their various activities and nature, for the unthinking man to sit up and take notice, for example the act of dragging the clouds, which is also accompanied by thunder and lighting making the atmosphere pleasant, when the winds glide gently. Similarly when the different groups of winds blow in the atmosphere, then their overtaking one another in obedience of Allah's command becomes evident. As regards accomplishing the task, these winds shower the blessings in the form of rain in some regions, while in others the clouds pass off without unloading their cargo of life-giving water. In some places the winds cause havoc in the form of storm, uprooting the trees and the houses, and in other places they blow pleasantly. Sometimes

they take the form of hot, dry simoom and sometimes they appear as gentle, soft and cool morning breeze, Naseem. While blowing, these winds touch the hearts of men of thinking who are prepared to accept the reality unhesitatingly and induce them to believe that the Creator of this world has the mightiest power and it is He who is ruling the universe, with His great Wisdom. The inevitable result of this thinking is the realisation of the, fact that there is some purpose behind the creation of this world and that man must get due reward or punishment for what he does in this life. As if this system of the winds presents an evidence of the inevitability of facing the consequences of one's deeds and it makes one accept not only the possibility of the revival of man on the Resurrection Day but also consider it necessary. In short in the activities and the nature of the winds one can discern the signs of the Law of Consequences. Another aspect of the evidence is that one can easily agree that the Being who can cause the rain-laden winds to revive the dead earth can also cause such "winds" to blow as would revive the dead bodies of men. As the winds scatter the vapours from the oceans in the skies and then collect these scattered clouds of vapours and make them send down rains, in the same manner the scattered parts of dead men's bodies can be collected and they can be given life again. And when the happening in future of such an event has been declared by Allah, then where is the room for doubt? In fact, refusal to believe in the Doomsday is synonymous with refusal to believe in the Might and Wisdom of Allah.

4. After the First Shock, the present system of the world will be destroyed and all people will die. On the Second Shock, all the dead persons will come out of the earth. At that time the world's structure will have been changed; it will be established with a new system.

5. From the shock and fright of the occurrence of the Doomsday and the fear of giving an account of what one did in this world, the hearts would be palpitating. However this would be the condition of the transgressors and infidels. The believers and the righteous people will have no trouble.

6. That is: Whether we will be revived after death.

7. This was the doubt of the rejecters of the belief in the Doomsday, that when there will be no physical existence of man then how it will be possible to revive him, and when his second existence or revival is not possible, there is no question of the reward and punishment in the next world. This doubt of theirs could have been easily cleared, had they studied the systematic order of this universe with an unprejudiced mind, for which study the Quran is inviting them. Such a study would have given them a correct understanding about the Creator of the universe and then they would have felt that every thing from the earth to the heaven and from the winds to the rainfall is confirming what the Quran has stated.

Has the story of Moosa reached you? When his Lord called him in the holy valley of, Tuwa, (Saying) "Go to Firaun (pharaoh) for he has indeed transgressed all bounds."And say to him: 'Would you like that you should be purified? "And that I guide you to your Lord, so that you should fear Him ?"Then he (Moosa) showed him the Great Sign.*(Al-Quran)*

12. They say: "In that case, it would be a return with loss [8]."

قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

13. (Listen!) That will be only one startling sound. [9]

فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ﴿١٣﴾

14. And suddenly they will be on the surface of the earth'[10].

فَاِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

15. Has the story of Moosa reached you?[11]

هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ﴿١٥﴾

16. When his Lord called him in the holy valley of, Tuwa,[12]

اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

17. (Saying) "Go to Firaun (pharaoh) for he has indeed transgressed all bounds.[13]

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿١٧﴾

18. "And say to him: 'Would you like that you should be purified [14]?

فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ﴿١٨﴾

19. "And that I guide you to your Lord, so that you should fear Him [15]?"

وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ﴿١٩﴾

20. Then he (Moosa) showed him the Great Sign.[16]

فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿٢٠﴾

21. But Firaun rejected it and disobeyed.

فَكَذَّبَ وَعَصٰى ﴿٢١﴾

22. Further, he turned away and started opposing him.

ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٢﴾

23. Then he gathered people and made a proclamation.[17]

فَحَشَرَ فَنَادٰى ﴿٢٣﴾

24. Declaring: "I am your Lord, Most High".[18]

فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿٢٤﴾

8. In this way they were making fun of the next world that if they were really revived after death as prophesied by this Prophet then they will be in great loss, because they were denying it and had not made any preparations for it.

9. That is: Allah will not have to make any special preparations for resurrecting men in the Next World. Merely a command from Him will be sufficient. And this command will be in the form of a loud warning which will be relayed to the entire world at one and the same time.

10. That is: Man will again be revived with the same flesh and bones on this earth. In other words, man will not take the form of any animal or any other creature but on the Resurrection Day he will come out of his grave in his earlier form.

11. This is an evidence from history that Allah inflicts punishment on rejecters of prophets, transgressors and rebels in this world also, a clear example of which is the Pharaoh and his army who were destroyed by drowning. In this event can be seen a slight reflection of the Law of Consequences which will operate on the Day of Reckoning.

12. "Tuwa" is the name of the valley which is at the foot of the Mountain Sina. It has been called holy because Allah had shown, His Light here and Prophet Moosa was favoured with the grant of prophethood, in this valley.

13. Firaun (Pharaoh) is the title of the ancient Egyptian kings. The Pharaoh, who dealt with Prophet Moosa, was ruling Egypt in the year circa 1400 B.C. The transgression committed by him was that instead of acknowledging himself to be a slave of Allah he considered himself independent, and claimed to be the Lord, Most High. All his rule and administration was based on rebellion against Allah. He had adopted a very tyrannical attitude towards his fellow-beings and was causing untold miseries to the then Muslim Nation, i.e. the Bani Israel.

14. Being purified means to accept Islam which purifies man from the filth of polytheism and infidelity and adorns him with faith and good conduct.

15. On the fear of Allah depends the purification of beliefs and conduct. A man can attain fear of Allah only when he gets correct knowledge about Allah. 'Guiding to the Lord' points to this knowledge of Allah, which is the basis of all purification.

16. "Great Sign" means the miracle of converting the staff into a snake, which was given to Moosa. This was a clear Indication that Moosa was sent by Allah as His Messenger.

17. So that people might not respond to Moosa's call and embrace his religion.

18. The kings of the ancient times were not content with only ruling over their subjects but were also forcing them to worship them (kings), so that they may be doubly secure and rule them with all the splendour of godhood. In support of their holiness, they used to claim relationship with the stars, gods and goddesses, and claimed their re-incarnation. The Pharaoh also used to get himself worshipped by his subjects and in this sense he claimed himself to be the Lord, Most High. At that time in Egypt idolatry was rampant. The Pharaoh did not prohibit worshipping of other idols by any royal decree. It is thus clear that his claim of godhood was mainly against the call of Moosa for worshipping only Allah. His negation of other gods was only with a view to harassing Prophet Moosa.

It would not be correct to take the claim of his godhood to mean that he also claimed to be the creator of the universe, because such a claim can be made only by a fool. It will also not be correct to interpret it as to mean that he was calling himself Lord Most High and God in a political sense. If his claim were politically motivated, then he would not have told his people:

" اِنِّیۡۤ اَخَافُ اَنۡ یُّبَدِّلَ دِیۡنَکُمۡ "(المؤمن:۲۶)

"I am afraid that Moosa may change your religion"(Al-Mumin,26) because the claimant of the political, lordship or godhood is not concerned, with the religious conversion of his subjects. Similarly, Pharaoh would not have told Hazrat Moosa:

اَجِئۡتَنَا لِتَلۡفِتَنَا عَمَّا وَجَدۡنَا عَلَیۡهِ آبَاءَ نَا ۔ (یٰس: ۷۸)

"Have you come for the purpose of turning us away from our ancestral religion?" (Yunus:78).

فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ﴿٢٥﴾

25. Finally, Allah seized him for punishment in the Hereafter and in this life.

اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ﴿٢٦﴾

26. Surely, there is a lesson for him who fears (Allah).[19]

ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ۚ بَنٰىهَا ﴿٢٧﴾

27. What ! Are you the more difficult to create or the heaven, (that) He constructed.[20]

رَفَعَ سَمْكَهَا فَسَوّٰىهَا ﴿٢٨﴾

28. He raised high its canopy [21] and gave it order and harmony.[22]

وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ﴿٢٩﴾

29. And He covered its night with darkness and brought forth its day (light)[23].

وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ﴿٣٠﴾

30. And after that He spread the earth.[24]

اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ﴿٣١﴾

31. And produced there from its water and pasture.

وَالْجِبَالَ اَرْسٰىهَا ﴿٣٢﴾

32. And the mountains He firmly fixed.

مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٣﴾

33. A provision for you and for your cattle.[25]

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٤﴾

34. Then, when that great Overwhelming calamity takes place.[26]

يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ﴿٣٥﴾

35. The day when man will remember all that he had striven for.[27]

وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ﴿٣٦﴾

36. And Hell will be made apparent to everyone who sees.

فَاَمَّا مَنْ طَغٰى ﴿٣٧﴾

37. Then, for him who had rebelled. [28]

19. That is: People who have some fear of Allah can get a lesson from this event. The lesson is that this world is not a haphazard or meaningless affair, but that Allah is ruling over it with the Law of justice. A tyrant king like Pharaoh also receives Just punishment from Allah. Therefore, the apparent freedom that the rebels get in this world should not lead us to the conclusion that man is not to account for his style of conduct before Allah and that there is nothing like the Law of Consequences.

20.That is: the creation of the heavens with their infinite stars, wonderful Milky Ways, magnificent plants and grand solar systems and making them follow an orderly and disciplined performance is not an easy task. But when the creation of this astounding universe was an easy task for Allah, then why the task of reviving man should be at all difficult for Him? Why such an obvious thing is not understood by your intellect?

21. The expanse of the universe is so great and some of the stars are so far away from us that it takes a number of light years for their light to reach our earth.

22. That is: He did not merely create the matter or the nebular of the heaven and left it at that, but He also created from it a magnificent universe, effected co-ordination among all the members, and organized it in such a way that the heavens appear to be a beautifully decorated gathering, which invites every thinking man to ponder seriously over these matters.

23.To connect the occurrence of day and night with the sky is on account of the fact that man sees the signs of day and night in the sky only.

24. It does not mean that first the heaven was created and thereafter the earth was brought into being. It means that in addition to heaven, the earth was also created and spread. Both the magnificence of the heaven and the blessings of the earth are worth reflecting upon.

25. This beneficial and wise arrangement of the earth points to a splendid planning or scheme. The Quran explains this planning or scheme as that of life after death and the facing of the consequences of man's deeds.

26. In other words the occurring of the Doomsday which is the biggest event of the universe.

27. Everything a man does leaves its impressions on his mind. For this reason a man is able to remember the events of very remote past of his life. This is a proof that man's brain is itself preparing a record of his deeds. On the Day of Reckoning his memory will be so sharp that all the past impressions of what he did in his life will come out before his eyes, i.e. he will remember everything perfectly.

28. That is: Instead of remaining a loyal slave to Allah he would have adopted the line of rejection and rebellion. Earlier the example of the rebellion of Pharaoh has been given.

38. And had preferred the life of the world [29]

وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾

39. Hell will be his abode.

فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ﴿٣٩﴾

40. But for him who had feared [30] to stand before his Lord and restrained his self from evil desires.

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾

41. The Paradise will be his abode.

فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ﴿٤١﴾

42. They ask you about the Hour, (O, Prophet!)'When will be its appointed time?'

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ﴿٤٢﴾

43. Wherein are you concerned with declaring it [31]?

فِيْمَ اَنْتَ مِنْ ذِكْرٰىهَا ﴿٤٣﴾

44. With your Lord is its knowledge.

اِلٰى رَبِّكَ مُنْتَهٰىهَا ﴿٤٤﴾

45. You are but a Warner for those who may fear it.

اِنَّمَآ اَنْتَ مُنْذِرُ مَنْ يَّخْشٰىهَا ﴿٤٥﴾

46. The day they will see it, it will be as if they had tarried but for an evening or the morning. [32]

كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰىهَا ﴿٤٦﴾

29. That is: This man would have made this world as his goal and would have preferred the pleasure and comforts of this world to the pleasures of the next.

30. This refers to the man who used to tremble in his worldly life from the thought of appearing before Allah to account for his deeds. It goes without saying that such a man would have led very pious and virtuous life as a loyal slave of Allah.

31. It means that the Messenger of Allah has not been sent to declare the time of the occurrence of the Doomsday. He has been sent to warn the people. The Doomsday will occur at its appointed time, in the same way in which a man's death occurs inevitably and the time of its occurring is not known beforehand.

32. Now they are showing impatience for the Doomsday, but when it will actually occur, they will feel that it has come too soon, and the time they had at their disposal in the world was too short. Time is a relative thing. Minutes appear too short in comparison with hours, and hours and days too short in comparison with days and months, respectively, and so on. In the Hereafter the present values of time and space will change, and at that time the Doomsday will be equal to 1000 years of this world. At that time the life span of man in this world will look terribly short, and then man will realise that he had foolishly wasted his precious time. How he would wish that he had spent this invaluable time in making preparation for the life of the Hereafter!



SURAH ABASA

80. SURAH "ABASA"
(HE FROWNED)

NAME: The Surah begins with the word 'Abasa' (He frowned), which refers to a Particular incident, and provides the name to the Surah.

TIME OF REVELATION: It is a Makkan Surah, and from its contents it is seen that it was revealed at the time when the Call of the Faith already placed before the people of Makkah, and the leaders of the Quraish had spurned it.

CENTRAL THEME : To warn man of the Day of Judgment so that he may adopt the right attitude in faith and conduct.

Its relation to the previous Surah is apparent. In its last part it was stated that the Prophet could warn (effectively) of the Doomsday only those who were prepared to listen to the warning. In this Surah it has been made clear that those who are bent on rejecting the belief in Doomsday and who are careless of their own fate need to be left alone and in his devotion to the Mission, the Prophet should not waste his time on them.

ORDER OF THE VERSES: In Verses Nos. 1 to 10 a particular incident is referred to and the Prophet is directed to turn his attention to the seekers of truth and those who want to reform themselves instead of attending to those who are conceited and obstinate.

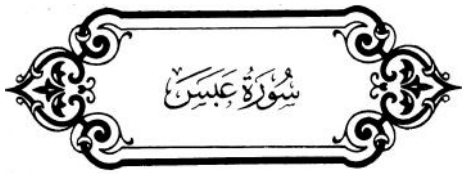
Verses 11 to 16 relate the greatness and was grandeur of the holy Quran, so that the people may know what an exalted thing has been offered them by the Prophet; therefore, those who will not appreciate it will deprive themselves alone of the great good and virtue. Such a great work (holy Verses) needs to be presented in a befittingly honourable manner.

In Verses 17 to 32, warning is given to the rejecters of the belief in Doomsday and the fact of man's being revived on the Day of Judgment has been argued on the ground of Allah's over lordship.

Verses Nos. 33 to 42, draw a devastating picture of the Doomsday and relate the separate fates that await the virtuous people and the evil- doers.

80. SURAH ABASA

Ayah: 42



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

عَبَسَ وَتَوَلّٰٓى ۙ﴿۱﴾

1. He (Prophet)frowned [1] and turned his face away.

اَنْ جَآءَهُ الْاَعْمٰى ؕ﴿۲﴾

2. Because a blind man came to him.[2]

وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى ۙ﴿۳﴾

3. (O Prophet!) What could you know, perhaps he might attain purification?

اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ؕ﴿۴﴾

4. Or might heed admonition and that might profit him?

اَمَّا مَنِ اسْتَغْنٰى ۙ﴿۵﴾

5. As for him who behaves indifferently,

فَاَنْتَ لَهٗ تَصَدّٰى ؕ﴿۶﴾

6. You pay attention to him;

وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ؕ﴿۷﴾

7. When there is no responsibility on you if he does not attain purification.

وَاَمَّا مَنْ جَآءَكَ يَسْعٰى ۙ﴿۸﴾

8. And as for him who comes to you running earnestly,

وَهُوَ يَخْشٰى ۙ﴿۹﴾

9. And fears Allah;

فَاَنْتَ عَنْهُ تَلَهّٰى ۚ﴿۱۰﴾

10. You are unmindful of him.[3]

كَلَّاۤ اِنَّهَا تَذْكِرَةٌ ۚ﴿۱۱﴾

11. By no means[4].It is indeed a reminders.[5]

فَمَنْ شَآءَ ذَكَرَهٗ ؕ﴿۱۲﴾

12. So let whosoever wants pay heed to it.

1. This frowning was done, as would be clear from the lines that would follow, by the Prophet, Muhammad (P.b.u.h.) Here the statement is not a direct one but it is made in an indirect way. This is a wise way of warning.

2. Refers to Abdullah Ibn Umm - e - Maktum, who was blind. He was a cousin of Hazrat Khadija, wife of the Prophet and was, therefore, his brother-in-law.

The prophet had not frowned on him on account of his poverty or lowliness, because the Prophet is known to be the dearest friend and helper of the poor and low people. But his intrusion was disliked by the Prophet for the reason that at that time in the meeting big sardars or leaders of the Quraish were present, and he was presenting Islam to these leaders with all the earnestness at his command. To turn to Abdullah Ibn Umm-e-Maktum would have amounted to paying less attention to the leaders of the Quraish, and therefore he continued his talk with the Quraish sardar, and ignored the blind man. This inattention of the Prophet had no wrong basis but was due to his mission. Since however, this was not a desirable act, Allah warned the Prophet instantly.

3. The incident which has been alluded to in these verses is shortly this: The prophet was in a meeting with Abu Jahl, Umayya bin Khalaf, Utbah and other sardars of Quraish. He was presenting his faith to them and was inviting them to accept it. In the meanwhile Ibn Umm-e-Maktum. who was blind, came for hearing the preaching of the Prophet and for self reform. Instead of attending to him, the Prophet continued to address the leaders of the Quraish, who were not willing to listen to him. This situation was not tolerable for the status of the prophethood and honour of the Mission, and accordingly the verses of the warning were revealed. Though apparently the warning is directed towards the Prophet, in reality they are meant for the rejecters of the call of Islam. The purpose of the warning is to make it clear that those who have been explained the Call of the True faith should be left alone to their own fate if they do not respond to the call and that attention should be paid to those who are seekers of Guidance and appreciate the holy Quran, and who desire that their lives may be purified. On the other hand, the infidels are being warned that if inspite of the dedication and unflagging efforts of the Prophet, they are not prepared to listen to the call of the Quran, then the greatness and honour of that holy Book is not going to be diminished, and that only they will be dishonored. This Book is highly exalted and honourable. Its non-acceptors only will suffer from deprivation.

4. That is: It is by no means necessary to attend to those who do not appreciate the call of the Quran.

5. Means Quran.

13. It is in the leaves that are greatly honoured,[6]

فِيْ صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

14. Exalted and Purified,[7]

مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

15. (Written) by the hands of scribes,[8]

بِاَيْدِيْ سَفَرَةٍ ﴿١٥﴾

16. (Who are) Honourable and faithful?[9]

كِرَامٍۢ بَرَرَةٍ ﴿١٦﴾

17. Woe to man! [10] How Ungrateful!

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ﴿١٧﴾

18. From what thing has He created him?

مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ﴿١٨﴾

19. From a sperm-drop [11] He has created him, and planned his life.[12]

مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ﴿١٩﴾

20. Then made the way easy for him.[13]

ثُمَّ السَّبِيْلَ يَسَّرَهٗ ﴿٢٠﴾

21. Then He caused him to die,[14] and to be buried in the grave.[15]

ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ﴿٢١﴾

22. Then, when He will please, He will raise him up.[16]

ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ﴿٢٢﴾

23. By no means has he done what Allah had commanded him to do. [17]

كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗ ﴿٢٣﴾

24. Let man look at his food, [18]

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖٓ ﴿٢٤﴾

25. That We poured water in abundance,[19]

اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ﴿٢٥﴾

26. Then split the earth in clefts,[20]

ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ﴿٢٦﴾

27. Then caused the grain to grow therein,

فَاَنْۢبَتْنَا فِيْهَا حَبًّا ﴿٢٧﴾

6. Here the greatness of the holy Quran is mentioned. The purpose is to make it clear that those, who do not accept or appreciate these verses, only undermine their own respect. Had they known in what esteem it is held in the heavens, then they would not have dared deprecate it.

7. The Holy Quran is absolutely free from any intrusive insertion of the Satan. It is impossible to mix any falsehood in this Book, because the devils cannot reach it. They have been kept very much away from it, and therefore, Quran, from beginning to end, contains purely the words of Allah and is absolutely and totally free from any impurities.

8. Meaning angels who write the verses of the Quran.

9. These are the attributes of those angels who were writing the holy Book in the heavens, and were communicating it safely to the Prophet, Muhammad (P.b.u.h.). It is to show that the Quran is being communicated to the Prophet by such angels as are so exalted and pious that it is not possible for them to indulge in any kind of dishonesty in their duty. Nor would they allow any chance to Satan to interfere in their work. Therefore, there is not an iota of doubt that they are conveying the Divine Message to the Prophet as it is received by them, without any kind of change or modification.

10. From here the direction of the discussion turns towards the infidels.

11. Man should think about his own reality -that his life started with the lowly sperm-drop, then how dare he consider himself of some importance before God and forget His great favours that He made him his best creature.

Here is an argument on the revival of man on the Day of Judgment. The Being who can create such a splendid creature as a human being from so lowly a drop can easily revive all mankind on the Day of Judgment.

12. That is: Every man has been created under a plan, e.g. a man's features, his size, his mental ability, strength, his capacity for work, his place of birth and time of death, etc, all these have been planned by Allah and a man spends his life in accordance with this plan. It is not possible for him to be free of this plan. It is the proof that a man's creation is with some purpose.

13. Means the way of leading life in this world. A man easily traverses the high and low places in life. The things which are necessary to keep him alive and to grow up have been supplied, for example a child instinctively feeds from the breast of his mother and thus the supply of sustaining food is assured for him. Similarly the respiratory function is a very difficult operation, but man, till he breathes his last goes on inhaling and exhaling air without feeling tired.

14. Death is the final destiny of every man. No one can escape it. When a man is so helpless that he cannot delay his death for a moment, then on what strength does he reject the existence of the Creator of the universe.

15. This shows that to bury the dead in the grave is the natural way of disposal as against the practice of cremating the dead, which is neither divinely inspired nor according to the Shariah.

Since Islam is the religion to be followed from the cradle to the grave, here in these verses the right manner of leading a life is shown, as also the manner of dying and disposing of the dead body.

16. Raising up man or reviving him after death on a particular day depends on the will of Allah. This act is neither difficult for Him nor can anyone prevent Him from accomplishing it whenever He wills it.

17. By the command here is meant all the commands which Allah has instilled in a man's nature, e.g. worshipping of one God, to speak the truth, to be just, not to indulge in aggression, etc. and also those commands which He has conveyed to the people through his Messenger and His Books.

18. That is: There are many arguments in favour of the life after death. Let a man consider his food, which he eats daily but thinks it is of no importance. How was the food produced? If Allah had not produced it, from where would he have got it? This Provision for his growing up and the systematic arrangements, made by

the Almighty demand that man may be made to answer as to whether he was at all grateful to Allah and In what way did he show his gratefulness.

19. There is no separate devta or god for causing rains. It is Allah alone who causes the rains to fall from the skies, for providing man with drinking water, and for irrigating his fields. If Allah had not arranged for the rains to fall. man's life on this planet would not have been possible.

20. It is only Allah's wonderful might that causes the rains to fall and split the earth to produce grains. Considering all this, how dare anyone question Allah's ability to revive the dead on the Day of Resurrection.

Then, when there comes the deafening noise, That day a man will flee from his own brother, And from his own mother and father, And from his wife and his children, Every man on that Day will have enough concern of his own,*(Al-Quran)*

28. And grapes and vegetables,

وَّ عِنَبًا وَّقَضْبًا ﴿٢٨﴾

29. And olives and dates,

وَّزَيْتُوْنًا وَّنَخْلًا ﴿٢٩﴾

30. And dense gardens,

وَّحَدَآئِقَ غُلْبًا ﴿٣٠﴾

31. And fruits and grass,

وَّفَاكِهَةً وَّاَبًّا ﴿٣١﴾

32. for your benefit and that of your animals.[21]

مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٢﴾

33. Then, when there comes the deafening noise,[22]

فَاِذَا جَآءَتِ الصَّآخَّةُ ﴿٣٣﴾

34. That day a man will flee from his own brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ﴿٣٤﴾

35. And from his own mother and father,

وَاُمِّهٖ وَاَبِيْهِ ﴿٣٥﴾

36. And from his wife and his children,

وَصَاحِبَتِهٖ وَبَنِيْهِ ﴿٣٦﴾

37. Every man on that Day will have enough concern of his own,[23]

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ﴿٣٧﴾

38. Some faces that Day will be bright,[24]

وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

39. Laughing, rejoicing,[25]

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

40. And many faces that Day will be dust-stained,

وَوُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

41. Covered with blackness,[26]

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

42. These will be the infidels and the evil-doers.

اُولٰٓئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

21. With all these favours and blessings which benefit it you day and night, are you not reminded of your responsibility towards the Creator? The Almighty, God, who has showered so many favours on you, will He not make you answerable for showing gratitude to Him or otherwise?

22. Means the terrifying and the dreadful noise of the Doomsday. On that Day when the last bugle would be sounded, it would revive all the dead people.

23. Points to the fact that in this world man refuses to accept the Truth for the sake of his near relatives, but on the Doomsday the conditions would be so difficult that neither he would be of help to them nor would they be of any help to him. Each one will be concerned with his own salvation and would be indifferent to others.

24. These will be the faces of the sincere believers, which would be bright and shining with the light of faith.

25. Rejoicing for having come out with flying colours in the test in this world and as their efforts have been rewarded. The brightness of their faces would be the result of their virtuous conduct, and they would be happy and laughing on receiving the permission to enter Paradise.

26. These would be the faces of the infidels, which would be covered with blackness and, their wicked and vicious conduct in this world would be staining their faces with dirt and dust.

SURAH AT-TAKVEER

81. AT-TAKVEER (FOLDING UP)

NAME: In the very first verse of the Surah a warning is given that on the Doomsday 'the game of the sun will be folded up,' that is the sun will be overthrown, For folding up; the word 'kuvverat' has been used, and on this account the Surah is named At-Takveer (Folding Up),the Surah in which the folding up has been related.

TIME OF REVELATION: It was revealed in Makkan, and from the text it appears that it must have been revealed in the earlier period.

CENTRAL THEME: is to warn the people who are unmindful of the Day of Judgment and to make it clear to them that the information which the Prophet and the Quran are giving them is above suspicion and true beyond any doubt. In the previous Surah the devastation which the Doomsday would wreak was mentioned. In this Surah picture of this devastation is drawn so that man may see the Doomsday before him. This Surah is, therefore, a living picture of the Qiyamat. Accordingly, in a Tradition, the Prophet has stated that a man who wants to see the Doomsday with his own eyes should read Surah Takveer, Surah Infitar (Cleaving asunder) and Surah Inshiqaq (Rending asunder)—-(Tafseer Ibn Katheer V.4,P. 474 --with reference to Ahmad and Tirmizi).

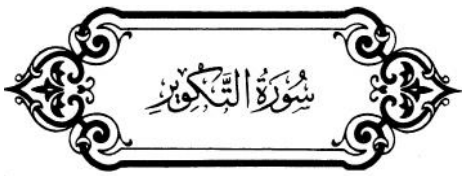
ORDER OF THE VERSES: In Verses No. 1 to 6 a picture is drawn of the incident before the Doomsday (First blowing of the bugle), and in Verses No.7 to 14 of the second incident(second blowing).

Verses 15 to 25 make it clear that the Mission which the Quran and the Prophet of the Quran are presenting and the information which they are imparting are based on truth and reality.

Verses Nos. 26 to 29 warn the rejecters that to leave the path of Quran is to leave the path of truth and reality. They should therefore think that by rejecting it into what ditch they want to fall.

81. AT-TAKVEER

(Folding Up)



Ayah : 29

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

1. When the sun will be folded up,[1]

وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾

2. And when the stars will lose their lustre,[2]

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

3. And when the mountains will be moved,[3]

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

4. And when the she-camels, ten-months carrying, will be left untended,[4]

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

5. And when the wild beasts will be herded together,[5]

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

6. And when the oceans will be made to boil,[6]

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

7. And when people will be divided in different groups,[7]

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

8. And when the female child, (who was) buried alive, will be asked,

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

9. For what sin she was killed,[8]

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

10. When the deed-sheets will be laid open,[9]

1. Folding up the sun means that this heavenly lamp whose light is spread over crores of miles and which provides light to the entire world will be extinguished as soon as there will be explosion of the Doomsday. A mere thought of such a happening makes a man shiver.

Sun is the greatest known source of energy. According to the modern scientific discoveries, the earth's surface receives four million horse power of energy per square mile. Thus the sun is a veritable power house for the earth. Quran informs us that a day will come when this sun will lose all its power and energy, and that day will be the Doomsday. This information is being given by Allah Himself, who is the Creator of the entire universe; including the sun. This is a sufficient ground for unhesitatingly believing in this information. Science also accepts this reality that eventually the sun is to lose its energy:

"and eventually the sun will become a black, dwarf, a very dense, non-luminous object of degenerate matter." (The New Encyclopedia Britannica Vol. 17. P.808).

At one time man used to worship the sun, considering him a god. And even today despite the modern scientific discoveries, there is no dearth of sun worshippers. However, according to Quran, the sun is not a god but is part of the universe created by Allah and is obedient to Him. It will give light till it receives the final command from Allah when the entire system of the world will be folded up. The day this command is received, the sun will lose 'all its light, its energy.

2. On seeing the bright sun and the shining stars, man thinks that this world is everlasting and that its glamour and splendor are not going to end. But Quran very emphatically informs man that he is under a deception, time will definitely come and is very near when all the lamps will be extinguished and this world will be left in total darkness, so that after this complete destruction a new world may be brought into being, in which man may face the consequences of his deeds.

3. It seems that at the very first impact of Qiyamat (Doomsday) the earth will lose its power of gravity. The devastation that will be caused on the earth's loss of its gravitational power is not difficult to imagine. Quran has at different places mentioned the moving about or the flying away of the mountains.

4.The time and the environment at the revelation of the Quran were such that the she-camels that were carrying for ten months, i.e. were, about to deliver, their off-springs were considered very precious, and the Arabs considered them as very desirable Possession. A reference to such she-camels in this verse has been made as an example to make it clear that on the explosion of the Doomsday man will forget his dearest possessions, and such precious she-camels will be roaming about untended and nobody will care for them. At the beginning of the Doomsday, man will lose his senses.

It may be noted that a mention of the she-camel has been made in view of the Arabs' social condition, to point out to them that their precious possessions were of no value. Such a mode of address has created a very effective impression. From this example the purpose is to bring home to the people that on the sounding of the bugle of the Doomsday the worldly possession and the wealth, which they had made their main aim and for whose sake they were not prepared to accept the real purpose of life will be totally useless and will be destroyed, irrespective of these properties being in the form of the she-camels or the grand buildings and palaces.

5. On the occurrence of the Doomsday the conditions will be so horrible that not only men but wild beasts also, will run away in horror from the jungles and will be herded together with men and other animals.

6. Apparently it appears strange that the oceans would be made to boil. But the occurrence of Doomsday itself is very strange. Its very first impact will end all the strange things in the world, because the meaning of Qiyamat (Doomsday) is that it will effect a change in the very structure of the universe and a great upheaval will take place. As is known, water is made of oxygen and hydrogen gases and a slight indication from Allah is sufficient to separate these components. These gases are known for their burning and explosive properties.

According to Quran, the earth will be turned

into a vast maidan for the Day of Judgment. It appears that the seas and the oceans of the world will be filled up, and before this water will be boiled and evaporated.

7. From here is described the happenings that would take place for giving final judgment, when all the people will be revived with their bodies.

Dividing in groups means that people will be divided in groups according to their beliefs and conducts in the world. In the world believers and non-believers, Muslims and criminals, evil and virtuous people oppressors and oppressed live together, but on the Day of Judgment the modern structure of the society will be abolished and in the maidan of Hashr (Qiyamat) people will be grouped according to their deeds and conduct and beliefs in this world. (For details see Surah Waqia —(The Event-Verses 7 to 44).

8. The practice of burying alive was followed by certain tribes of Arabia. One reason for this was the fear of poverty and economic backwardness. They did not like that in their family there should be any addition of a consumer of food and with this view they had adopted this uncivilized and inhuman way of limiting the numbers and family planning. They used to bury the infants as soon as they were born. The second reason was that they considered the birth of a female child in the family as a burden on them. This sense of false honour prompted them to indulge in this evil practice. Quran very strongly questioned them on this inhuman practice and warned that on the Day of Judgment the perpetrators of this crime will be hauled up in the Court of Allah and will receive their due punishment.

This question to the female child, who was buried alive, that for what sin or crime was she killed focuses our attention on her being innocent and the seriousness of the crime of the killers.

It is interesting to note that this statement of Quran in the matter of the reform of the society was so effective that this barbarous custom was abolished for good.

9. Whatever a man does in this world, whether it may be good or bad, whether it may be related to beliefs or conduct, ideas or principles, movements or activities words or actions, speeches or writings, even man's movements and actions, and behaviour are all being put on record. This record is being prepared secretly by Allah's angels in this world. These angels are attached to each individual. This record, in the words of the Quran, is known as "Sahifa" or "Kitab" and in Urdu it is called "Nama-e-A'mal" On man's death this record is kept aside safely, and on the Day of Judgment it will be presented and opened in the Court of Allah so that he may see his own deeds or misdeeds with his own eyes.

A man's full record of this whole life to be written on one sheet was a proposition which seemed rather very astounding at the time when the Quran was being revealed. But in the modern times when science has made such a progress that books are being converted into micro films which are very very minute in size, such a proposition now does not appear to be strange at all.

And when the sky will be stripped, And when the hell will be made to blaze, And when the Paradise will be brought near, (Then) every soul will know with what (preparation) it has appeared.*(Al-Quran)*

11. And when the sky will be stripped,[10] وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

12. And when the hell will be made to blaze, وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

13. And when the Paradise will be brought near,[11] وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

14. (Then) every soul will know with what (preparation) it has appeared.[12] عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

15. No! [13] (Verily), I swear [14] by the stars that set,[15] فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾

16. Moving [16] and hiding [17] stars,[18] الْجَوَارِ الْكُنَّسِ ﴿١٦﴾

17. And the night as it departs, وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

18. And the morning as it breathes,[19] وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

19. That this in truth is the word (brought) by an honoured Messenger,[20] إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

20. (Who is) Mighty,[21] and of high rank before the Lord of the Throne,[22] ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

21. He is obeyed there,[23] and is trustworthy;[24] مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

22. And your companion is not mad,[25] وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾

23. And surely he has seen him (angel) on the clear horizon;[26] وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾

24. And he is not miserly in imparting knowledge of the Unseen;[27] وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

10. Means unveiling of the world beyond the skies. Today our sight is stopped by the blue sky and we cannot see beyond it. But on the Day of Judgment we will be able to see what is beyond the sky and the things which our eyes are unable to see today. But today Quran gives us information about that Day, when man will get the correct idea of the vastness of Allah's kingdom and His universe. Today man considers that this world --this capsule —- within which he is confined, is the whole universe, and the facts which are being disclosed to him about the worlds beyond this world, he is not prepared to accept. It is like the case of the chicken which is confined within the egg and considers that the inside of the egg is the whole world.

11. On the Doomsday the measures to gauge time and space will be different. On that Day man will know that the Paradise will be very near to the maidan of Hashr (gathering) and those people who will be considered eligible to enter it will neither have to wait for it nor will they require to walk a long distance. They will feel that the Paradise itself has come to welcome them. The detailed facts will be known on the Day of Judgment only. Today on account of our limited knowledge we are unable to understand it.

12. This is the central theme of these verses. It means that when the Doomsday will be launched with all its devastating details which have been narrated above, that day will be the day of appearing in the court of Allah. On that day man will appear with the record of his whole life so that he may be able to answer for his deeds before his Creator. It will be the most terrifying day, and the most horrifying time.

13. This is the refutation of the rejecter's statement that this Quran which gives information about the Doomsday is the meaningless talk of a mad man or is inspired by Satan.

14. Oaths of this type are not taken to stress the sacredness or importance of the things concerned but to call them as witnesses. This is a style of effective and beautiful writing in Arabic. Non-Arabic knowing readers being ignorant of this style of Arabic writing are generally unable to understand the correct importance and significance of such writing.

15. In the text the word "Al-khunnas is used, which means the stars that set. It means that people should not be deceived by the brightness of the stars, but should also keep in mind the fact that they also set, which shows that they are quite helpless and have to follow the law laid down for them by God. In order to bring into focus this aspect of the stars, their property of setting is mentioned before their property of shining.

16. The word "Al-Jawar" is used in the text, which means the stars which keep on moving. The movement of the stars referred to herein may be according to the general observation, irrespective of the detail as to which are the moving planets and which are the stationary stars, or possibly this reference may be in accordance with the latest discovery of the modern science that the stars in the space are moving:

"The stars themselves are moving through space-some at tremendous speeds —but so vast is our distance from them that their positions do not appear to the naked eye to alter, even in a century.'

(The Marvels and Mysteries of science P.82)

17. The word "Al-Kunnas" used in the text means stars (planets) which hide or disappear. During the day the stars are not visible, and disappear while moving. On account of this attribute, its mention is made in this verse.

18. Here the movement of the stars and their rising and setting has been mentioned as an evidence of the fact that Quran is the revelation from Allah and not an inspiration from Satan. Their rising and setting at the appointed time and regularly points to the fact that they are bound by a Divine Law and cannot deviate an inch from it. To hang on in the crores of miles of the vast space from times immemorial and to be part of this wonderful system is a clear proof that this order and system of the universe is the wise system and order, and is the result of the wise and willful planning of The Most Wise and The Most-knowing. Being Quran explains the points of this planning, and the attributes of the Creator of the universe to which this orderly system of the stars and planets points, Quran

clearly elucidates. In other words Quran's image can be seen in the mirror of this universe and its truth can be Judged from the manifestations of the universe and the nature all around us.

The planets and the stars, on account of their wonderful physical properties, invite man to think seriously about their reality. But the result of man's thinking has been erroneous, as he thought these stars and planets to be self-created and self-sufficient and therefore fell into the wrong practice of worshipping them and taking omens from them. This helped in creating and promoting astrology, and the practice of soothsaying became popular. In this way the way was cleared for misleading man. Or else man went on collecting information about their structure and their distances from the earth which gave birth to the science of astronomy and Science flourished. Although this aspect of man's progress was useful, but only to the extent of increasing his knowledge. It did not help him to learn the real purpose of his creation or that of the universe. The thinking which Quran wants man to adopt is of the nature that by observing the universe around him man should try to find out who their Creator is, because these planets and stars are, the manifestations of the magnificent attributes of their Creator. As a beautiful picture speaks of the masterly art and creativeness of its artist similarly the bright stars and their wonderful system speak of the Might, Over lordship, Knowledge, Rule, Justice, Wisdom and other attributes of the Creator of the universe. In other words, the introduction of their Creator which the stars present to man is completely harmonious with the detailed and complete introduction of the Creator of the universe which Quran presents. And this is a clear proof of its being True. Then to dub this perfectly wise book as a creation of man or to consider it to have been inspired by Satan, or because it informs man of the coming Doomsday, to treat it as a sooth saying book, are the most reprehensible attempts to veil the truth. How unjust are these attempts!

19. The time of the departure of the night and the appearance of the morning is among the wonders of the nature. At that time it appears as if the morning is born by slitting open the darkness of the night. And when the morning breeze flows, one feels that the morning itself breathing. To present these sensibilities here as witnesses is to suggest that the Being who has established this coming and going of the day and night can only produce a more wonderful system and His wisdom demands that such a system and order be produced. Therefore the information which is being imparted by Quran about the occurrence of the Day of Judgment and the establishment of a new order and system where is rewards and punishments would be awarded is quite appropriate and is not at all irrational. It is demanded by the existing system of the universe.

20. It is the same thing which has been argued in the foregoing verses, that is Quran is the word of Allah, and of none else. Honoured is Messenger refers to the Archangel Jibreel (Gabriel), who is a very respected angel of Allah. He brought Allah's message to, Prophet Muhammad (P.b.u.h.) and communicated the same in the very words in which he received them.

Since the Message of Allah was conveyed through the agency of the angel and not through any devilish source, it is stated that the word was of the messenger, that is brought by the angel.

21. This is the attribute of the Messenger Jibreel, who brought the revelation. Allah has given him extra-ordinary might and power, and therefore, devils cannot interfere with his duty. He is able to fly beyond the heavens and is fully capable of conveying Allah's Message to His Prophets.

22. This is the second attribute of the Archanel, Jibreel. He can directly approach the Lord and the Ruler of the universe and he holds a very high rank before Allah and is held in high esteem.

23. That is Jibreel is the Chief of the angels, who obey his commands. The Archangel who has an army of angels to follow his orders cannot have his duty and work interfered with by the devils.

24. The attribute of being trustworthy is a guarantee that Hazrat Jibreel conveys Allah's Message to the Prophet (P.b.u.h.) without any change or modification. There is no possibility

of any addition or alteration in the words of Allah.

The purpose of introducing the angel who brought the Quran to the Prophet in these words is to show that the Word of God is being conveyed to Hazrat Muhammad (P.b.u.h.) word by word, with a very elaborate arrangement and by a very honoured and honest messenger There is absolutely no possibility of any kind of adulteration or variation in the message.

25. Companion here refers to the Prophet Muhammad (P.b.u.h.) Here the addressees are the people of Makka, in whose midst he spent his whole life. He has been known to them as a wise person. To dub such a man as mad was absurd But the rejecters of the Quran were so much blinded in their opposition to this Divine Book, that they did not hesitate to utter anything, however absurd it might be. Even today there is no dearth of people who consider the Prophet's claim to prophethood as his mental aberration. They totally Ignore and forget that the Book presented by him contains such wise and decent teachings that the whole world is unable to produce its equal. Has a mad man ever reformed the characters of men? As an Urdu poet has rightly remarked.

"Wisdom has been termed as madness, and madness wisdom."

26. It means that the Prophet had seen the revelation-bearing angel in his original form on the clear horizon, and therefore, there is no room for any doubts. It is stated in Hadith (Tradition) that the Prophet saw Jibreel in his original form and he had six hundred wings, and his great body had covered the entire space between the earth and the sky (Muslim -Kitabul Iman). It gives an idea of the strength and might of the Archangel.

27. That is: The revelation which is brought to the Prophet contains facts about the creatures of the heaven (angels) and also about the Hereafter. In informing people about these facts, the Prophet is not being miserly, but considers it his duty and imparts the information to the people as he has received it, without any alterations, so that the people may come to their senses and accept the guidance of their Lord.

In other words, this entire link of the revelation from Allah from the heavens to the earth is a golden chain, of which not a single loop or part is imperfect, and there is, therefore, no room for man to doubt about the fact of Quran being the word of Allah.

25. And nor is it the word of an accursed devil.[28]

وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ﴿٢٥﴾

26. Then, where are you going?

فَاَيْنَ تَذْهَبُوْنَ ﴿٢٦﴾

27. Verily this is nothing else but a reminder for the whole world.

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٢٧﴾

28. To whosoever from among you wills, to go straight,[29]

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ﴿٢٨﴾

29. And you will not, unless Allah wills, the Lord of (all) the worlds.[30]

وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٢٩﴾

28. At the time when the Quran was being revealed, Soothsayers were quite popular. These soothsayers claimed to have information about the Unseen. It was also believed that the devils used to fly to the heavens and bring information about the Unseen things and conveyed this information to the soothsayers who used to impart it to the people with their own additions. As they claimed to impart information about the future, they had ample opportunity of receiving gifts from the people and making lots of money.

On hearing from the Prophet of the revelation from Allah and of the impending destruction of the world on Doomsday, the rejecter of the Quran accused him of being a soothsayer and tried to paint the revelation of Allah as inspired from Satan. Here this accusation of the rejecters is refuted. What connection can the devil have with this sacred word! Is it possible for any words of the devil to guide people to Allah'? To kindle the light of faith in man? To reform his conduct? To purify his thought? To elevate his character'? And to prepare him to provide virtue in the society; If these are the characteristics of Satan's words, then, we will have to admit that Satan is the most virtuous being and a commendable reformist, while the fact is that nobody utters the name of Satan without cursing him. Or else it will cannot have to be admitted that those who accuse the Divine Message to be the one inspired by Satan are themselves inspired by Satan, or one may ask how such an obvious thing cannot be understood by them?

29. It means that Quran is a reminder and advice for the people of all the worlds, but that only those people can benefit from it who would desire to adopt the right path. Those who are not desirous of seeking truth and guidance, cannot benefit from the source of virtue and guidance.

30. The first condition for receiving guidance for a man is to have the desire to be guide; however this guidance can be received with the desire and will of Allah only. Allah's will is superimposed on the will of man. Therefore, man should not feel proud that he can do anything he desires.

SURAH AL-INFITAR

82. SURAH AL–INFITAR
(THE CLEAVING)

TITLE : In the very first verse the cleaving of the sky is mentioned. This reference gives it the name "Al-Infitar."

TIME OF REVELATION: Everyone accepts that the Surah is Makkan. From the topics discussed, it seems that this Surah and the Surah Takveer were revealed almost at the same time, that is during the early period of the Prophet at Makka.

CENTRAL THEME: The central theme of this, Surah is also about the consequences of one's actions and conduct. But here the argument is presented from another aspect, and intimation is also given about the arrangement made by Allah for recording the deeds and acts of every man in this world.

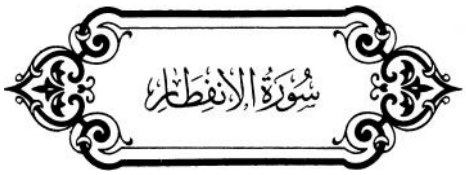
ORDER OF THE VERSES: In Verses Nos.1 to 5 a picture of the Doomsday is drawn and it is shown that when this great happening will take place everything a man does in this world will come before his eyes.

Verses Nos. 6 to 8 make a man realise that the God who has created man in the best form and blessed him with high qualities has not left him to do whatever he likes without accounting for them, and that he will have to answer for his, loyalty or otherwise to his Creator, and that he will have to answer before Him for his way of life.

In Verses Nos. 9 to 12 are mentioned the arrangements that Allah has made to record in writing every deed and action of a man in this world.

Verses Nos. 13 to 19 briefly present fate that awaits the righteous and the wicked, and a warning is given that on the Day of Judgment everyone will be helpless and everything will be in Allah's power.

82. SURAH AL-INFITAR.



Ayah : 19

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾

1. **When the sky will be cleft,[1]**

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾

2. **And when the stars will be dispersed,[2]**

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

3. **And when the oceans will be made to burst forth,[3]**

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

4. **And when the graves will be made to overturn, [4]**

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

5. **(Then) each one will know what he has sent before and what he has left behind. [5]**

يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

6. **O Man! what deceived you away from your Beneficent Lord?[6]**

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

7. **Who created you, then shaped you, then proportioned you.**

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

8. **In whatever form he desired, he moulded you.[7]**

كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾

9. **Nay[8], but you deny the Requital,[9]**

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

10. **(although) Over you there are watchers,[10]**

1. In the past man had been thinking that this material world would continue to remain as it is for ever and that there was no possibility of its meeting any accident to change it. So far as the modern science is concerned, its progress has compelled man to admit that the energy of the sun is likely to diminish and this universe can experience a great catastrophe. However, such a contingency would? arise, according to the scientists, after billions of years.

But Quran, which is the Divine Word, does not talk of mere possibility. It informs in a very positive manner and clear words that soon this universe will meet with a great catastrophe and not only this earth but the system and order of the skies (space) will also be completely dislocated, so that a new world with a new system and order may be brought into being. It is obvious that for a new construction, destruction is necessary, and therefore, for the building of the new world the destruction of the existing world is not surprising.

The disturbance and dislocation in the earth and the heavens on the Doomsday is also mentioned in the Bible.

"But the day of the Lord will come like a thief, and then the heaven will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up," (2 Peter 3 -10)

This is a proof that the great catastrophe About which the Quran is giving information is not a new or unknown thing that Quran is disclosing for the first time, but that mankind has been informed off and on by the divine revelation of such a happening in future. However, the detailed and the effective manner in which the Quran has drawn the picture of the Doomsday is unrivalled and its parallel cannot be found in any one of the modified divine books. And this is a fact that by this narration of the doomsday in Quran the reader's mind unhesitatingly accepts this belief and his mind and heart receive such a shock that a great change takes place in his viewpoint about this world.

2. The star and planets are beautiful and decorative pieces in the sky. They are like bright lamps in the soiree of this world. But when this soiree of the world itself is to be wiped out, where is the question of lamps continuing to exist? A slight variation in the Law of Gravitation, which has kept them in a disciplined order in the space, is sufficient to send them in disarray.

A mention of the falling of the stars is also found in the Injeel:

"the sun will be darkened, and the moon will not give Its light, and the stars will fall from heaven, and the powers of the heavens will be shaken, "(Mathew 24: 29)

3. That is: The oceans and seas will burst forth and cross their limits, and as stated in Surah Takveer, they will boil over with swell.

4. The meaning of the overturning of the graves is that as soon as the second bugle of the Doomsday will be sounded, the dead bodies will come out of the earth in such a way as if their graves have been overturned, and the dead bodies have been thrust out. All men, women and children who have been born and who have died till the Doomsday will be thrown out of the earth, irrespective of the fact whether a person might have been buried in the grave or might have been drowned in the sea or whether his body had been burnt or whether his parts might have been scattered in the space.

5. sending before (Ma-qaddamat) means a man's good or bad deeds, which he has done for the life of the Hereafter. In other words a man sends a parcel of his good or bad deeds to the new world, where he is destined to go on the Doomsday. It is another matter what one actually sends. Some one sends a parcel of very fresh flowers which may make his life in Paradise happy. While some other sends a parcel of some explosive material which will serve as a fuel in a hell to burn him.

To keep back (Ma-Akh-kharat) means those deeds of righteousness and virtue which a man should have performed but has not. In this way on the Day of Judgment every person will know what were his acts of commission and omission.

6. Here an allusion to Allah's attribute of being Beneficent is made to impress upon man Allah's favours and man's obligation to Him, so that a sense of responsibility may be created in man. These attributes of Allah demanded that man should have been unhesitatingly attracted

towards Allah and should have become his loyal slave, out he actually adopts an indifferent attitude And does not acknowledge that he is answerable to Allah. This is a deception in which man lives. But there is no justifiable reason to continue to live in this deception. It is only due to man's being a slave of his carnal desires that prompts him to rebel against his Lord.

7. Man is the best and the most remarkable creature in this world. In his creation is reflected the creative acumen of his Great Creator. For the creation of man, first a lump is made, then it is shaped and the lump takes on the shape of different parts, and then it is proportioned in such a way that it becomes the most balanced and proportioned creature of the world. In addition, every member of his limitless society of mankind is different from each other, in shape and features. Billions of persons are born, in the world, but the features of all these persons are different, so that every one of them may have a different personality and individuality. In short, from a study of man's structure, his shape and features the perfect mastery and the wonderful acumen of his Creator can be easily imagined, and a feeling is created in our hearts about His beneficence and our obligation to Him as to how he has made us the best and the most significant creature of all in this world.

8. Your conjecture or your view is not correct that this world will go on like this forever and that there would be no Doomsday and that you would not be placed before Allah for accounting for your good or bad deeds in this world.

9. You are denying or refuting the coming of the Doomsday, the information about which is being given by Quran, because you do not want to accept the reality of reward and punishment, as after accepting this reality you will have to lead a responsible life as against a life given to carnal desire.

Even today, to escape from the religious view of reward and punishment, man has put forth such a scientific explanation of the creation, etc., of the universe that our minds are not directed either towards God or towards the Last Day.

10. If you want, you may deny the reality of the Day of Judgment, but your denial will not change the reality. The reality is that the Day of Judgment is essentially to occur, and for this Allah has made arrangement to record our deeds.

By watchers are meant those angels who are appointed by Allah to record every word and act of man. With every person are attached two angel one on the right side and the other on the left side.

Again, what do you know what the Day of to Judgment is? A Day on which no one will have power at all (to do) anything for anyone And absolute command on that day will be Allah's. ***(Al-Quran)***

11. **Honourable scribes,**[11]

كِرَامًا كَاتِبِيْنَ ﴿١١﴾

12. **They know what you do.**[12]

يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ﴿١٢﴾

13. **Verily, the righteous will be enjoying in Bliss;**[13]

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ﴿١٣﴾

14. **And verily, the wicked** [14] **will be in hell,**

وَّاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ﴿١٤﴾

15. **They will enter it on the Day of Judgment.**

يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ ﴿١٥﴾

16. **And they will not be able to keep away from there.**[15]

وَمَا هُمْ عَنْهَا بِغَآئِبِيْنَ ﴿١٦﴾

17. **And what do you know what the Day of Judgment is?**

وَمَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ﴿١٧﴾

18. **Again, what do you know what the Day of to Judgment is?**[16]

ثُمَّ مَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ﴿١٨﴾

19. **A Day on which no one will have power at all (to do) anything for anyone And absolute command on that day will be Allah's.**[17]

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ
شَيْئًا ؕ وَالْاَمْرُ يَوْمَئِذٍ لِّلّٰهِ ﴿١٩﴾

11. Refer to those angels who record the words and deeds. Their attribute, which is stated here to show that they are performing their duties with complete responsibility, is honourable. They cannot be expected to fail to record a righteous act nor there is any fear of their, recording one man's bad deed in another man' s account. These angels perform their duties secretly but in an honourable way and most honestly. They cannot, therefore, be compared with the members of the Criminal Investigation Department of the worldly governments, for the latter's area of knowledge is also limited, and they are not unknown to indulge in irresponsible acts and give false reports. However, this reality also should not be lost sight of that the good or bad deeds of the worldly C.I.D. officials are also being recorded by the "Secret Police" of Allah, the Recording Angels.

The nature of the records maintained by the angels is known to Allah only, but in the modern times of high scientific and technological advances, it is not difficult for us to understand that man's every movement and action and every word coming out of his mouth can be recorded. Film, radio, photo; television and tape recording are prominent examples of these advances. And now due to further advances in this direction it has been possible to get the photographs from the moon, mars, and other planets, crores and crores of miles away from our earth. In fact the modern science has made two very important discoveries, which can provide guidance to those who are ready to accept them. The first one is that every moment our photographs are projected in the atmosphere and that the science has been successful in developing a technique to preserve these photographs. Similarly our voice causes waves to be created in the atmosphere, and through these waves our voices can be preserved in the cassettes and our voices can be heard again by playing these cassettes. When all this has been possible for man to achieve, and this has been achieved to such an extent that the edifice of modern civilization is built on it, then what is the difficulty in believing that the God who has made this law of nature has also made arrangement for filming the entire life of every person and to show this very film to that person on the Day of Judgment. On that day on seeing this talking film of one's own life, man will be shocked out of his senses. If today a man may start believing that his whole life is being filmed and that his own talking film will be shown to him, then he will be very careful in his attitude and very responsible in his behaviour; and he will not be prepared to do such an act or utter such a word as he would not like to see and hear on the Hereafter's television.

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَ عَنِ الشِّمَالِ قَعِيْدٌ ۔
مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ۔(ق۱۷۔۱۸)

"When the two receivers receive (record), sitting on the right and the left.He does not utter even a word but there is with him a watcher ready."(Surah Qaaf 17-18)

12. Here the mention is of deeds and acts, and in Surah Qaf it is explained that whatever word a man may utter from his mouth it will be noted down by an angel who is always present with the man. And there is further clarification that these recording angels are two, who are positioned, one on the right and the other on the left, to carefully watch every word and every act of man.

13. The theme of the Surah proves that the righteous persons are those whose basic attribute is their sense of being answerable to their Beneficent Lord.

14. Those who do not believe in being answerable to the Beneficent Lord and deny the belief in the Reward and Punishment on the Day of Judgment, are, in the words of Quran, wicked, because where the idea of accountability before Allah is absent there the whole life becomes wrongful and misguided.

15.That is. They will definitely go to hell and after entering it there would be no chance of escape for them from internal burning. They will remain there for ever.

16. The question is repeated so that the importance of the Day of Judgment be made clear and the very thought of appearing in the Court

of Allah may shake man out of his disbelief.

17. In the world man appears to have some authority and power, but in the Hereafter he will be totally helpless, regardless of the fact whether he was a king or a beggar in this world. On that day he will be so helpless that he will not be able to do anything for himself, let alone for others. Authority and power will be totally in the hands of Allah alone and He himself will deliver judgments in all cases.

This is the concept of appearing in the Court of Allah that Quran presents, and which is an essential part of the belief in the Hereafter. As against this, the concept of Transmigration of souls is a revolving circle in which there is no chance of appearing before any Divine Court at any stage. From this, the basic difference between Islam's concept of the Hereafter and the polytheists' concept of Transmigration of soul can be easily understood.

83. SURAH AL-MUTAF-FE-FEEN (DEFRAUDERS)

NAME: In the beginning of the Surah a warning is given to those who indulge in defrauding. The Surah takes its name from this.

TIME OF REVELATION: It was revealed in Makkan. From the subject discussed, it can be surmised that it was revealed after the call of Quran was given to the citizens of Makkan and they were refusing to believe in the Doomsday and were making fun of the people of faith.

CENTRAL THEME: The central theme of the Surah is about appearing before the Lord of the Worlds and the consequences of deeds and misdeeds. To bring home the reality of the situation, those conditions are criticised in which those who do not believe in the Hereafter are generally found living.

ORDER OF THE VERSES: Its relation with the Surah Infitar is clear. In that Surah it was revealed that angels were appointed to record the actions and words of every person. In this Surah it has been clarified that the record of a man's life during his stay on his earth will be preserved after his death in the world of Barzakh (i.e. after the death till the Day of Resurrection).

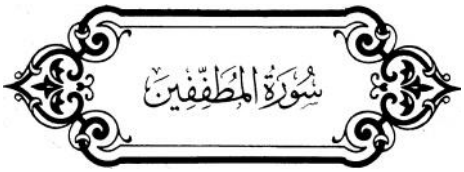
In Verses Nos. 1 to 6 those who are indulging in defrauding and dishonesty in their day to day dealings are condemned and man is made to realise that he is to appear before Allah after his death.

Verses Nos. 7 to 17 inform us that the records of the words and actions of the wicked people are preserved after their death in a specially designed place which is reserved for the records of the sinners. On the basis of this record the fate of these people will be decided on the Day of Judgment, and their fate will be terribly awful.

In Verses Nos: 18 to 28 righteous people are given the glad tidings that the record of their deeds is preserved, after their death, in a specially designed place that is reserved for the records of the righteous people. On the Day of Judgment they will receive their rewards on the basis of these records and they will come out glorious.

Verses Nos. 29 to 36 comfort the men of faith and ask them not to be disheartened by the ridicule and jeers of the disbelievers. Today they are laughing at you, tomorrow you will laugh at them.

83.SURAH AL - MUTAF - FE -FEEN (DEFRAUDERS)



Ayah :36

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious Most Merciful

1. وَيْلٌ لِّلْمُطَفِّفِيْنَ ﴿١﴾

Woe to those that indulge in defrauding,

2. الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ﴿٢﴾

Those who, when they have to receive by measure from people, exact full measure,

3. وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ﴿٣﴾

And when they have to give by measure or weight to people, give less than due.

4. اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ﴿٤﴾

Do they not think that they will be raised up,[1]

5. لِيَوْمٍ عَظِيْمٍ ﴿٥﴾

On a mighty day,[2]

6. يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ﴿٦﴾

A Day when (all) mankind will stand before the Lord of the Worlds.[3]

7. كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ﴿٧﴾

Nay ! [4] (their conjecture is not correct). Surely, the record of the wicked is (preserved) in Sijjin.

8. وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ﴿٨﴾

And what do you know what Sijjin is !

9. كِتٰبٌ مَّرْقُوْمٌ ﴿٩﴾

It is a record office. [5]

10. وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١٠﴾

Woe on that day to those who deny,

1. In the first few verses persons indulging in giving less than the full measure are severely criticised. Although this condemnation is against the persons who give less that the full weight or measure, in its general application it covers all those who indulge in defrauding in their dealings of all kinds with their fellow beings. It applies to every act of dishonesty and defrauding, for example it can be applied to those indulging in adulteration of food or other articles, for the original and the pure thing which is being sold is being given less than the full measure or weight on account of the adulteration. Thus adulteration of milk results in giving less quantity of pure milk. And since this adulteration is indulged into secretly and without the knowledge of the buyer, it amounts to deceiving the buyer and committing dishonesty.

The real reason for indulging in these dishonest acts is stated by Quran to be that these people do not believe in appearing before God for accounting for their wrong acts, although their conscience tells them that they are accountable before God, for when they buy things from others they insist on taking full measure and nobody likes to be deceived by another person, and that he should receive less than the full measure. In other words human nature likes justice and desires that everybody should be treated with justice. This is the proof that the Creator of man also wants that justice should be done with everyone. Therefore, those who indulge in unjust acts while dealing with others, actually indulge in acting against the desire of their Lord and disobey those of His commands, which are inherent and inborn in man's nature. Then why would not their Lord consider them guilty? Can the defrauders and the honest persons be equal? Will the fate of both the types of persons be the same? Man's nature and his intellect do not treat the two types of men as equal. Here the truth of Quran's statement be comes vividly clear that one day all men will be revived and will have to account before their Lord for the good or bad deeds performed by them in this world, and to receive the reward or punishment, as the case may be, according to their deserts.

It is, therefore, clear that when man does not believe in accounting for his actions before God, his standard for receiving goods and delivering goods is different. He not only wants to have his full rights but also wants to usurp the rights of others. The correct way of changing this mentality and the effective way of reforming it is to imbibe in man the belief of appearing before God for answering for one's good or bad deeds. Therefore, whether it is a problem of removing economic ills or social blemishes, real improvement or reform cannot be achieved without creating in the minds and hearts of men a consciousness of being accountable to Allah for one's good or bad deeds on the Day of Judgment.

2. Means the Doomsday, which would be very awful and mighty.

3. Appearing in the court of Allah is not an ordinary thing that a man may brush it aside in a cavalier fashion. It is a very hard and difficult happening through which every person will have to pass one day. If a man wants that he should pass this difficult stage safely, then he should sincerely believe in his being accountable to Allah and fix this belief in his mind and heart permanently and lead his life keeping this belief always before his eyes.

Let us imagine that the Court of Allah is in session. All men and women have been raised from their graves and are collected in the Maidan (ground) of Hashr. The Great Ruler of the universe is presiding over the proceedings. Every man and woman will be presented before Him, and they will have to give an account of what they did in this world. The angels will be waiting for His Judgment so that they may act upon it. Man will be totally helpless. If man thinks of that helplessness he will shake and shudder from the fear of Allah, and a sense of responsibility will be created in him. In a Tradition (Hadith) of the Prophet the picture of a situation on the Day of Judgment is drawn in these words:

يَومَ يَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِيْنَ حَتّٰى يَغِيْبَ اَحَدُهُم فِيْ رَشْحِهٖ اِلٰى اَنْصَافِ اُذنَيْهِ۔ (مسلم کتاب الجنۃ)

"The Day when people will be standing before

Allah, they will be completely drenched in sweat and some people will have their body dipping in sweat up to half portion of their ears ". (Muslim Kitab-ul-Jannah)

Great God! What a trying and difficult stage through which man will have to pass and about which Allah's prophet has informed us in advance! How rewarding will it be for the people if they revise their way of living by believing in the Day of Judgment and the life in the Hereafter.

4. That is: Their conjecture that man will not be revived after death and will not have to account for his action is not correct.

5. "Sijjin" is derived from the word "Sijn" which means prison. Here this word is used in the Quran as a technical term and it has itself explained it as 'Kitab-um-Marqum,'i.e. Record Office".

This is a great reality of the world of "Barzakh." the time after death till the Doomsday-about which man has been informed. The record of every man's practical life is being kept by the angels and this will continue till man's death. After the death man's record is transferred to the world of Barzakh. If he was a wicked man, his record will be kept in the Record Office, named "Sijjin," and if he was a righteous man, then his record, as is mentioned further on, will be kept in 'Illiyeen.' The point is to make it clear that Allah has made arrangements to preserve the record of every man's words, thoughts and acts after death and that record will be produced on the Day of Judgment and on the basis of this record man's fate will be decided.

When our verses are recited to such a man, he says they are fables of the ancients. By no means ! But on their hearts is the rust of(the ill) which they do! ***(Al-Quran)***

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ﴿١١﴾

11. Those that deny the Day of Judgment,

وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ﴿١٢﴾

12. And non can deny it but the transgressor beyond bounds,[6] the sinners.[7]

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٣﴾

13. When our verses are recited to such a man, he says they are fables of the ancients.[8]

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿١٤﴾

14. By no means ! [9] But on their hearts is the rust of(the ill) which they do![10]

كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ﴿١٥﴾

15. Nay,[11] surely they will be kept away from their Lord.[12]

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ﴿١٦﴾

16. Then, surely they will enter the fire of the Hell.

ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿١٧﴾

17. Then it will be said to them: "This is the thing which you were denying."

كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ﴿١٨﴾

18. Nay! (their claim is not correct). Surely, the record of the righteous will be in Illiyeen.[13]

وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ﴿١٩﴾

19. And what do you know what Illiyeen is!

كِتٰبٌ مَّرْقُوْمٌ ﴿٢٠﴾

20. It is a Record Office.[14]

يَّشْهَدُهُ الْمُقَرَّبُوْنَ ﴿٢١﴾

21. Attested by those nearest (to Allah)[15]

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ﴿٢٢﴾

22. Verily, the righteous will be enjoying in bliss.[16]

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٢٣﴾

23. On thrones, looking on (the scene before them);

6. By transgressors beyond bound are meant those persons who cross the limits of their slavery to Allah, i.e. those who do not consider themselves as the slaves of Allah but think that they are independent and indulge, in doing whatever they like.

7. Sinners are those who commit sins. When a man refuses to live as a slave to God, then his whole life becomes a life of sin, wickedness, and crime. How would such a man believe in the Day of Judgment?

8. Instead of taking a lesson from the historical events of the Divine punishment suffered by the infidel nations, narrated in the Quran, these people consider them as mere tales and stories. The present day non-believers too offer the same criticism. For them all this is ancient lore.

9. This is a refutation of the criticism of the non-believers which has been mentioned above.

10. They dare make such a bold statement about the Quran because their wicked acts have made them thick-skinned; otherwise a right thinking man would not utter such unwise words.

Rusting of the heart has been explained by the Prophet as under:

اِنَّ الْعَبْدَ اذَاخطأَ خطِيْئَةً نُكِتَتْ فِی قَلْبِهٖ نُكْتَةٌ سَوْدَاءُ فَاِذَا هُوَ نَزَعَ و اِسْتَغْفَرَ وَ تَابَ صُقِلَ قَلْبُهٗ وَاِنْ عَادَ زِيْدَفِيْهَاحَتّٰی تَعْلُوَ قَلْبَهٗ وَهُوَالران ا لذی ذِكرالله كَلَّا بَل رَان عَلَی قُلُوبِهِمْ مَا كَانُو يَكْسِبُونَ۔ (ترمذی ابواب التفسیر)

"When a slave commits a sin, a black spot smears his heart. If he gives up that sin, asks for Allah's pardon and repents, then his heart becomes clean. But if he again commits a sin, this spot becomes bigger, till it covers the whole heart. This is the same rust about which Allah has made a mention in the verses

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُو يَكْسِبُونَ

"Kalla bal Rana Ala Qulubehim'' (under reference) (Tirmizi)

11. Their desire that they will get an audience with Allah on the Day of Judgment, if at all it occurs, in the same way in which they have achieved a 'respectable position' in this world is wrong.

12. How can they hope to get an audience with Allah on the Day of Judgment? On that day they will be kept away from Him. They will be deprived of His blessings and bounties on the Day. They will also not be able to see the bright reflections of His Grandeur.

13. That is: Their statement that there is no distinction between good and bad virtue and evil before Allah is wrong. On the contrary, Allah has arranged for the preservation of the records of the doings of the wicked people separately in a special record office.

14. The literal meaning of the word 'Illiyeen' is high (Honored) places. Here this word is used in the Quran in a special meaning and as a term, and it has itself explained it as Kitabum Marqoon, or a record office. Here the records of the righteous people are kept after their death, and this is the record office of the world of Barzakh. the duration between death and the Day of Resurrection.

15. Means the presence of angels nearest to Allah in the Record Office. In other words this is a compliment to the righteous by the angels who will be above suspicion and most respected. It is also a great honour for the righteous people that they get in the world of Barzakh.

16. That is: they will be sitting like kings on the thrones in the paradise and will be looking at the grandeur of their Lord's bounties and bliss.

تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ﴿٢٤﴾

24. You will recognise in their faces radiance of delight.[17]

يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ﴿٢٥﴾

25. They will be given to drink a wine[18] that will be pure and sealed.

خِتٰمُهٗ مِسْكٌ ؕ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ﴿٢٦﴾

26. Its seal will be of musk. For this let them aspire who have aspirations.[19]

وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ ﴿٢٧﴾

27. And it will be mixed with Tasnim;[20]

عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ﴿٢٨﴾

28. A spring, from which those nearest to Allah will drink.[21]

اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ﴿٢٩﴾

29. Certainly, the guilty used to laugh at those who believed,[22]

وَاِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ﴿٣٠﴾

30 And whenever they passed by them, used to wink at each other(in mockery),[23]

وَاِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ﴿٣١﴾

31. And when they returned to their household, they returned jesting;[24]

وَاِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ﴿٣٢﴾

32. And whenever they saw them they would say: "Look, these people have gone astray."[25]

وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ﴿٣٣﴾

33. Though they were not sent as watchers over them. [26]

فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ﴿٣٤﴾

34. But on this Day the believers will laugh at the infidels.[27]

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٣٥﴾

35. On thrones, looking on (the scene before them).[28]

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ﴿٣٦﴾

36. Have not the infidels been paid for what they had been doing!

17. The life that the righteous people will be leading in the Paradise will be such that their faces will be beaming and radiating with delight.

18. There is a slight hint of taunt at the wine made in this world, which is very dirty and as soon as the lid of its container is removed its stinking smell nauseates, as opposed to this, the speciality at the wine of the Paradise will be that it will be free from all kinds of dirtiness and that it will be kept in containers which will be sealed with musk. Drinking such a wine will be most enjoyable.

19. To aspire for these things means to aspire for the things that are available in the Paradise, which have been mentioned ,above. In other words, man must aspire and strive for higher things as compared to the lower things and for things which will be permanent as against those that will last only for a short while.

If a man contemplates seriously, he is sure to realize that the amusements and the pleasures of this world are absolutely insignificant and worthless when compared with the lasting pleasures of the Paradise in the Hereafter. Wisdom demands that man should aspire and strive for the everlasting, pleasures of the Hereafter instead of drowning himself in the mean and temporary amusements of this world.

Here Quran's call for men to aspire for the pleasures of the Paradise refutes the theory of Virtue for the sake of Virtue—which is based on the theory of Art for Art's sake. — According to the supporters of this theory it is a very low thing to strive for virtue with the hope of getting a reward in the form of entry into Paradise. Apparently it appears to be a very high-level thinking, but actually it is only the flight of the imagination. It has no relation with man's psychology, nor is it a practicable matter. Besides, it is against the clear and unambiguous teachings of the Quran and Sunnah. Islam does not believe in philosophising nor in losing itself If in the flights of imagination, Its teachings are realistic and in accordance with the psychology of man. In addition, these teachings are such as can be easily put into practice. It has not come to poetize. It has come to make man, made out of clay, to be a citizen of the Paradise.

20. Tasnim means to elevate, and it is the name of a spring in the Paradise. Probably it has taken its name from this specialty that those who drink from its spring are elevated in their position.

21. Tasnim will be the highest kind of drink for the persons living in the Paradise. The wine that the righteous people will be given will have the drink of Tasnim as its mixture, so that their pleasure may increase. But those who will be the nearest to Allah will have the privillege of drinking directly from this spring, as if their enjoyment and pleasure Will be as much more as were their righteous acts and their sacrifices in the cause of Allah compared to those of the others.

22. That is: they used to make fun of the men of faith and used to jeer at them.

The practice of making fun of men of faith and laughing at them still continues even at the present time, but with the difference that now they are accused of 'Orthodoxy' and 'Conservatism'.

23. They had done everything in their power to insult and dishonour the believers. If they were to pass by the believers, they used to wink at each other in a spirit of mockery.

24. In these verses the picture of that attitude of the opponents is drawn which they were adopting against the men of faith; when after their outbursts they used to return home, then instead of feeling ashamed of their actions, they used to feel happy and talked jestingly.

It gives us an idea of the psychology of those persons who decline to accept the Truth about the men of Truth.

25. In the modern times those, who consider Islam as a religion like other religious, think it to be opiate, and try to paint the missionaries of Islam as if they are out of their senses.

26. Allah had made them responsible for their own acts and not of others. But forgetting their own responsibility, they went after the men of faith and tried to convert them forcibly to their way of thinking and torturing them. They were acting as if God had not sent them to prove their righteousness but to act as the guardians of others' acts.

27. In the world infidels had been laughing at the men of faith, but in the Hereafter men of

faith will laugh at the Infidels. Thus they will be paid in the same coins in the Hereafter. Since the infidels were convincingly given the message of Allah and inspite of this they didn't accept the Truth, and turned rebellious against God and acted as enemies of the men of faith. They are, therefore, undeserving of any sympathy in the Hereafter. Had they deserved any sympathy, Allah would have definitely shown mercy to them. For these reasons, the men of faith are fully justified in laughing at the infidels.

28. That is: The trials and tribulations through which the non-believers will be passing in the Hell will be surveyed by the men of faith from the Paradise, where they will be sitting on throne in right royal comfort and splendor. It is not difficult to understand this statement of the Quran today, as today we can see on television scenes and actions hundreds of miles away from us.



84. SURAH AL-INSHIQAQ
(THE RENDING ASUNDER)

TITLE: In the beginning of this Surah, information is given about the rending asunder of the sky on the Doomsday. This allusion to the rending asunder of the sky gives this Surah its name, i.e. the Surah in which the rending asunder of the sky is discussed.

TIME OF REVELATION: It is Makkan. The theme shows that it must have been revealed in the earlier period, when the Prophet had started his mission of calling people to accept Islam, and he was warning them about the Doomsday.

CENTRAL THEME: The central theme deals with the Day of Judgment and the good and bad consequences.

In the previous Surah it was stated that the record of man's good or bad deeds in this world are preserved in the Barzakh, in the Record Office, called Sijjin and Illiyeen. In this Surah people are informed that on the Day of Judgment every person will be given the record of his or her deeds befores his/her appearance in the Divine Court.

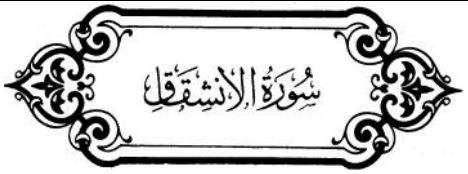
ORDER OF VERSES: In Verses Nos. 1 to 5 is briefly mentioned the great change that will take place on the earth and in the sky on the occurrence of the Doomsday.

In Verses Nos. 6 to 15, man's proceeding to the Divine Court, his being handed over the record of his deeds and his getting what he deserved, are mentioned.

Verses Nos. 16 to 19 argue from certain manifestations in the universe that man will have to pass through various stages after his death.

Verses Nos. 20 to 25 warn those people who do not bow before God after hearing Quran, but on the contrary refute it, and glad tidings about their receiving rewards is given to those who sincerely believe in it and perform righteous acts.

84. SURAH AL-INSHIQAQ
(THE RENDING ASUNDER)



Ayah: 25

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

إِذَا السَّمَآءُ انْشَقَّتْ ۝١

1. When the sky will be rent asunder.[1]

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝٢

2. And will obey the command of its Lord, and it must necessarily obey;[2]

وَإِذَا الْأَرْضُ مُدَّتْ ۝٣

3. And when the earth will be stretched forth,[3]

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝٤

4. And will cast forth what is inside it, and will become empty, [4]

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝٥

5. And will obey the command of its Lord, and it must necessarily obey.[5]

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۝٦

6. O Man! you are being driven and proceeding towards your Lord and you will meet Him.[6]

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۝٧

7. Then he, whose record is given in his right hand,[7]

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨

8. He truly will receive an easy, reckoning.[8]

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝٩

9. And he will return to his people[9] happily.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝١٠

10. And he who will be given his record behind his back,[10]

فَسَوْفَ يَدْعُو ثُبُورًا ۝١١

11. He surely will invoke death,

1. It is not correct to think that the sky is the name of our limit of sight and it has no material reality. And when it has no material reality, then where is the question of its rending asunder. But the fact is that this statement is made in the name of science to impress and over-awe. our minds, otherwise this is neither a scientific discovery nor has it any solid foundation. So far as the modern science is concerned, it cannot reach the sky as yet. At present it is revolving round the world of planets, It is unable to measure the depths and vastness of the universe. A study of Astronomy shows that the scientists have not been able to estimate the correct measurement of the vastness of the universe. Accordingly, the expert astronomist, W. Bartky, after describing the vastness of the universe in his book, admits that:

"What lies beyond no man knows. Whether the stars continue without end or whether the universe has a definite boundary remains, and perhaps will always remain, a topic for speculative argument." -(Highlights of Astronomy p. 260).

And when science finds itself helpless to state definitely whether this universe has a boundary or not, then it is a proof that it has not been able so far to ascertain what and where "the four boundaries" (location) of the universe are. In such a case how can it be claimed that the sky has no material reality. The fact is that in the books of Astronomy they have not restricted themselves to state only those facts which have come to their knowledge as a result of scientific experiments and observations, but they add something more from their own conjecture. This amalgam of facts and guesswork is then presented as a scientific reality and the wrong things are also tried to be passed on as scientific facts.

Quran's statement about the sky is very clear, e.g. وَالسَّمَاءَ بَنَيْنَا هَا بِاَيْدٍ (الذاریات۔۴۷)

"He made the sky with His own hands."

"He elevated it" وَالسَّمَاءَ رَفَعَهَا ۔ (الرحمٰن:۷)

سَقَفاً مَحْفُوظاً۔(انبیاء۔۳۲)

"He made it a secure roof."

وَزَيَّنَّاالسَّمَاءَ الدُّنْيَا بَمَصَابِيْحَ۔(حٰم سجدہ۔۱۲)

"He decorated it with stars."

اِذالسَّمَاءُ انْشَقَّتْ۔ (انشقاق۔۱)

So also Quran informs that on Doomsday the sky will be rent asunder

فَكَانَتْ اَبْوَاباً۔(النباء۔۱۹)

"and in that there will be gates and gates"

From this statement of Quran, we can only think of the sky as a material thing, and therefore it will not be correct to explain it in such a way that would be contrary to the obvious meaning of the words.

(For a further explanation please see Surah Infitar Note 1)

2. Do not think that the sky can disobey the command of Allah. Definitely not. It has compulsorily to obey the Divine Command, for Allah is its Creator and Master and His control over it is certain. Therefore, when the Doomsday will occur and Allah will command it to rend asunder, it will crash to smithereens.

3. That is: The earth will not remain in its present form, but it will be stretched and flattened out into the shape of a vast Maidan (ground) in which all humans born from the first day to the last day will be gathered to appear for answering before Allah.

4. Points to the fact that the earth will cast out all the dead bodies and will be as empty and burden less as a pregnant woman becomes free after delivering her child, as if the earth is feeling the burden of the dead bodies and is about to cast them out.

5. That is: The earth will also obey the command of its Lord as soon as it gets the indication. Nothing will come in the way of the occurrence of the Doomsday.

6. Man may have or may not have conscious knowledge of his life's journey, but he is willy-nilly going towards his Lord so that he may appear in the Divine Court. As we are revolving with the earth whether we may like to revolve or not, or whether we may or may not have conscious knowledge of this revolution, similarly this boat of life is flowing towards the Lord of the worlds and our last destinations is the next world. But the ignorant people think that this world is their destination, and therefore, they have no worries

about the Hereafter.

Billions of men are born in this world and die. But how many of them have contemplated seriously over this most important matter: From where our life's journey has started and what is our destination after this journey? If we meet a person on the road and ask him from where he is coming, and if he replies that he does not know, and after that if we ask him where he was going and again if he replies that he does not know, will we not be surprised by his replies, and will we not consider him an ignorant fool? But there are innumerable persons in the world, who, if asked about their life's journey, will reply that they do not know from where this journey started and where it is going to end. They are ignorant of the beginning as well as of the end.

They have continued their journey without fixing their destination. How foolish they are. These persons are careless of their fate and are groping in the dark. Were it that they realize that they are being drawn to the Court of Allah as a magnet draws a needle towards itself.

7. Allah has bestowed this distinction on the right hand that it has become a symbol of goodness. Accordingly, the etiquette taught by the Prophet also include the instructions that all good works should be performed with the right hand, .e.g. eating, drinking, Performing wuzu (ablutions), giving alms, etc. etc. On account of this distinction given by Allah the right hand of the righteous persons will be entitled to receive the records of their masters.

8. The righteous will receive an easy reckoning!

Easy reckoning, as explained by the Prophet, is merely appearing before Allah, On this appearance, there will be no strict questioning, but Allah will pardon his slaves. A Tradition of the Prophet (Hadith) has it:

"On the Day of Judgment whoever is subjected to reckoning, he is doomed to be punished. Hazrat Ayesha said: 'Allah says that he will receive an easy reckoning.' The Prophet answered that it does not mean that strict "questioning will be done, but only appearance is required. Whoever is subjected to strict questioning on the Day of Judgment, is doomed to be punished." -(Muslim - Kitab-ul- Jannah).

9. His people here means his family members, who will be faithful and whom Allah would have pardoned. They will be gathered in the Paradise together and they will have the good fortune of being with their family members. For this purpose none of them will have his or her status lowered but it will be elevated. (See Surah Tur Verse 21).

10. This will be the fate of those who do not believe in being required to appear before Allah, and their basis of life is rebellion against Allah. Such persons will appear in the Divine Court as criminals, and therefore their records will be given to them from behind their backs in their left hands. They had put the Book of Allah behind their backs, i.e. they did not care for it, and therefore they will be rightly deserving the fate of receiving their records from behind their backs.

And he will enter a blazing fire. Verily, he was joyous among his household, Truly, he had thought that he would not have to ever return. Why not! Truly, his Lord was ever watchful of him! Nay! I swear by the glow of the sunset,And by the night and all that it enshrouds, And by the moon, when it becomes full. ***(Al-Quran)***

12. And he will enter a blazing fire.

وَّيَصْلٰى سَعِيْرًا ﴿١٢﴾

13. Verily, he was joyous among his household,[11]

اِنَّهٗ كَانَ فِيْۤ اَهْلِهٖ مَسْرُوْرًا ﴿١٣﴾

14. Truly, he had thought that he would not have to ever return.[12]

اِنَّهٗ ظَنَّ اَنْ لَّنْ يَّحُوْرَ ﴿١٤﴾

15. Why not! Truly, his Lord was ever watchful of him!

بَلٰۤى ۚ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِيْرًا ﴿١٥﴾

16. Nay [13]! I swear[14] by the glow of the sunset,[15]

فَلَاۤ اُقْسِمُ بِالشَّفَقِ ﴿١٦﴾

17. And by the night and all that it enshrouds,[16]

وَالَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

18. And by the moon, when it becomes full.

وَالْقَمَرِ اِذَا اتَّسَقَ ﴿١٨﴾

19. You shall surely pass from one stage to another stage.[17]

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

20. Then, what is the matter with them that they do not believe,[18]

فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ﴿٢٠﴾

21. And when Quran is read to them, they do not fall prostrate [19] (in sajda),

وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ﴿٢١﴾ ۩

22. But on the contrary, these, unbelievers reject (it).

بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ﴿٢٢﴾

23. And Allah knows best what they are hiding[20].

وَاللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ﴿٢٣﴾

24. So give them glad tidings of a painful doom,[21]

فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿٢٤﴾

25. Except those who believe and perform righteous deeds, for them is an unending reward. [22]

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٢٥﴾

11. He was careless of his own as well as his family and children's fate in the Hereafter, and was busy and lost in earning material benefits and worldly gains.

12. That is: When God was watching him, then how was it possible that he would not call him for accounting for his deeds? Allah's attribute of being Wise and Watchful demands that He should call His slaves before Him, making them answer for their deeds, and therefore, it is necessary that He raise them from their graves after their death.

13. This is a refutation of the understanding of the rejecters of faith that they will not be revived after death and will not have to appear before Allah.

14. The idea in swearing by certain things is to present those things as proof and evidence in favour of the statement that is being made. For further clarification please see Note No.14 on Surah Takveer.

15. The word "Shafaq" used here means that red glow of the sun which is seen Immediately after the sunset.

16. Enshrouds means the night gathers the stars in her lap during the night.

17. This is the point in support of which certain manifestations in the universe have been described. In other words, man is invited to contemplate over these manifestations that whether the statement of the Quran that there will come a stage when he will have to appear before his Lord for accounting for his deeds is confirmed or not, by their observation.

Appearance of the red glow immediately after the sunset, on the departure of the day, night's decorating its soiree with the stars, and the gradual development of the crescent into full moon are proofs that in this universe things grow, develop or move gradually and for this Creator has fixed the stages, as the crescent grows gradually and in stages and becomes the full moon. Then how is it possible that man's career, for whom this world has been created will not have its gradual stages, and that it will end in one stage only? So the information, that is being imparted to men through the Prophet that man has to pass through the stage of death to the next stage of revival and has to appear compulsorily and finally to enter paradise or hell according to the Divine judgment, is confirmed by the natural manifestations in the universe, which have been mentioned above. If man surveys these manifestations in this perspective then there will definitely be a change in the angles of his observation and thought.

18 . People are really strong that even after such clear and unambiguous evidences they are not prepared to admit that man will have to face the stage of accounting for his acts in this world. They are obstinately adhering to their opinion that human life is restricted to this world only and after death there will be no stage through which men will have to pass.

19. The correct reaction should have been that after hearing the realistic statement of Quran people should have admitted its truth, and being impressed by its greatness should have fallen prostrate (in sajda) before Allah, but instead they have adopted the attitude of rejecting it and feeling conceited about it.

At this stage in the Quran it is established that the Prophet fell prostrate. Accordingly, Hazarat Abu Huraira state that he offered prayer (salat) behind the Prophet and the Prophet performed a Sajda (prostration) at this stage, and therefore he (Abu Huraira) would be performing a Sajda at this atage in the Quran. (Muslim)

20. That is The feeling, of opposition to the Truth and hostility toward Islam and the desire for leading a selfish and undisciplined life were what they were hiding in their bosom and Allah has full knowledge of that.

21. To term the news of painful doom as glad tidings has the touch of a light taunt—when you are not prepared to make yourself deserving of receiving the glad tiding, of getting Paradise, then here is the glad tidings of going to hell for you.

22. The reward that the righteous, people will get in the Hereafter will not be temporary and short-lived, but it will be a permanent and everlasting reward, which will continue forever and ever, as if it is flowing river whose flow will never stop.

SURAH AL-BUROOJ

85. SURAH AL-BUROOJ
(CONSTELLATION OF THE STARS)

NAME: In the first verse a mention is made of the sky and the constellation of the stars. This reference gives the Surah its name.

TIME OF REVELATION: It is a Makkan Surah. From the theme it appears that it was revealed at a time when the infidels were making Muslims targets of their cruelties and tyranny, so that they might turn away from their faith.

CENTRAL THEME: Doomsday and Reward and Punishment is the central theme of the Surah, although the aspect that is emphasized especially is the fact that it will be the day when the oppressed men of faith will get justice. Those persons who subject men of faith to cruelty and torture only because they believed in Allah, will be dealt with severely, and those who believe and perform righteous deeds will be successful and glorious.

ORDER OF VERSES: In Verses Nos. 1 to 3 mention is made of the certain occurrence of the Day of Judgment as an incontrovertible fact.

Verses Nos. 4 to 11 warn of severe punishment to those people who subject the muslims, to oppression just because they believe in one God. On the other hand those Muslims who inspite of being subjected to these tortures stick to their faith are given the glad tidings of getting Paradise.

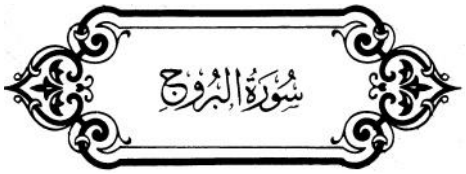
In Verses Nos. 12 to 16 the oppressors are warned that the grip of Allah is very strong. They also mention those attributes of Allah which create His awe in the heart and which also engender a feeling of repentance and atonement.

Verses Nos. 17 to 20, while hinting at the sorry fate of some nations, warn the rejecters of faith that God has surrounded them from all direction.

Verses Nos. 20 and 21 mark the end of the Surah, in which it is clarified that this Quran which is imparting information about the Day of Judgment is the most elevated Book and its Source is very Pure, Clean and preserved. None of its statements can be wrong, Its every statement is compulsorily incontrovertible and true.

85.SURAH AL-BUROOJ

(CONSTELLATION OF THE STARS)



Ayah:22

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۙ﴿۱﴾

1. By [1] the sky, having Burooj, (Constellation of the stars),[2]

وَالْيَوْمِ الْمَوْعُوْدِ ۙ﴿۲﴾

2. And by the Day, promised,[3]

وَشَاهِدٍ وَّمَشْهُوْدٍ ؕ﴿۳﴾

3. And by the one that is present,[4] and the thing that will be made present,[5]

قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۙ﴿۴﴾

4. Destroyed the fellows of the ditch,[6]

النَّارِ ذَاتِ الْوَقُوْدِ ۙ﴿۵﴾

5. Of the fuel-fed fire,

اِذْ هُمْ عَلَيْهَا قُعُوْدٌ ۙ﴿۶﴾

6. When they sat by it (fire).

وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ؕ﴿۷﴾

7. And were themselves the witnesses of what they were doing to the believers.[7]

وَمَا نَقَمُوْا مِنْهُمْ اِلَّاۤ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۙ﴿۸﴾

8. And they persecuted them for no other reason than that they believed in Allah,[8] who is Exalted in Power and Worthy of Praise,

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ؕ﴿۹﴾

9. Him to whom belongs the sovereignty of the heavens and the earth[9]! And Allah is Witness to all things.[10]

1. For the explanation of the swearing, please see Notes on Surah Takveer, Note No.14.

2. What is meant by 'Burooj' here are not the imaginary twelve Zodiacal signs or the twelve mansions of the sun that are the special technical terms of the old astrological science, but by this word is meant the constellations of the stars which beautify the sky and whose brightness invites man to look at them again and again.

The literal meaning of the word" Burj" is display, exhibition, fortification or place. The constellations of the stars in the sky appear so bright and shining as if they are high palaces beautifully decorated. They have been fortified in such a way that when the satanic forces fly towards the heavens, shots of meteors are fired from these fortifications. For this reason the constellations of stars are called Burooj.

Here the idea of swearing by the sky of starry constellation is to point out that these bright constellations of stars are clear evidence that the Being who has decorated this universe has no mismanagement or negligence in his rule, but that He is ruling over this world with full authority and planning. Therefore, it is impossible that those who are oppressing his loyal slaves will not 'be made to account for their actions, and those loyal and oppressed slaves who have been subjected to all kinds of tortures and tribulations for His sake will not be rewarded with His blessings and bounties.

To prevent the flight of the satanic forces to the skies, meteors are shot towards them. This shows that under God's rule there is a law of retribution. Then how come the transgressors will not be punished? In other words by contemplating over the sky of the starry constellations the idea of reward and punishment for our good or bad deeds comes to our minds, and it supports and confirms the occurrence of the Day of Judgment, about which Quran is giving us information.

3.Means the Day of judgment. Allah has promised that it will definitely occur so that He may establish a Court where He may deliver justice in the case of the believer and the unbeliever, the righteous and the wicked, the oppressor and the oppressed.

4. Means every person who will be present on the Day of the Judgment.

5. Means those things which he caused to be present on the Day of the Judgment, and those scenes which everybody will see.

Here the oaths of the Promised Day, of Shahid (one who is present) and of Mashhood (things which will be caused to be present or the scenes which will be presented), have been taken to emphasise the statement and to promote a belief in them.

6. 'Ashabul Ukhdud'(fellows of the ditch) refers to a particular incident, which in short is like this: the believers, just because' they believed in Allah, were thrown in a fire-filled ditch, and their torturers sat by the ditch and witnessed the scene of their sufferings. The details as to when and where this incident took place are not given by the Quran, because for learning a lesson from this incident only this short narrative is sufficient. As regards the historical proof of this incident --history is full of such incidents when the faithful were thrown into fire. The first historical incident of this nature is the throwing into the fire of Hazrat Ibrahim by the order of king Namrud (Nimrod), and this practice of subjecting Muslims to this kind of torture by burning is rampant even today. Accordingly merely because a particular group of citizens have Islam as their religion, the entire group is thrown into the fire or they are locked in their houses and the buildings are set on fire. Yes, there is some difference. Now it does not become necessary to dig ditches and to collect wood for burning Muslims, petrol and other explosive materials serve the purpose.

So for as the traditions are concerned, this incident seems to be true: that probably in the year 523 (A.D.), a Jewish king of Yemen, Zunuwas, attacked Najran and ordered the population, which had embraced the religion taught by Hazrat Eesa (Christ), to convert to the jewish religion, and on their refusal to comply, ordered them to be thrown into the ditches full of fire. --(Seerat Ibn Hisham Vol. I, P. 35. The Standard Jewish Encyclopedia p.554, has also account of this incident).

As Najran is near to Makkah, this incident must have been well known to the Arabs, and

no wonder that Quran might have hinted at this very incident by calling it the incident of the fellows of the ditch. But in the traditions the story of the slave and the monk appears to be rather unacceptable.

In this story some such strange things have mentioned concerning the slave as surpass even miracles of a prophet. A reference of his narration, towards the Prophet is not correct. Ibn-e- kathir states:

قال شیخنا الحافظ ابو الحجاج المزّی فیحتمل ان یکون من کلام صهیب الرومی فانه کان عنده من اخبار النصاریٰ ۔

"Our Shaikh Hafiz Abul Hajjaj states that there is a possibility that this story may be the part of the sayings of Suhaib Rumi, because he had knowledge of stories of the Christians." (Tafseer Ibn-e- Kathir Vol. 4. P. 494)

And Qaffal says:-

"In connection with the makers of ditch, the commentators have narrated different stories, but none of them is correct, except that all are agreed that a group of the faithful had opposed the infidel king who was ruling over them, and for this reason they were thrown in a ditch."

—(At-Tafseerul Kabeer Lir-Razi, published in Tehran, Vol. 31, p.117)

It is a pity that such baseless stories have found place in big commentaries.

7. That is: It was the very limit of being thick-skinned and cruel-hearted that they did not the slightest pinch and their moral insensitivity had grown to such an extent that they witnessed the scene of their victims burning without flinching.

8. The only fault of the believers was that they had accepted the faith of Allah with sincerity. In other words, the biggest virtue was a crime in the eyes of these tyrants.

9. The attributes of Allah in these verses have been mentioned with a view to explaining that it is He who alone deserves to be believed in and to have relationship with.

10. There is a warning for the oppressors and the tyrants that when Allah is seeing all that you are doing, then how long will you carry on your depredations? One day you will be caught and you will have to stand before Allah in His Court.

Those who persecute the believers, men and women, and do not repent, will surely get the punishment of Hell: they will have the penalty of the burning fire. Verily, those who believed and performed righteous deeds, for them will be Gardens, beneath which rivers flow. That is the great success.*(Al-Quran)*

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

10. Those who persecute the believers, men and women, and do not repent, will surely get the punishment of Hell: they will have the penalty of the burning fire.[11]

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

11. Verily, those who believed[12] and performed righteous deeds, for them will be Gardens, beneath which rivers flow. That is the great success.[13]

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

12. Truly, the grip of your Lord is strong.[14]

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

13. It is He who creates in the beginning, and He Who will give life again.[15]

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

14. And He is the Forgiving,[16] the Loving,[17]

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

15. Lord [18] of the Throne,[19] the Exalted,

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

16. Doer of what He intends [20].

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

17. Has the information about the armies reached you?

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

18. Of Firaun [21] and Thamud?[22]

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

19. But those who disbelieve are engaged in denial.

وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾

20. And Allah is surrounding them from the front and the behind,[23]

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾

21. Nay (this is not untrue), this is a glorious Quran,

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

22. (Inscribed)in a preserved tablet. [24]

11.This harsh warning ,is for those who subject Muslim men and women to torture only for the purpose of turning them away from Islam. The punishment by burning is purposely mentioned, since the torturers had subjected the Muslims to burning. These cruel people, along with suffering other punishments, will also be subjected to burn in a specially ferocious kind of fire in the Hell.

Incidentally, this verse also shows that he who commits such a serious crime, can also achieve final salvation if he repents and reforms himself.

12. That is: Inspite of such harsh and cruel tortures, these people were steadfast in their belief.

13. That is: Great success is not to achieve world or material goods and comfort, but to achieve Paradise.

14. The oppressors and the tyrants should not remain under the false impression that they will escape the grip of Allah.

15. That is: For giving reward or punishment man will be revived after death. and to give life a second time is not at all difficult for the Being who had created man in the beginning.

16. Allah is Forgiving. Therefore, if you repent and reform your conduct, then you will deserve to be forgiven by Him.

17. That is: He does not hate His slaves, but He loves them, provided they remain as His loyal slaves.

18."Arsh" means throne. It is the throne of Allah, the details about which we do not know.

By referring to Him as the Lord of the Throne, the idea is to clarify that the entire universe is under His power and that He alone rules over the world and the universe, and therefore the transgressors and oppressors who subject his loyal slaves to tortures will not escape His grip.

19. Greatness, being Exalted and Majesty etc. etc. are His attributes and none is His partner in His greatness. The slaves should always keep His fear in their hearts.

20. There is no power in the world which can prevent Him from doing what He wills.

21. See Surah Nazia't, Note No.13.

22. Thamood is the name of a nation which lived in the area known as 'Hijr' (between Madina and Tabuk). It existed before the time of Prophet Ibrahim. Allah had sent Prophet Saleh among them, but they rejected his teachings and in consequence were subjected to severe punishment by Allah. Its destroyed ruins can be seen even today in the area of 'Hijr'. They provide a lesson for the eye that can see.

The Pharaoh and Thamood had worldly glory and power. In the intoxication of power they turned towards oppressing their subjects. When Allah caught them, they had to face a very sorry fate. By pointing out these historical events Quran asks its addressees whether they would also like to face the same fate by following the path of transgression and rebellion?

23. If they want to deny and reject, they may do so, but it would not change the reality. They are fully in the grip of Allah. They cannot escape anywhere from this grip.

24. "Lauhe Mahfuz" means the preserved tablet. It refers to that holy tablet which is in the celestial domain, on which Allah has inscribed His words. Whatever is written on this tablet is incontrovertible, unalterable and infallible. No man or jinn can approach it. Quran is not an imaginary or a mere ideological book, nor is it a collection of some soothsayer's words, but its source is that pure and clean spring which is called "Lauhe Mahfuz." Therefore; every statement in it is true and destined to occur as stated in it.

SURAH AT-TARIQ

86. SURAH AT-TARIQ
(THE NIGHT STAR)

NAME: In the first Verse the star appearing at night has been mentioned. The Surah takes its name of this reference.

TIME OF REVELATION: It is a Makkan Surah. It was revealed after the people of Makkah had received the message of the Prophet, but they were treating it as a joke, and were trying to play tricks against the call of Islam.

CENTRAL THEME: Revival of Man for accounting for his deeds in this world.

ORDER OF THE VERSES: In Verses Nos. 1 to 4 evidence of the sky and the stars is presented on the point that every man is being watched, and that a day will come when he will be called upon to render an account of what he did and thought in his life in this world.

Verses Nos. 5 to 8 present a reasoning on the revival of man after death on the ground of his creation by Allah.

In Verses Nos. 9 and 10 this fact is disclosed that on the Day of Judgment all the secrets will be scrutinized and man will be totally helpless. He will not get any help from any quarter.

In Verses Nos. 11 to 14 the evidence of the sky and the earth has been presented on the point that the information which Quran is imparting about the Day of Judgment is a definite and a decided matter.

Verses Nos. 15 to 17 mark the end of the Surah, in which the infidels are warned and the Prophet is comforted that the tricks and the plotting of the infidels will boomerang on them, and that they should be given a little time. Their fate will soon be known to all.

86.SURAH AT-TARIQ
(THE NIGHT STAR)



Ayah : 17

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالسَّمَآءِ وَالطَّارِقِ ۙ﴿۱﴾

1. By [1] the sky[2], and by what appears at night,

وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ۙ﴿۲﴾

2. And what do you know what appears at night ! [3]

النَّجْمُ الثَّاقِبُ ۙ﴿۳﴾

3. The Star of piercing brightness.[4]

اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ؕ﴿۴﴾

4. There is no soul that has not a watcher over it. [5]

فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ؕ﴿۵﴾

5. So let man think from what he is created,[6]

خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۙ﴿۶﴾

6. He is created from a gushing fluid,[7]

يَّخْرُجُ مِنْۢ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ؕ﴿۷﴾

7. That issues from between the backbone and the ribs.[8]

اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ؕ﴿۸﴾

8. Surely, He (Allah) is able to bring him back[9] (to life),

يَوْمَ تُبْلَى السَّرَآئِرُ ۙ﴿۹﴾

9. On the Day when (all) things secret will be tested,[10]

فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ؕ﴿۱۰﴾

10. Then (man) will have no power and no helper.[11]

1. For the explanation of the oath, please see Surah Takveer, Note No.14.

2. For the explanation of the sky, please see Note No.1 on Surah Inshiqaq.

3. This question is for stressing the importance of the 'things appearing at night', that is: the things appearing at night are not such as you should merely pass by them or ignore them. They invite you to think, therefore think over them seriously; and that the purpose of this thinking should be to obtain an understanding about the Creator of the universe and not merely to add to your 'knowledge',

4. An-Najmus Saqib (Star of piercing brightness) does not denote any specific star, but it refers to the stars in general. It means all the stars which are bright and shining and which every man can see with the naked eye.

The stars spread over in the sky are so many that their correct number is not known even to the science of Astronomy, inspite of the tremendous progress made by Science. According to the estimate of the modern expert astronomers there are about one billion stars, planets, etc. in the universe in which our planet earth is placed. (The Cambridge Encyc. of Astronomy, page 313). It gives an idea of the vastness of the sky or the firmament, which has been referred to in this Surah as an evidence.

From among the innumerable stars, the piercing bright stars have been mentioned as evidence, because they attract the attention of persons with sight towards themselves, on account of their brightness, and through the eyes hint at the real 'goal' of man.

5. This is the point about which the evidence of the sky and the bright stars has been presented. This evidence means that the brightness of the stars in the sky not only invites man to look at them but also invites him to contemplate over them, and think seriously about them. When the night falls the sky is decorated with lamps, and such shining lamps that their brightness astounds human intellect. According to the modern astronomical discoveries some stars are at such a long distance from us that it takes quite a few light years for their light to reach the earth. Does not this observation lead a man to think that this is the masterpiece of the Creator of the universe and that He is the Lord and Ruler of the whole universe, and does it not create in man a sense that in the kingdom of this Great Ruler man cannot have the freedom to do whatever he likes and is not required to appear before Him for accounting for his acts? This observation, if it is unprejudiced and objective will surely create in man a sense of responsibility, and from this point emerges the idea and thought of accounting for one's acts before Allah and for receiving reward or punishment according to one's deserts. It is this reality about which the Prophet informs people and this is the message which Quran present to humanity.

When the reality that man is a responsible creature cannot be denied, then its inevitable demand is that a record of the practical life of man may be prepared, so that on its basis the persons concerned be awarded the due reward or punishment on the Day of Judgment. Quran says that Allah has made full arrangements for this. Accordingly every person is being watched by the observant angels who are recording every word and act of that person and are thus preparing a full record of his practical life in this world.

6. The biggest objection of the rejecters of the belief in the Hereafter was that it is not possible to bring to life the dead persons again. This objection is answered by the Quran by saying that the disbelievers do not consider Allah as the Absolutely Powerful and Mighty Being and therefore they think that it is not possible for Him to revive men after death. But this image or idea of Allah held by them is totally wrong, because it is not based on any sound reasoning, and it is refuted by everything in the universe. In this connection, man's attention has been drawn towards his own creation, which would easily explain to him that the Being who has created man for the first time can also give him life after death.

7. Means semen of man.

8. The meaning of its issuing from between the backbone and the ribs is not that the semen actually issues forth from inside the backbone and the ribs, but that in this cavity of the human body which has the backbone on one side and the ribs on the other, this fluid is generated and it issues forth as if by the action of a syringe.

مِنۡ بَيۡنِ

'Min Baini'(from between) words used in this place are also used in the Quran at other place, Surah Nahal, Verse No. 66:-

نُسۡقِيۡكُمۡ مِمَّا فِىۡ بُطُوۡنِهٖ مِنۡ بَيۡنِ فَرۡثٍ وَّدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِيۡنَ ۔

"From their stomach, from between cow dung and blood, We feed you pure milk, which is very pleasant for the drinkers."

It is obvious that in this verse also the words

مِنۡ بَيۡنِ فَرۡثٍ وَدَمٍ

'from between cow dung and blood' do not mean that pure milk is created from cow dung and blood or comes out from them, but that it means that in the body where dirty things like cow dung and blood are created there a pleasant thing like pure milk is also created, which provides a proof of the mightiness of Allah and His great Wisdom. Similarly the verse under reference purports to say that from the human structure issues forth, in a very strange way, a matter which is very insignificant, but from that matter is created the great creature, man. Is this not a proof of the Extreme Mightiness of Allah and His Great Craftsmanship? Then, where is the room for doubting that it is not possible for Him to revive man after death?

It may be noted that the mention of issuing forth of the semen from between the backbone and the ribs does not negate the issuing forth of semen from the seminal vesicles, because the seminal vesicles are located in the abdominal bag, which is the lower part of the last rib and on the other side of which is located the vertebra or the backbone. Therefore, in the wider sense the semen issues forth from that portion whose front part are the ribs and the rear part the backbone.

And when Quran makes a statement, it is in the common and the wider sense, and not in the technical language. Therefore, it will not be proper to take whatever Quran has said at this place technically, or in the technical terms of the science of Anatomy. Quran has invited men to reflect over semen, the matter from which a human being is created. When we study the modern discoveries we are astounded to see the miracles wrought by the Might of the Creator. According to the modern research the quantity of semen discharged at one time is 2 to 5 milliliter, and in every milliliter of semen there are 40 to 100 million spermatozoa, (Text Book of Physiology by George Bell--Edinburgh P.643)which means that a male's discharge of semen at one time has the power of giving birth to 50 crore human beings. It is another matter if the Creator has made such an arrangement that at one time one or not more than two spermatozoa are fertilized generally. In this way the birth rate of the human beings does not exceed the limit. Does not this observation of the Miraculous Might of Allah create in man a belief in His limitless power and might, and does it not convince him that for such a Being it is not at all difficult to bring back to life all the dead persons?

9. To bring back means to bring back to life all the dead persons with their bodies. This will happen on the Day of Judgment.

10. That is: On that day no secret will remain secret. Man's internal and hidden conditions will come out in the open. His intention, wishes, motivations for action, and those aims and objects which were at the back of all his deeds and actions, will be unveiled and disclosed, as if his internal self will be completely screened, and whatever bad or foul intentions would be there, will be clearly displayed. On that day man will know what was the purpose for which he was trying his utmost to treat Truth as Falsehood, and which he had kept hidden in his heart.

11. Means that neither he himself will be able to put up a defiance nor anybody else will able to come forward to help him.

By the sky which sends down rain, And by the earth which splits. Surely, this is a decided matter. It is not a joke. Surely, they are plotting a scheme, ***(Al-Quran)***

11. By the sky which sends down rain,[12] وَالسَّمَآءِ ذَاتِ الرَّجْعِ ﴿١١﴾

12. And by the earth which splits.[13] وَالْاَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

13. Surely, this is a decided matter.[14] اِنَّهٗ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

14. It is not a joke.[15] وَّمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

15. Surely, they are plotting a scheme,[16] اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ﴿١٥﴾

16. And I am too planning a scheme.[17] وَّاَكِيْدُ كَيْدًا ﴿١٦﴾

17. So give a respite to the infidels. Give them a little respite. [18] فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

12. The falling of rain from the sky or the sky sending it down is a common way of speech.

13. That is: When the rain starts falling, the pores of the earth open up, and it splits and grows vegetables. etc., as if the earth which was lying dead, is revived as soon as the rain starts falling. This observation, which man sees day and night, is presented here in support of the belief about the revival of man after death. In other words. Why cannot God revives the dead persons, when he can revive the dead earth? this observation create a belief in our hearts that the earth which on a command from Allah ejects out vegetables can also eject out the dead persons buried in it on another command from Him?

Incidentally, an aspect of uniqueness of Allah is also presented in this observation. The sky's sending down rain and the earth's growing vegetables cannot materialize without there being a single administrator for achieving this miraculous co-ordination. It proves that God who rules the sky also rules the earth, otherwise such a harmony and co-ordination would not have been possible between the two. By this the foundation of the polytheistic idea of having different devtas (gods) for the sky and earth is demolished.

14. That is: The Day which is coming, about which the Quran is giving information, is a dead certainty, a decided and definite thing.

15. To treat such an important and serious matter as a joke can be the act of only those persons. who do not want to be realistic.

16. These disbelievers are always busy plotting one scheme or another against the prophet, with a view to suppressing his call and to defeat the Truth.

17. That is: I am also planning to counter the moves and schemes of the disbelievers. It means that Allah is planning to defeat all the trickery and scheming of the disbelievers in such a way that they have no idea about it.

And it is a fact that those infidels who had been plotting against the Quran and the Prophet were finally victims of their own plots, and they had to face the worst kind of defeat and infamy. This was the result of plotting against the Truth in this world; and in the next world also they will see that they will fall in the same ditch which they had dug for the righteous, and that they will be buried in that grave covered with the shroud of fire.

18. Let them fill up their cup. Do not make haste about their fate. Have patience and carry on your work. The time which these infidels are being allowed, will soon pass and very soon they will be caught.

SURAH AL-A'LAA

87. AL-A'LAA
THE MOST HIGH.

NAME: In the first verse the attribute of Allah the Most High has been mentioned. The Surah takes its name from this reference.

TIME OF REVELATION: It is a Makkan Surah. The subject shows that it was revealed at a time when many days had not passed to the starting of revelation, and the Prophet was very anxious that he might not commit a mistake in remembering and communicating the verses revealed to him. Similarly the work of the mission and admonition was in the early stages.

CENTRAL THEME: Success in the Hereafter and that it is dependent on accepting the Guidance of Allah, which is appearing in the form of the Quran revealed to the Prophet.

In the Surah the Prophet is the direct addressee, and every other reader is an indirect addressee. However, further on the direction of the address turns to the world-seekers.

ORDER OF THE VERSES: Verses Nos. 1 to 5, relating the purity of Allah, state His attributes, so that man may attain knowledge about Allah in the true sense of the word.

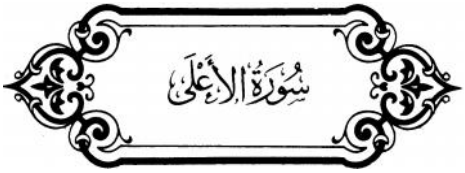
In Verses Nos. 6 to 8 an assurance is given about the safe preservation of the Divine Revelation in the Prophet's memory, in which there is a comfort to the Prophet and satisfaction for every seeker of truth.

In Verses Nos. 9 to 15, while admonishing men it is mentioned what kind of people will be benefited from it and what kind would remain away, and what would be the consequences of the attitude of either of them.

Verses Nos. 16 to 19 mark the end of the Surah, in which it is shown that it is a basic mistake to prefer this world to the next world, and on account of this man is deprived of the divine guidance and meets bad fate. Not only in Quran, but in other earlier Divine Books also these things were discussed.

IMPORTANCE: Inspite of its being a short Surah, it contains three important topics: Oneness of Allah, prophethood and the Hereafter, and the aspect of admonition is also found. For this reason it has been considered an appropriate Surah for recitation in the congregational prayers of Fridays and the two Eeds. Accordingly it is mentioned in the hadith (traditions) that the Prophet used to recite the Surahs A'laa and Ghashia in the congregational prayers of Fridays and the two Eids. (Muslim-kitabul Jumua).

87. AL-A'LAA
THE MOST HIGH.



Ayah :19

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۙ﴿۱﴾

1. Glorify the name of your Lord,[1] the Most High. [2]

الَّذِىْ خَلَقَ فَسَوّٰى ۙ﴿۲﴾

2. Who created, and gave proportion,[3]

وَالَّذِىْ قَدَّرَ فَهَدٰى ۙ﴿۳﴾

3. Who planned,[4] and guided,[5]

وَالَّذِىْٓ اَخْرَجَ الْمَرْعٰى ۙ﴿۴﴾

4. Who brought out the pasture,

فَجَعَلَهٗ غُثَآءً اَحْوٰى ؕ﴿۵﴾

5. And then made it dark stubble.[6]

سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۙ﴿۶﴾

6. (O Prophet!) We will teach you, then you will not forget [7],

اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ؕ﴿۷﴾

7. Except which Allah may desires.[8] He knows what is manifest and what is hidden.[9]

وَنُيَسِّرُكَ لِلْيُسْرٰى ۚ﴿۸﴾

8. And we will make it easy for you (to follow) the simple path.[10]

فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ؕ﴿۹﴾

9. Therefore, admonish, if admonition be useful.[11]

سَيَذَّكَّرُ مَنْ يَّخْشٰى ۙ﴿۱۰﴾

10. The admonition will be accepted by one who fears,[12]

وَيَتَجَنَّبُهَا الْاَشْقَى ۙ﴿۱۱﴾

11. And it will be avoided by one who will be the most unfortunate,

1."Lord" has been explained in the earlier Note No.4 of Surah Fatiha.

Here the attribute of the "Lord" is mentioned as the Most High, which means that the God who is the Sustainer and Master of all mankind and the creatures is the Most Superior and High Being His magnificence and grandeur are incomparable. Man knows Him by nature and human intellect recognizes Him. Here it may be understood that all efforts to learn the reality of the self of this High and Exalted Being will be useless, as the poet says:

"One who came within the understanding how could that one become god?

One who is surrounded by the intellect, how could that one be limitless."

Those who try to find out the basic reality about Allah, instead of merely trying to understand Him have been entangled in philosophical cobwebs and have gone off the track. for example, those who have declared Him to be "Atma" (soul),believed in His dissolution in all the existing things:

"The sage sees all beings in the Atman and the Atman in all beings."

(The Essence of Principal Upanishads -P.5)

This is a very low image of God, which is the basis of polytheism. Quran demolishes this basis, and totally disallows speculating and inventing philosophical discussion about the self or person of God. It provides such an understanding about God which sparkles the intellect, satisfies the heart and makes man knowledgeable about God in the true sense of the word. This understanding is achieved by thinking about His attributes, and therefore, Quran discusses very often and in detail the attributes of Allah.

The attribute of the Lord of being the Most High negates the polytheistic idea that among the gods there are some big and some small, and that if one is dev (god) then the other is Mahadev. Furthermore, it explains the reality that there is only one God, and the same is the Most High and Superior, Besides Him, there is no other God and therefore, where is the question of any other being superior? And since there is no dev then where is the question of any other being a Mahadev?

2. There are three important directions hidden in this command: first Allah should be remembered only by those names which are, in their meaning and connotation, clean and pure and are appropriate according to His station. It is not necessary that they should be the words from the Arabic language. They can be from any other language, provided they do not carry with them any sense of polytheism, or also they may not express any detect or disrespect. For this reason, Allah is called 'Khuda' and 'Parwardigar' in the Urdu language. The Marathi language is very much influenced by polytheistic ideas, therefore, great precaution must be taken before suggesting any name for Allah in this language. For example,'Ram is the name of a religious personality, which is considered an avatar of Vishnu.

(Moles worth's Marathi English Dictionary) P.693

This word, i.e. Ram cannot use for Allah, considering an equivalent of "Rahim" Similarly Shiva is the name of one of the three gods (trimurti) of the polytheistic religion. It also means "sexual organ of man" (vide Students' Sanskrit English Dictionary by Apte p-556). And 'Shiv-ling' is also worshipped. It gives an idea what mentality the polytheists had while naming their gods.

Secondly, the direction is to relate His purity, that is He should be remembered as free from all defects and associations; and the third direction is that keeping in mind His purity His name should be recited as His name only is worthy of being recited by men.

It is mentioned in the hadith that on account of this verse, the Prophet directed his followers to recite "Subhan Rabbi-al-A'la (Holy is my Lord, the Most High) in Sajda (prostration) of every salat, (Abu Dawood Kitabus Salat) as if this recitation in the prostration is the obeying of the command given in this verse.

3. If man came into existence merely as an accident, then there could not be such proportion and shapeliness in his parts and body. This is a clear indication that he was created by the Most High Being Allah.

4. That is: Man was not created without planning. Man's Creator had made a definite

plan, according to which man has to work in this world for a limited period. Briefly, this plan is like this: The life in this world will only be a trial. And the stages of trial and test through which every person will have to pass, and the powers and the capabilities that every person will be given and the resources and the opportunities that he will be provided will be according to a predetermined decision, and the same is called in the technical term of the Quran "Taqdeer," that is God's pre-designed plan.

5. Allah has not kept man unaware of this plan, but has placed the consciousness of its cardinal points in man's nature, on account of which a man's conscience admonishes him on a wicked thing and feels satisfied on a virtuous act. Man wants that his life should end happily, and does not want that his end should be bad. Looked from this point of view it will be seen that man himself feels by nature that he is in a testing place. The thing which refreshes this feeling and makes him well aware of the divine plan is the Revelation from Allah, which is being mentioned in the coming verse. It shows as if the Creator of man has provided for guiding man both in a concealed and an open way. If the voice of nature is a concealed guidance then the Divine Revelation is an open guidance. After this man himself is responsible for whatever he does, and there is no chance for a man to say that his Lord had not provided for his guidance.

6. That is: When the grass comes out of the earth and grows, it is green. But a time comes when this grass or other vegetables become dark stubble and straws. This is an example of Allah's planning that is working in this world, which guides us to the fact that there is also a Divine Plan for the whole world, and that plan is that this world will also compulsorily experience autumn so that the period of Hereafter may start. Therefore, man, on seeing this world green and flourishing, should not be under the wrong impression that it will always be ever-green and will never experience autumn.

7. In this verse the addressee is the Prophet. He is being re-assured that the responsibility of correctly preserving the Quran, which Allah is revealing to him, in his memory has been taken by Allah himself, therefore there is no fear of the Prophet's forgetting any part of Quran. It may be mentioned that in the beginning fearing that he might forget some words or verses of Quran, the Prophet tried to hastily remember the part of the Quran when it used to be revealed. This assurance of Allah, is the proof of the truth of the Prophet and the Quran, because the whole Quran was so well memorized by the Prophet that he did not forget even its single word at any time, and he communicated the whole Quran to the Ummah. And today we have with us in lakhs and crores the copies of the Quran in its original form in such a way that its preservation till the Doomsday is most certainly assured. In other words, Quran is a permanent and everlasting miracle, which can be observed by men of all ages.

8. That is: If Allah wants that he should forget anything, then it is a different matter.

9. Refers to the fear that the Prophet had in connection with correctly. remembering the revelation, and about which Allah has full knowledge; that there is no cause for anxiety, because the Quran is being revealed by such a Being who has knowledge of all things, and He has decided that the Prophet should correctly remember the Quran revealed to him.

10. In this verse further comfort is given to the Prophet. The task of communicating Quran to the people in its correct form is most difficult, but Allah will make his task easy and will guide him to an easy path amongst the difficult terrain. This prophecy of the Quran was completely fulfilled. Although the Prophet was unlettered, yet it became easy for him not only to correctly memorize the entire Quran but also to communicate it to the people, to teach it, to admonish, to explain and clarify it, to relate its finer points, to draw conclusions from it, and to enforce its commands. And Allah provided him in a short time such companions that very ably performed the work of copying and writing Quran, so that it could be preserved for the benefit of the coming generations. Similarly, he could gather around him such companions that memorized the Quran completely and preserved it in their hearts. These were called. "Huffaz"

and 'Qurra' They rendered very valuable services in spreading and propagating Quran.

11. The missionary work or the task of religious propagation and admonition is not the job of a village yokel, but it is an intellectual work of wise men, which requires them to watch the proper occasion and opportunity. To give lectures at inopportune moments proves useless, nor does admonishing the blind and deaf help in any way. Therefore when the missionary feels that the people are not in a mood to listen to his admonition, he should not waste his breath by forcing them to hear him.

It does not mean that seeing corruption and evil people should decide in advance that all attempts at admonishing and communicating the message of Allah will have no effect, and therefore, it should not be undertaken at all. It is like a doctor's closing his dispensary on observing patients disregarding his directions; or like the Public Health Department on seeing the people disregarding all instructions regarding hygiene and a steady increase in the use of the harmful articles, abandoning all its duties and work. Those who have the missionary work of the Prophets before them will never take such a decision, because in the work of the Prophets regard for the proper occasion and opportunity can be discerned but no trace can be found of their abandoning their work of reform and mission on seeing the general corruption and evil. On the contrary, they had to pass through storms of oppositions constantly, and whatever work of reform they did and whatever successes they achieved was after undergoing considerable hardships.

From the context it is clear that conveying the message of Quran should be general and common so that the acceptor of the message may accept it and rejecters may leave it.

12. One who will have Allah's fear in his heart, will listen to the talk of he Prophet with attention, and will accept his admonition, which is revealed to him by Allah in the form of Quran.

12. **Who will enter the great Fire.**

الَّذِیْ یَصْلَی النَّارَ الْكُبْرٰی ﴿۱۲﴾

13. **Then in which he will neither die, nor live [13].**

ثُمَّ لَا یَمُوْتُ فِیْهَا وَلَا یَحْیٰی ﴿۱۳﴾

14. **Surely, he is successful who purified himself, [14]**

قَدْ اَفْلَحَ مَنْ تَزَكّٰی ﴿۱۴﴾

15. **And recited the name of his Lord [15], and offered salat,[16]**

وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰی ﴿۱۵﴾

16. **But you prefer the life of this world,[17]**

بَلْ تُؤْثِرُوْنَ الْحَیٰوةَ الدُّنْیَا ﴿۱۶﴾

17. **Whereas the Hereafter is much better and everlasting [18].**

وَالْاٰخِرَةُ خَیْرٌ وَّ اَبْقٰی ﴿۱۷﴾

18. **This (teaching) was given in the earlier Scriptures too,**

اِنَّ هٰذَا لَفِی الصُّحُفِ الْاُوْلٰی ﴿۱۸﴾

19. **In the scriptures of Ibrahim and Moosa.[19]**

صُحُفِ اِبْرٰهِیْمَ وَمُوْسٰی ﴿۱۹﴾

13. That is: In the Hell he will neither enjoy the pleasure of living nor will he die, bringing all his hardships to an end. He will be in the throes of the struggle for life and death, the imagining of which is spine-chilling, and from which he will seek Allah's shelter.

It may be noted that here the punishment of those persons is mentioned who may run away from the Prophet's admonition and till the last may not accept the Prophet's 'words' which were revealed to him.

14. By purifying himself is meant the purification and cleaning of the mind and heart and also clean conduct and acts. To obtain purity of the mind and heart, it is necessary for man to purify himself from the Impurities of polytheism and infidelity and apostasy and believe in Allah and the Hereafter. For attaining purity in conduct and acts it is necessary that man should give up evil acts and perform righteous deeds.

15. To recite the name of the Lord does not mean that merely it should' be recited as a formality, because this kind of saying the name of Allah is done by the polytheists and disbelievers also. Reciting his name means that He should be remembered from the heart and in the real sense, and also his name should be recited correctly.

16. 'Recited the name of the Lord and offered Salat' throws light on the fact. that the real motivation for salat(prayer) is the act of remembering Allah. This remembrance prompts a man to worship Him. This shows the difference between the real prayer and the formal prayer. The real prayer is the outcome of remembering Allah and it is blended with it like soul, as if this Lord's remembrance makes him restless and he finds solace and relaxation in prayer only. As opposed to this the formal prayer is like the work of removing a burden, and therefore, it does not give satisfaction.

The manner in which salat (prayer) is mentioned here shows what place it has in Islam. This Surah was revealed in the early stages in Makkan and in this the qualities which are shown as necessary for success in the Hereafter also include offering of prayers. In the commands of Shariah, prayer also enjoys first rank.

It should be noted that the Islamic prayer (salat) has no relation whatsoever with yoga, because salat is exclusively a form of worship of Allah, while yoga, is a polytheistic type of exercise.

17. That is: You are not prepared to adopt this path of the welfare in the Hereafter, by traversing which a man can reform his internal and external self, because in your eyes this material world and not the next world, holds the real importance. Your anxiety is for this world, and you seek comfort in this world only. You are not prepared to sacrifice any interest of this world, and you think that it is wise to achieve the 'cash" benefits in this world only.

18. The Hereafter is preferable to this world because the life in the Hereafter is better, and the blessings and pleasures in the next world are much superior and better than in this world. Beside, the Hereafter is everlasting while the world is perishable.

19. This teaching of the Oneness of Allah and the Hereafter presented by Quran is not a new thing that has been put forth for the first time, but such a guidance was being sent down by Allah off and on and always and the most ancient Scriptures (Divine Books) contained almost the same teachings. It is another matter that their followers have forgotten these teachings or they have changed and modified them considerably. Therefore, these teachings are being revived with the help of the Quran.

Among the Divine Books, the most ancient Book is that of Hazrat Ibrahim (Abraham), but it is not extant. As regards Moosa 'scriptures, it is Torah, which does not exist in its original form, but some of its parts are found in the five books of the Old Testament, which are known as Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Particularly the teaching about the oneness of Allah can still be clearly seen in that, for example;

"You shall have no other gods before me, you shall not make for yourself a graven image," -(Exodus 20: 3,4)

"And the Lord said to Moses, say to all the congregation of the people of Israel, You shall

be holy; for the Lord your God holy …….Do not turn to idols or make for yourselves molten gods."-(Leviticus 19: 1 to 4)

You shall fear the Lord your God; you shall serve him and cleave to him, and by his name you shall swear. He is your praise; he is your God. (Deuteronomy 10; 20,21)

While departing from this world, Moosa gave a message to Bani Israel, an extract of one of its portion is given below:-

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distil as the dew, as the gentle rain upon the tender grass and as the showers upon the herb. For I will proclaim the name of the Lord. Ascribe greatness to our God! The Rock; his work is perfect; for all his ways are justice. A God of faithfulness and without iniquity. Just and right is he." (Deuteronomy 32: 1 to 4)

88. AL-GHASHIAH
(THE OVERWHELMING EVENT)

NAME: In the first verse of the Surah the word 'Ghashiah' is used for the all-embracing devastation of the Doomsday, and this reference to the Overwhelming Event has given the Surah its name.

TIME OF REVELATION: It is a Makkan Surah, From the subject-matter discussed in the Surah it seems that it was revealed when the work of propagating the message was in the earlier stages.

CENTRAL THEME: Reward and Punishment is its central theme. The images of paradise and hell are built so effectively in short sentences that the reader, if he has a receptive imagination, can see them in this world.

This Surah is a complement of the previous Surah. In that Surah the paradise and hell were described in bare points with no details, but in this Surah the images of both are presented. For this reason in the salat (prayers) generally Surah Al-Ghashiah is also recited with Surah Al-A'ala. In the tradition it is mentioned that the Prophet used to recite in the congregational prayers of Fridays and the Eids Surah Al-A'ala in the first rakat (part) and Surah Al-Ghashiah in the second rakat (part).(Muslim Kitabul Jumua).

ORDER OF THE VERSES: In the first verse the all-embracing devastation of the Doomsday has been mentioned so that those who are careless and negligent should be alerted.

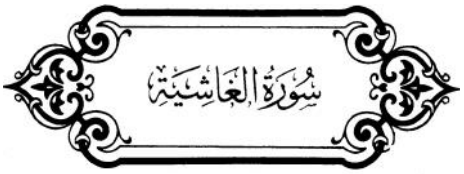
In Verses Nos. 2 to 7 is described the condition of those who have rejected the belief about Doomsday and do not believe in being accountable to Allah for their deeds in this world.

Verses Nos. 8 to 16 describe the fate of those who believe in the Doomsday and live their lives thinking that one day they will have to account before Allah for what they do in this world.

Verses Nos. 17 to 20 invite our attention towards some signs in the universe which prove the wisdom and might of Allah. A contemplation of those signs supports the statement of the Quran that Allah has the power to cause the Doomsday to occur and to create the Paradise and the Hell, and that it is necessary that the arrangement for providing reward and punishment should be made.

In Verses Nos. 21 to 26 the Prophet has been addressed and has been told that his task is merely to remind and admonish; the responsibility of forcing the acceptance of truth on others was not that of the Prophet; therefore, the problem of those who are not prepared to listen to and accept the admonition of the Prophet should be left to Allah. Finally they have to return to Allah. At that time He will take their account.

88. SURAH AL-GHASHIAH
(THE OVERWHELMING EVENT)



Ayaat: 26

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Has the information [1] about the overwhelming event reached you? [2]	هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝١
2. On that day (many) faces [3] will be downcast,[4]	وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝٢
3. Toiling, weary, [5]	عَامِلَةٌ نَّاصِبَةٌ ۝٣
4. They will enter the blazing fire,[6]	تَصْلٰى نَارًا حَامِيَةً ۝٤
5. They will be given to drink, of a boiling hot spring.[7]	تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۝٥
6. No food will be there for them but bitter thorny shrub,[8]	لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۝٦
7. Which will neither nourish nor satisfy hunger.[9]	لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ ۝٧
8. Many faces that day will be joyful,[10]	وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۝٨
9. Pleased with their efforts;[11]	لِّسَعْيِهَا رَاضِيَةٌ ۝٩
10. In a paradise of high order;[12]	فِيْ جَنَّةٍ عَالِيَةٍ ۝١٠
11. Where they shall hear no vain talk.[13]	لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ۝١١
12. Therein will be flowing springs.[14]	فِيْهَا عَيْنٌ جَارِيَةٌ ۝١٢

1. Although the addressee is the Prophet, the purpose is to inform and warn the common people.

2. The Overwhelming Event referred to here is the Doomsday. The idea is to say that the occurrence of the Doomsday will be an overwhelming event that will affect everybody and everything. Here this information is conveyed in the form of a question in order to shock the hearers so that what would be stated further about the Doomsday may be heard with due attention.

3. Here faces denote persons. As the internal conditions of a person is reflected from his face, and as his personality is also recognized from it, the word faces is used to denote persons.

4. This is the description of those persons who have been rejecting the belief about the final reward and punishment, and had been living in this world thinking that they have neither to appear before Allah nor to account for what they had been doing in this world.

5. That is: On the Doomsday the disbelievers will have to labour very hard and toil, and they will become very weak, e.g. immediately on rising from the graves, they will have to run to their destination, to wait for years in terrible heat without food and water for appearing before Allah for reckoning, to drag heavy chains in feet and neck, etc., etc. Those persons who had made themselves free from offering prayers in this world and considered it a bother were rightly deserving of this 'rigorous imprisonment' in the next world.

6. That is: when these rejecters of faith will return from Allah's court on the Day of the Judgment, they will be directly conveyed to the Hell which will be having a blazing fire.

7. Boiling water because they disregarded the commands of Allah and did not believe in the Hereafter: they did not aspire for receiving the blessings of Allah and therefore they deserve to be treated in the next world with boiling water.

8. For eating they will not get anything nutritious or tasty. However they will get thorny shrub and also bitter fruit(Zaqqum), and drinks pus, etc. which they will have to eat and drink somehow. It is obvious that these things cannot serve as food.

This punishment will be according to their deeds, because by rejecting the belief about meeting God in the Hereafter they had sowed thorns in this world and therefore they could hope to reap only what they had sowed.

9. That is: The thorn fruits, etc., which they will get to eat there will not supply any nutrition and will neither nourish their bodies nor will it satisfy their hunger.

Allah had provided various kinds of tasty foods in this world to satisfy our hunger and to nourish our bodies. But when these disbelievers were ungrateful to Allah even after getting these blissful gifts, they therefore deserved to get these thorny fruits and thorny shurbs to eat.

It may be noted that in the text the word "dhari" has been used, which is the name of a thorny and poisonous shrub.

10. Now the condition of those persons is being described who believed in the Hereafter and lived a life of responsibility in this world thinking that one day they will have to appear before Allah.

11. They will be pleased to see the best results of their efforts. They will be happy that they made the Hereafter the aim of their life in the world and were not lured by the worldly pleasures.

12. They will be in such gardens as will be on high and will also be of high order.

13. The society in the paradise will be so decent and the meetings there will be so disciplined that none will utter an indecent word and none will have to hear any nonsensical talk. The environment of the paradise will be of a very high moral order and quite different from the environment of the modern world where it is impossible to keep oneself safe from hearing obscene talk and senseless songs. And this will be a great blessing from Allah, which will be the undisputed lot of the righteous people.

14. The mention of the flowing spring in the Paradise indicates that there will be greenery and spring all around and it will continue endlessly and that there will be no scarcity of water and high class drinks in the Paradise.

13. Therein will be thrones, raised on high;[15]

فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ﴿١٣﴾

14. And goblets kept well-arranged,[16]

وَّاَكْوَابٌ مَّوْضُوْعَةٌ ﴿١٤﴾

15. And cushions set in rows,

وَّنَمَارِقُ مَصْفُوْفَةٌ ﴿١٥﴾

16. And rich carpets spread out,[17]

وَّزَرَابِيُّ مَبْثُوْثَةٌ ﴿١٦﴾

17. Do they not look at the camels-how they are created?

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

18. And at the sky-how it is raised high?

وَاِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

19. And at the mountains-how they are fixed firm?

وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

20. And at the earth-how it is spread out? [18]

وَاِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

21. So (O Prophet!) you admonish them as your responsibility is to admonish.

فَذَكِّرْ اِنَّمَآ اَنْتَ مُذَكِّرٌ ﴿٢١﴾

22. You are not to force them to believe.[19]

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

23. But whosoever will turn away [20] and disbelieve. [21]

اِلَّا مَنْ تَوَلّٰى وَكَفَرَ ﴿٢٣﴾

24. Allah will punish him with severe punishment.[22]

فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ ﴿٢٤﴾

25. Verily, to Us is their return.[23]

اِنَّ اِلَيْنَآ اِيَابَهُمْ ﴿٢٥﴾

26. Then it will be for Us to call them to account.[24]

ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

15. High and magnificent thrones are symbols of kingly life, and the people of the Paradise will enjoy such a life.

16. The goblets or cups will be kept ready and well arranged at hand so that the people will have no difficulty at all in getting the drinks of the Paradise.

17. This gives an idea of how comfortable and luxurious will be the life of the people in the Paradise, and what excellent provision for luxurious living will be available in the Paradise.

The image of the Paradise presented in the above-mentioned Verses gives a correct and clean picture of the Paradise, and this is sufficient to create a yearning for the same in our hearts. As regards its actual reality, we cannot judge the things of the next world by any measures of this world, and therefore it will be futile to attempt any debate on this subject.

18. The rejecters of the Doomsday and the Paradise and the Hell, described above are invited to think, and in this connection their attention is diverted to the things around them. In the Arabian desert during a Journey, the first thing that comes to view is the camel. Therefore, they have been asked first to contemplate over this animal; do they not see with what characteristics, this animal has been created? Does not the creation of the camel with all those characteristics, which are necessary to successfully withstand the hardships of a desert life, prove the Might, the Over lordship and the Wisdom of Allah?

While riding a camel when traveling in the desert, people see the sky, the mountains and the earth. Therefore they have been asked to contemplate-over these things. Does not this high sky testify to the great Might of Allah? And are not these mountains which have been firmly fixed in the ground symbols of His inimitable craftsmanship? And does not this earth on which billions and billions of people have been settled prove His Over lordship and Wisdom? If all this is true -the intellect says that this is the only truth -then for such God what difficulty is there for causing the Doomsday to occur, for reviving men, for creating a world with Paradise and Hell? And does not His Over lordship demand that He should cause such a day to occur when He should take the account of His slaves-to judge whether after benefiting from His blessings and gifts. they were grateful or ungrateful to Him. And will this not go against His Wisdom that there should be no purpose in the creation of such a high creature as man and that there should be no planning and no scheme behind this creation?

19. The job of the prophet is to admonish to invite people to the right path, to warn them of Allah's punishment and to convey Allah's Message. The task of forcing the people to believe has not been given to the prophet.

20. To turn away is to dislike the admonition offered; the recitation of the Quran is intolerable for him, and if anything is mentioned to remind him of his responsibility, he shows the least interest in it, or he avoids it altogether.

21. Disbelief or Rejection of Faith (Kufr) is not to accept the admonition of Quran and to refuse to accept its guidance and its teachings.

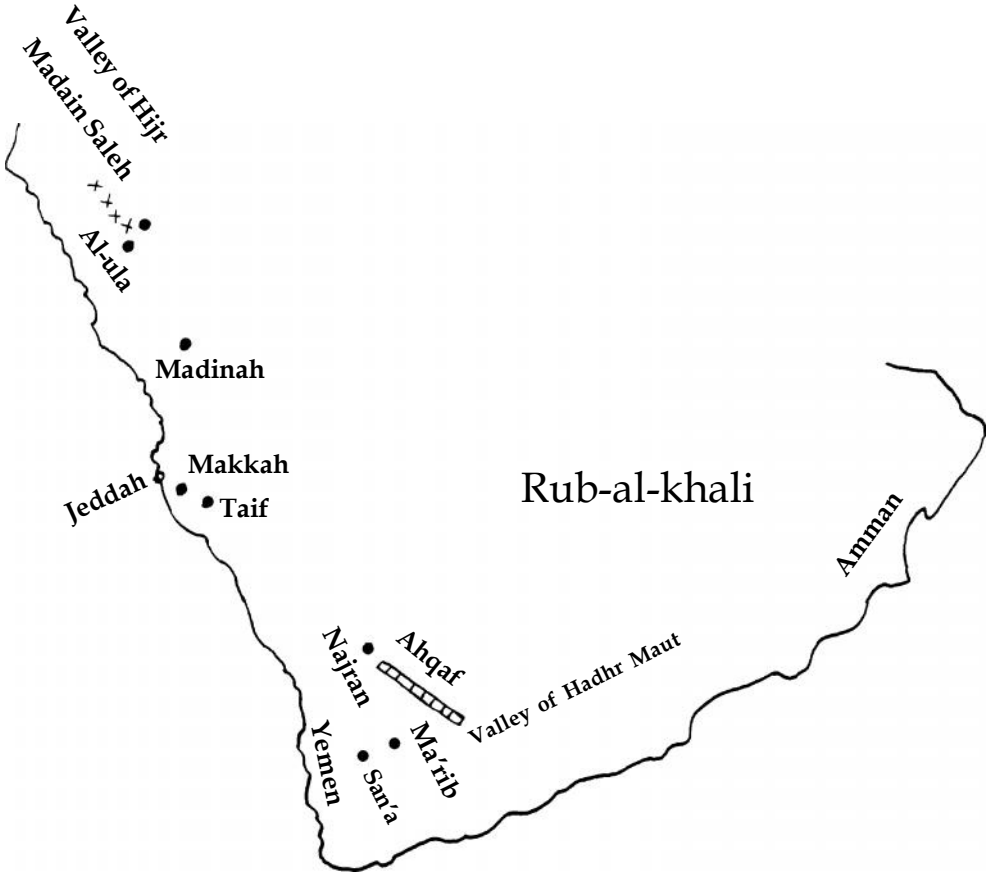
22. The punishment in the Hereafter to the rejecters of faith will be so severe that the Severest punishment of this world cannot equal it. But those who inspite of this clear warning of the Quran take the path of disbelief, then who can save them from reaching their due fate?

23. Return to Allah means that one day all persons will have to appear before Him, and not before any other person. Then is it wise that man should totally disregard this fact that he has one day to appear before his Creator without fail?

24. On the Day of the Judgment when all people will appear before Allah. He will take the account of everybody. That time those who did not care for the admonition of the Prophet and refused to accept the guidance of the Quran will have to face the strictest questioning.

The land of Nation of Hood

x x x x The land of Nation of Thamood



89. AL-FAJR
(THE DAWN)

NAME: The Surah begins with the word "Wal Fajr" (By the Dawn) This reference to Dawn gives it its name.

TIME OF REVELATION: It is Makkan. The subject matter shows that it was revealed at a time when the people of Makka instead of positively responding to the call of the Prophet adopted the policy of opposing him and an attitude of mischief and transgression.

CENTRAL THEME: Reward and Punishment is the central theme. particularly the aspect of punishment has been emphasized, so that those people who are lost in seeking the pleasure of the world may be alerted.

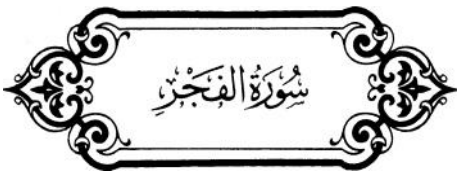
ORDER OF THE VERSES: In Verses Nos. 1 to 5 the natural condition of the night and day has been presented as a proof of the Day of the Judgment.

In Verses Nos. 6 to 14 is mentioned the eye-opening fate of some great nations of the history in support of the point that the Ruler of this universe is keeping a constant watch over the people and the nations of this world and that one day He will surely call them to account.

Verses Nos. 15 to 20 deal with the wrong acts of men, particularly the usurpation of the rights of the weak Such acts are severely criticized, and it has been made clear that this kind of acts flows from the rejection of belief in the Hereafter.

Verses Nos. 21 to 30 present the image of the Court of Allah and describe the fate which awaits the believers and the disbelievers.

89. AL-FAJR (THE DAWN)



Ayah : 30

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah Most Gracious, Most Merciful.

1. وَالْفَجْرِ ۙ﴿۱﴾

1. By the Dawn,[1,2]

2. وَلَيَالٍ عَشْرٍ ۙ﴿۲﴾

2. And ten nights,[3]

3. وَّالشَّفْعِ وَالْوَتْرِ ۙ﴿۳﴾

3. And the Even and the Odd,[4]

4. وَالَّيْلِ اِذَا يَسْرِ ۚ﴿۴﴾

4. And the night when it passes away.[5]

5. هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ؕ﴿۵﴾

5. Is there not an oath for a man of intellect? [6]

6. اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۙ﴿۶﴾

6. Did you not see [7] how your Lord dealt with the A'ad?[8]

7. اِرَمَ ذَاتِ الْعِمَادِ ۙ﴿۷﴾

7. The people of Iram, the builders[9] of high structures! [10]

8. الَّتِيْ لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۙ﴿۸﴾

8. The like of which (people) were not created in any country of the world.[11]

9. وَثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ ۙ﴿۹﴾

9. And with the Thamud [12] (people) who cut out rocks in the valley. [13,14]

10. وَفِرْعَوْنَ ذِي الْاَوْتَادِ ۙ﴿۱۰﴾

10. And with Pharaoh, Keeper of Stakes.[15]

11. الَّذِيْنَ طَغَوْا فِي الْبِلَادِ ۙ﴿۱۱﴾

11. Who rebelled (against Allah) in these lands,

1. For the explanation of the oath please see Note on Surah Takveer, Note No. 14

2. Fajr (Dawn) means that time when the light of the day appears from the darkness of the night on the eastern horizon. Its other name is 'Subhe Sadiq.' In Urdu it is called 'pau phatna.

The time of the fajr is till the sunrise, while the word 'Subh' (morning) also refers to the time even after the sunrise.

3. The ten nights refer to the ten nights of the lunar month and in relation to fajr these are the nights of the middle part of the month, i.e. from the 11th night to the 20th night. This appears to be a correct interpretation, for these nights are comparatively bright nights because of the moon.

4. If the continuity of the theme is considered, then here by odd and even is meant the odd and even nights, because a mention of the nights has already occurred earlier and even in the later verse. In some months the number of nights can be even and in some odd, because some lunar months have 30 nights and some have 29 nights.

5. By the passing away of the night is meant the time when the darkness of the night ends and the light of the morning appears.

6. That is: Is there nothing in these things to provide guidance? And does not for a man of thinking the truth of the statement of the holy Quran become manifest from the signs that appear in the sky? This interrogatory sentence is for assertion and emphasis, Here man is called upon to contemplate over the system of the day and night, which he observes daily. It begins with the dawn and ends with the passing away of the night. The dawn appears after tearing the darkness of the night, When the white line of the morning appears on the horizon, it presents a wonderfully beautiful scene. Similarly during every month the middle ten nights which are comparatively bright because of the moon, exercise a special Influence on the heart and mind of man. Then every lunar month ends on the 30th night or the 29th night. There is no change in this routine. And when the time of the departure of the night comes, it silently packs its bag and baggage and passes away in such a way as if it had come only to pass away. On its departure the meeting (mehfil) that it had arranged with all the fanfare is also dissolved.

Do not these signs which are observed day and night point to a Wise Administrator? How could this wonderful system of day and night and its Perfect regularity be maintained without there being behind it the hand of a Being of the Greatest Might and Wisdom? Thus this observation leads man to only one conclusion and that is: Surely there is a Wise Administrator on whose commands this whole system of the universe is running with perfect, unfailing regularity, and when this Being is Wise, then how can the world created by Him be purposeless? And how can the man created by Him be an aimless wanderer? It is essential that there should be a purpose behind the creation of this world and that there should be a planning behind the creation of man. According, to His revealed statement the purpose behind the creation of the world is to prepare for the Hereafter, and as Divinely planned man is to be tried and tested in this world, and those who are successful in these tests are to be rewarded with never-ending blessings and gifts in the next world, and those who fail, to be punished by being thrown in the blazing fire of the Hell. This statement of the Quran is really an explanation of the reality which is manifesting itself in the language of signs and symbols in the system of the day and night and in the whole universe, And the fact of the Quranic statement being so harmonious with the reality of the universe is a clear proof of the truth of the Quran.

There is also another aspect of the Fajr. (Dawn). The time of the dawn reminds of the occurrence of the Doomsday. As the dawn appears after tearing the veil of the night's darkness, similarly the dawn of the Doomsday will appear after tearing the veil of the darkness covering the world. As a man wakes up from sleep in the morning, similarly he will wake up on the appearance of the morn of the Doomsday and will feel as if he has woken up from a sleep in which he had just fallen. This reality is referred to in a prayer recommended in a hadith, which is to be recited. on waking up in the morning:

اَلْحَمْدُلِلّٰهِ الَّذِیْ اَحْیَانَا بَعْدَمَااَمَاتَنَا وَاِلَیْهِ النُّشُوْرُ۔ (مسلم کتاب الذکر)

"Thanks to Allah, who has revived us after

death and before Him we have to risen -(Muslim Kitabuz Zikr).

7. "Did you not see", means "Did you not consider" and carries the same sense which is conveyed by the words: "Did you not see what fate did Hitler meet?" when we are not actually the eye witnesses of the fate of Hitler, but we merely know it as an event of history. On such occasions the speaker wants to say that the historical event which had taken place is worth contemplation and worth taking a lesson from.

8. A'ad is the name of a nation, which inhabited the region between Yemen and Hazrmaut in the area of Ahqaf in Rub-Al-Khali in the desert of the South Arabia. This nation existed after the time of the Prophet Nooh (Nuh) and before the Prophet Ibrahim, about three thousand years before the Christ.

9. They have been called 'Zatul Imad' because they used to build very tall and lofty buildings. This practice was not adopted by them to meet any real social needs, but merely to erect national monuments or to satisfy their desire of exhibition. In this art of theirs there was an element of waste and also a provision for strengthening the foundation of worldly desires.

10. A'ad has been linked with Iram, because they belonged to a branch of the Semitic race that descended from Iram bin Sam bin Nuh. The mention of Iram is there in the Bible:

"The sons of Shem (Sam):……..Aram.

The Sons of Aram (Iram): …… UZ…… (Genesis 10: 22)

11. That is: In strength and power and worldly grandeur no other nation was their equal during their time, nor was there any other nation more powerful even earlier.

A'ad is the oldest nation of the land of Arabia. It had gained prominence after the deluge of Nooh, and was known for its magnificent buildings and strength and power. On account of its superiority in the material achievements it was a peerless nation.

12. After A'ad the other nation which became prominent for its material progress and worldly grandeur was Thamud. Its time was also before that of Ibrahim (Abraham).

13. Valley here refers to the Valley 'Al-Qura' which is situated between Hijaz and Syria. The most important place in this valley was 'Hijr' which is now known as Madayan-e-Saleh and which is situated about 180 Miles, away in the north of Madina. This was the habitat of Thamud.

14. Thamud were known for carving out their houses in the rocks. They were experts in this art of carving, in which they indulged for satisfying their interest in this art. They had made tremendous progress in the art of construction and they had thought that on account of their construction they were secure in every way.

15. Keeper of stakes means a king of great military power. The Pharaoh had formed a permanent army for the security of his country, whereas in those days there was no practice of forming and maintaining permanent armies. Instead of this an army was raised temporarily whenever a war was to be fought. As the army used to camp in tents, which were fixed in the ground with the stakes, the words keeper of stakes are used to denote a King having an army.

But, as for man, when his Lord tries him, giving him honour and gifts, then he says: 'My Lord has honoured me. And when He tries him, restricting his subsistence for him, then he says: 'My Lord has humiliated me.*(Al-Quran)*

فَاَكْثَرُوْا فِيْهَا الْفَسَادَ ﴿۱۲﴾

12. And indulged in lot of mischief.[16]

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿۱۳﴾

13. Therefore your Lord poured on them the scourge of His punishment. [17]

اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿۱۴﴾

14. Surely, your Lord is ever watchful.[18]

فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَكْرَمَنِ ﴿۱۵﴾

15. But, as for man, when his Lord tries him, giving him honour and gifts, then he says: 'My Lord has honoured me.[19]

وَاَمَّآ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ ۙ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ﴿۱۶﴾

16. And when He tries him, restricting his subsistence for him, then he says: 'My Lord has humiliated me.[20]

كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ﴿۱۷﴾

17. Nay! [21] but you regard not the orphan.[22]

وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿۱۸﴾

18. Nor do you urge each other to feed the poor.[23]

وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ﴿۱۹﴾

19. And you devour inheritance-all with greed.[24]

وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿۲۰﴾

20. And you love wealth with inordinate love! [25]

كَلَّآ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ﴿۲۱﴾

21. Nay! [26] When the earth is pounded to flatness,[27]

وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿۲۲﴾

22. And your Lord will come, with His angels, rank upon rank,[28]

وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ﴿۲۳﴾

23. And the Hell that day will be brought (in front [29]). On that day will man remember, but how will that remembrance avail him?[30]

يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ﴿۲۴﴾

24. He will say: "Would that I had done some deeds for my future life.[31]"

16. These nations having found the resources of a magnificent civilization and power adopted a wrong policy. They were fearless of God and careless of the Hereafter, because they had become proud and they had adopted the policy of rebellion, which resulted in their going completely astray.

17. When these nations took the path of transgression and evil and were not prepared to reform themselves inspite of the admonitions of the Prophets, then Allah's Law of Punishment became operative and it enveloped them in such a way that all their material progress and their grandeur were razed to the ground. Neither the tall and lofty buildings could save them from dying the death of ignominy nor the houses carved out of the rocks could provide them any safety. Similarly the great army and the equipment could not save Pharaoh from drowning in the sea, and he drowned with his entire army, as in the words of the poet:

"We are sinking, Friend! we will make you too sink with us."

The details of the punishment which descended on these nations are mentioned in Surah A'raf, Surah Yunus. Surah Hood, Surah Hijr and other Surahs.

18. The historical events which have been pointed out above are evidences of the fact that this world is not an aimless, haphazard settlement, whose Creator has left it to run unchecked. On the contrary, He is watching every individual and every nation, and He holds the reins of everyone in His hands. He gives a little respite to the mischievous and rebellious nations so that if they want to improve they may do so. But this respite is only for a specified time, after which the destructive punishment of Allah's wrath descends on them and they meet their unenviable fate.

This evidence of history is a clear proof of the fact that this world in not a play ground but that it is a testing ground where people, individuals and nations are tested and tried, and their lord is dealing with them with justice and wisdom. He is fully capable and powerful to inflict punishment on the wrong-doers. When this world is a testing ground, then it is necessary that there should be a day when men's deeds should be examined and reward and punishment be awarded. Therefore, the claim of the Quran that one day there will occur the Doomsday is an incontrovertible fact which is proved by the evidence of history also.

19. The condition of man described here is with a view to removing the misunderstanding in which the world-seekers are generally found. For them wealth and property, grandeur and position and material progress are the standard of honour, and the man who achieves material progress thinks that God is pleased with him and that is why He is providing all these resources for honoring him. This wrong thinking prompts such a person to rebel against his Lord. Allah grants these things to a man to test him whether he becomes a grateful slave of Allah and pays the dues to and safeguards the rights of others or whether he becomes ungrateful, proud and one who tramples the right of others. The real honour and glory can come only after being successful in the test.

20. For the seekers of the material world, being in straitened circumstances is considered to be a condition of dishonour. In other words they think that those who do not have plenty of wealth are low in the eyes of Allah, although Allah places men in such conditions only to test them whether they prove patient and grateful or whether they grumble and complain against Him. Adversity creates in man the strength to resist the adverse circumstances, and strengthens his character. After passing through these stages man can achieve honour and respect, provided he does not become impatient. This divine great wisdom that is operative behind this condition of adversity is hidden from the eyes of the superficial onlooker, who become victims of false notion. This verse tries to correct this false notion. If even after this man remains under this false notion, then he is destined to fail in the test.

21. That is: This standard of honour and dishonour which the materialists have formulated is not correct.

22. Here the world-seekers and particularly the wealthy people are addressed directly and they are informed that what was required of them was that they should have paid the due rights of others after getting so much wealth in the life of

trial, that they should have given assistance to the orphan children and the poor. But they have become so much proud of their wealth that instead of helping the orphans they shun them and look at them disdainfully.

It thus becomes clear that Quran not only commands to give help to the orphans but also to respect them. In other words Quran wants that the poor and weak class should have a place of honour in the society. And a true Muslim society is that in which this section of the society is looked upon with respect.

23. To feed the poor and to encourage others to do so is a part of the basic morality, and this becomes man's responsibility by nature. The Shariah has made it more emphatic and has given detailed commands in this respect.

Here Quran has severely criticized the jahiliyah (non-Islamic) society in which the people neither care to feed the poor nor do they try to inculcate the spirit of performing righteous deeds in others. This shows that the character which Quran wants to build in a society is that which induces its individuals to help the poor and encourage others to do so. This practice does away with miserliness and wealth-loving, and nourishes the feelings of sympathy and generosity.

This character, this quality is the basic necessity for ending poverty and scarcity.

24. In pre-Islamic days women and children were deprived of the right of inheritance, and the members of the stronger sex used to take full share in the inheritance. Consequently orphan male and female children were deprived of getting any share in the inheritance of their fathers. In this verse this practice of the people the pre-Islamic or non-Islamic days is declared of as wrong and objectionable. (For further details please see Note No. 19 of Surah Nisa).

Here the question arises that the Quranic law of distribution of inheritance was revealed in Madina in the late 03 (A. H.) which is included in the Surah Nisa, when Surah Al-Fajr, which is Makkan, denounces the practice of devouring the inheritance greedily -then, against non-observance of what inheritance-law is the denouncement aimed? The answer is: that although the laws of inheritance were revealed later, but it does not mean that the people did not know as to who were the real inheritors before the revelation of the inheritance-laws. At least this is obvious that the true inheritors of a man are his children, and when the children are orphans then the sanctity of their inheritance rights becomes more important. It is a matter which a man with common sense can easily comprehend. How then will the practice of usurpation of the inheritance of the deserving claimants by men of strength not be questionable? Then it is also a fact that the Arabs of Makka were not totally ignorant of the Divine Shariah; they were the inheritors of the Shariah of Prophet, Ibrahim, although they had with them only a few parts of that Shariah, e.g. rites of Hajj. etc. Thus it will not be correct to think that they did not even know that the real inheritors of a man were his children. However, the practice was that the uncle used to usurp the entire inheritance, depriving the small orphan boys and girls, of their deserving rights. What was the Justification for this open right usurpation? As regards Torah, there was in it a law of inheritance it is mentioned in the Bible:

"And you shall say, to the people of Israel, If a man dies, and has no son, then you shall cause his inheritance to pass to his daughter. And if he has no daughter then you shall give his inheritance to his brothers. " (Number, 27:8,9)

25. This is a criticism of their love for wealth which had caused their moral downfall.

Where Allah has made wealth a means of satisfying man's social needs, there He has also made it a means of testing him. One aspect of this test is to find out whether man makes the Hereafter his real destination or he makes grabbing wealth as the sole purpose of his life. Another aspect of this test is to find out whether he earns this wealth through honest sources or through dishonest means, and whether he spends this wealth for righteous acts or for evil-doing. The third aspect is to judge whether he spends this wealth and offers sacrifices in the name of Allah and pays the dues offers other human beings or whether he acts in a miserly way and usurps the rights of others.

26.That is: Your notion that you will not be questioned and punished is wrong.

27. The earthquake that will occur on the Doomsday and the explosions that will follow

will totally destroy the earth. Not only buildings and palaces, but even mountains will be razed to dust and the earth will become a vast spotless maidan (ground), where all the people will have to gather to account for their deeds before Allah.

28. That is: Allah Himself will establish a court on the Day of the Judgment and He Himself will carry on the questioning. There will be angels to put into action and enforce. His commands.

This brings before our eyes the terrifying of picture of the Court of Allah and a belief is created in our hearts that today Allah is taking our test from behind a veil, but on the Day of the Judgment this veil will be lifted and the reality will come up before our eyes.

29. When the Court of Allah will be functioning the Hell will be in front, and its presence will be felt.

30. Seeing himself imprisoned in the Court of Allah and the Hell in front, man will come to his senses and will realize that how great is his loss in disbelieving in the Hereafter. That day he will remember that the Prophets were right in reminding him of the impending doom, and that the path which they were showing was the right one. He has committed a great blunder by not taking their advice. But coming to senses on that day would be of no avail, because the time for test and the chance for reforming has passed. The Doomsday will be the Day of declaration of the results. Coming to senses on that day and deciding to reform on that day is like the case of a student who passes his time in hilarity and merriment while in the examination hall instead of solving the question paper and realizes his mistake on the day of declaration of the result. It is obvious that this late realization of his mistake cannot change his failure into success, though it makes him more hopeless.

31. On that day man will feel that the real life is the life of the Hereafter, and that he was wrongly considering the life of the earth as every thing, Oh! would it that I had done something in the world for the next world.



25. That Day His punishment will be such as none else can inflict.[32]

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ﴿٢٥﴾

26. And none other can bind as He will bind.

وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ﴿٢٦﴾

27. O you Satisfied Soul! [33]

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. Return to your Lord, you pleased with Him and He pleased with you.[34]

ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

28. Enter you among my slaves,[35]

فَادْخُلِيْ فِيْ عِبٰدِيْ ﴿٢٩﴾

30. And enter my Paradise.[36]

وَادْخُلِيْ جَنَّتِيْ ﴿٣٠﴾

32. Do not measure the punishments in the Hereafter by the standards of the world. The punishment of Allah in the Hereafter will be so severe that nobody in the world would have inflicted such a severe punishment ever and nobody ever can inflict such punishment!

After being warned of this punishment, if the people do not take care and continue to remain as criminals and transgressors, then they surely deserve the punishment which awaits them. They Will realize this when they will taste it.

The severity of the punishment will be according to the severity of the crime. Those who adopt a behaviour of transgression and disobedience against the Ruler of the Universe, they display the most reprehensible shamefacedness, and they therefore deserve the severest punishment.

33. By satisfied soul is meant the man who had believed in the oneness of Allah with the fullest satisfaction of his heart and conviction, who had believed in the Hereafter, who was pleased and satisfied with his Creator in conditions of both abundance and adversity thinking none of His acts was devoid wisdom. One who developed such a condition of a satisfied heart in this world, was surely deserving of receiving comfort, happiness and satisfaction everlastingly.

34. These words are full of love and blessings in which the glad tidings are given to the satisfied soul of the success on the Day of the Judgment, and that success which gets him the nearness of the Lord of the Universe. What better thing remains to be achieved after this? The slave is pleased with his Lord and the Lord is pleased with His slave. After reaching this place of honour and glory, what height is there which a man can imagine to reach?

35. "My slaves" denotes God's righteous slaves. The society in the Paradise will be composed of the righteous slaves of Allah.

Being included in the group of righteous people is a great blessing of Allah, and this blessings will be achieved only by those people who appreciate it, those who like to meet the righteous people and feel happy in living with them, as against those who dislike the righteous people in the world and keep away from them. Those who were attracted towards Godless people in the world will share the fate of the Godless people on the Day of the Judgment.

36. Allah has referred to paradise as 'His Paradise. This reference shows the. high exaltation of the Paradise as also its being a exaltation of Allah's pleasure.

SURAH AL-BALAD

90. AL-BALAD
(THE CITY)

NAME: In the first verse the word Al-balad occurs, which gives the Surah its name.

TIME OF REVELATION: It is Meccan and from the topic discussed it appears that it was revealed in the earlier stages.

CENTRAL THEME: This Surah complements the previous one. It explains that man is a moral creature that has been placed in an examination hall therefore the idea that man is free to do whatever he likes and that he will not be required to appear before God and answer for his deeds and misdeeds is such a basic error that would totally corrupt man's attitude. With such an attitude there is no chance of man's acquiring any sense of duty nor of any inclination for respecting the rights of others. Consequently man falls into the bottomless abyss of Hell.

ORDER OF THE VERSES: The evidence presented in Verses Nos. 1 to 4 is to show that world is not a place for pleasure-seeking and luxuries, nor is man created here to merely enjoy the pleasures and luxuries, but that man has been created with a set purpose and that is why man's birth in this world is accompanied by great stress, pain and anxiety.

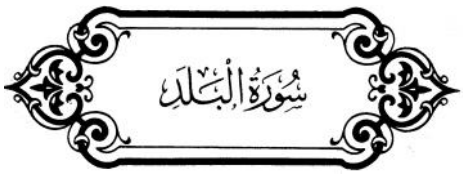
In Verses Nos. 5 to 7 the irresponsible human behaviour is criticized and man's conscience is being shaken, enquiring of him whether he is under a wrong impression that there is no other super power over him that is watching all his actions?

Verses Nos. 8 to 17 show that for men the right path of moral and noble living has been thrown open as also the path of wickedness and lowliness. The path of morality is indeed difficult, but by traversing this path man achieves progress and reaches the peak of nobility.

In verses Nos. 18 to 20 it is stated that by taking the path of moral living, and with faith man reaches the destination of nobility and virtue, as against those who take the path of kufr, disbelief, and fall into the pit of Hell from which there is no possibility of their coming out.

90. AL-BALAD

(THE CITY)



Ayah:20

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ۙ﴿۱﴾

1. Nay [1]! I swear[2] by this city;[3]

وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۙ﴿۲﴾

2. And you are a dweller in this city;[4]

وَوَالِدٍ وَّمَا وَلَدَ ۙ﴿۳﴾

3. And by the begetter [5] and that which he begot.[6]

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ؕ﴿۴﴾

4. Verily We have created man into toil.[7]

اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۘ﴿۵﴾

5. Does he think that none will overpower him?[8]

يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ؕ﴿۶﴾

6. He says: "I have squandered vast wealth."[9]

اَيَحْسَبُ اَنْ لَّمْ يَرَهٗٓ اَحَدٌ ؕ﴿۷﴾

7. Does he think that none sees him?[10]

اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۙ﴿۸﴾

8. Have we not made for him two eyes?[11]

وَلِسَانًا وَّشَفَتَيْنِ ۙ﴿۹﴾

9. And a tongue and two lips?[12]

وَهَدَيْنٰهُ النَّجْدَيْنِ ۚ﴿۱۰﴾

10. And shown him the two highways?[13]

فَلَا اقْتَحَمَ الْعَقَبَةَ ۖ﴿۱۱﴾

11. But he has not attempted the steep path.[14]

1. Your idea that the life of this world is for living luxuriously is not correct, and this idea is also not correct that in this world man is not being tested and that he will not have to account for his deeds in the Hereafter.

2. For explanation of the swearing see note (No. 14) Surah Takveer.

3. By this city is meant the city of Makka where this Surah was revealed.

4. This is addressed to the citizen of Makka, who were the first addressees of this surah. The pronoun Anta (you or rather thou) has been used, because here the addressees is very individual of Makka. In other words every citizen of Mecca has been individually invited to ponder over these matters.

5. Mean mother, who gives birth to a child under great stress and pain.

The word **Waalid** has been used in masculine gender. But this word is used for father as well as for mother (See Lisanul Arab, the word **Walad**). Another example of such a use is the word **Hamil** which is used for **Hamilah** (pregnant). These words in the masculine gender are used to denote persons in the feminine gender when the purpose is to make a vague statement and the open mentioning of a man or a woman is considered to be undesirable for eloquence.

Taking in to consideration the context, it would be proper to consider mother as the correct meaning of the word here, for in the following verse there is a mention of man being created in toil and struggle. It is obvious that the pain of begetting is suffered by the mother and not by the father.

6. Mean very child that is begotten by the mother, and the begetting of the child is with great pain and toil.

7. This is the statement in support of which the said oaths were taken as evidence. The creation of man in toil and struggle is an undeniable reality. In support of this reality some more evidence is presented to make it more emphatic. The city of Makka is in a valley surrounded by mountains and has no water or cultivable land. Being a desert, the climate is very harsh. At the time of the revelation of the Quran the life here was very hard and demanded considerable toil and labour. Quran invites the attention of the citizens to this natural environment of the city so that they may consider why this environment was made so hard. If this world were for living a luxurious life, there was therefore no reason why this city which was considered as the mother of cities provided a life of toil and labour. You do not only see Its environment but are also aware of its history as regards how Ibrahim and Ismail accomplished the historical task of building the House, of Allah. In short the geographical and historical conditions of this city give evidence that this world is not a place for living luxuriously, but it is a place for putting in labour and toil and this is a test for man. Similarly the birth of man himself is an incontrovertible proof of this reality. When the child is given birth by the mother, this process is extremely painful for her. And when man comes in to this world, he is surrounded by numerous difficulties, and as soon as he enters the world he cries. This is an open proof that man has not come in this world to live luxuriously, but he has come with toil and struggle to pass through the furnace of trial. So the reality of man's being created in condition of toil and struggle provides proof of another reality and that is the matter of reward and punishment which man will have to face definitely, because when this life is a test and trial for man then its inevitable demand is that there should be a Day of Judgment and the result regarding success or failure should be place before him.

This is the argument which is hidden in these verses. It also points to another aspect and that is the greatness of man lies in toil and struggle. man who founded the city of Makka had to suffer great hardships and difficulties, and this life was very trying. He could achieve the memorable and historic task of- building the House of Kaaba after going through these difficult conditions, and after this only he could be appointed to the great honourable position of **Imam** [Leader]. This shows that the hardships and the difficulties which befall a man are not for giving him trouble but for lifting him up. If a man does not lose heart and is not disappointed, and accepting the divine guidance gives proof of doing his duty even in difficulties, then the good qualities of

humanity which are in him get a chance to blossom and man reaches great heights, as described by an urdu poet:

"Rang lati hai hina patther pe ghis jane ke bad
A'dmee banta hai insaan thhokrein khane ke bad"

Translation : "The henna brings out its colour after being grounded on stones; A human becomes successful after floundering."

Allah did not select a region for the construction of His House where there were gardens and orchards, but selected a desert land which was surrounded by mountains. Behind this selection there is this great wisdom that those who would go on pilgrimage to His house should be drawn by its internal attraction and not by its external beauty, and from this man should learn that the path that leads to God passes through hardships and difficulties and not through luxuries and pleasures.

After this obvious reality and in the presence of these clear proofs why does man grumble in adversity and becomes a victim of disappointment and low morale? The real cause is that man does not take the correct viewpoint about his own position and the world around him. He considers the world as a place of comfortable living and hopes to get pleasures from it; but when these hopes of his are belied and he has to face hardships and difficulties, he cries and becomes unable to give proof of doing his duty and proceeding with courage. In this way the whole life of man becomes wrong, and on being unsuccessful in the examination he deserves to get his due punishment.

8. Man on his birth is surrounded by difficulties and during his life has to pass through dangerous paths, not knowing when he will meet with some untoward accident and what new hardship he will have to face, then how can he indulge in vanity and think that no superior power is to question him and whatever he does none would be able to haul him up? Man's being surrounded by difficulties shows his helplessness, but it is also a proof that a superior being, whose decisions are inevitably enforced, has control over him.

9. This is an example of the consequence of thinking the world as a place for luxurious living resulting in an irresponsible attitude. This is an example of those rich men who spend their wealth wastefully and then take pride in their showy expenditure, although Allah had given them wealth to spend in lawful and virtuous causes; they should have met their own lawful needs and should have paid the dues of other slaves of Allah; but they made their wealth a means of exhibition and wasteful spending. Thus they have failed in solving this important question paper of the examination very miserably.

To waste money, whether for-performing the polytheistic rites or non-Islamic customs, to enhance the grandeur of the festivities or for constructing showy memorials in the name of art and technique, to gain reputation or to display greatness and grandeur is not only an act of sin but also of damaging the rights of the poor and the weak people.

10.That is: Does the man who takes pride in wasting his money think that no power is watching over him and that he has been given wealth for living a luxurious life and providing for his own comforts and pleasures? If it is so, then it is the greatest folly. Allah is watching every act of man, and when he is watching he will also question.

11. God has given him the ability to see that he should observe the greatest and the most prominent reality of the universe, but he closed his eyes to this reality. He saw everything, but he did not see the hand of the All-Powerful being anywhere.

12. By giving a tongue and two lips Allah has given man the ability to speak. The ability to speak has been given so that man may sing the praises of his Lord, may talk of truth and justice, but man is a strange creature. No sense of gratitude is generated in his heart even after being blessed by these invaluable gifts from God. He talks glibly, but his mouth does not open to sing the praises of his Lord, and he indulges in grandiose talk but his tongue becomes dumb when required to talk of truth and justice.

13. That is: Man is shown both the paths of good and evil, virtue and wickedness, and righteousness and transgression. This is the guidance of nature that has been provided for

man, and therefore, man is able to distinguish between good and evil. (Further explanation will be given in the Notes on Surah Ash- Shams. God willing)

The paths of good and evil were shown so that man on his own responsibility should take whatever path he chooses.

14. In the text the word "Aqabah" has been used, which means a valley, i.e. that difficult path which passes between the mountains and for traversing which man has to climb steep paths. Here It means the path of righteousness. which is difficult to traverse and demands much toil, but by traversing this difficult path man reaches the peak.

In performing virtuous deeds no pleasure is experienced, and these deeds have to be performed against the general inclination and are therefore unpalatable and un-enjoyable. As against this the wicked and sinful deeds give pleasure in performing them and man's desires encourage him to perform them readily. This reality has been stated by the Prophet (p.b.u.h.) in these words:

حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَ حُجِبَتِ الْجَنَّةُ بِالْمكَارِهِ ۔

"The Hell has been covered by the carnal desires, and the Paradise has been covered by unpalatable things. -(Bukhari, Kitabur Riqaq).

Prophet Isa (Jesus) has also spoken about it, as is mentioned in the Injeel of Matthew:

"Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." (Matthew 7: 13,14.)

❍ ❍ ❍ ❍ ❍ ❍

12. And what do you think what that steep path is?[15]

وَمَآ أَدْرٰىكَ مَا الْعَقَبَةُ ﴿١٢﴾

13. Freeing a slave,[16]

فَكُّ رَقَبَةٍ ﴿١٣﴾

14. Or giving food on the day of starvation, [17]

أَوْ إِطْعٰمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

15. To an orphan of kin,[18]

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

16. Or to a poor, down in the dust.[19]

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

17. And he would be of those who (believe [20] and enjoin) patience and enjoin sympathy, [21]

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

18. These are the fortunate people.[22]

أُولٰٓئِكَ أَصْحٰبُ الْمَيْمَنَةِ ﴿١٨﴾

19. And those who reject Our signs are the unfortunate people,

وَالَّذِينَ كَفَرُوا بِآيٰتِنَا هُمْ أَصْحٰبُ الْمَشْـَٔمَةِ ﴿١٩﴾

20. On them will be fire overspread.[23]

عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ﴿٢٠﴾

15. This question is to emphasise the importance of the valley. It means that man should clearly understand that the path of virtue is a difficult path, without traversing which man cannot reach his goal of success. In this path one has to sacrifice one's wealth. But those who have made their wealth a means of living a luxurious life cannot be expected to take the path of virtue.

16. That is: to free a slave or to give financial assistance in getting a slave free. In this Surah, which is Makkan and was revealed in the earlier stages, so much emphasis is given on freeing slaves that it is considered the first step on the difficult path of virtue. It not only shows its importance but also brings into focus the main viewpoint of the holy Quran on the problem of slavery. When freeing a slave is considered the greatest virtue then where is the room in Islam for making a free man slave. Accordingly in a hadith, the Prophet (p.b.u.h.) has said that on the Day of Judgment Allah very strictly will question the person who had sold a free man and ate his price. -(Bukhari.)

رَجُلٌ بَاعَ حُرّاً ثُمَّ اَكَلَ ثَمَنَهٗ ۔ بخاری

(For further explanation, please see Note No. 64 Surah Nisa).

17.To feed the poor is an act of virtue in every condition, but Its Importance and its need become greater during hunger and famine.

18. Every orphan deserves help but if he is a relative, then he becomes more deserving of our help.

19. The poor and the helpless are deserving of help in every condition, but when the poor are down in the dust, or when they have been forced on account of their helplessness and poverty to lie in the dust (or in other words in the present day to live on the footpath), then they become more deserving of our help.

In these verses a few examples are given of the virtuous acts. The idea is to clarify that this is the correct use and purpose of the wealth, and by performing these acts only man can achieve the heights of good moral character and nobility. As regards those people who waste their wealth for gaining reputation and fame can only hope to achieve deprivation.

20. Along with performing these virtuous deeds, it is also necessary that man should have belief (In Islam) and be a member of the group of faithful, because without belief no virtuous deed will be accepted by Allah. At other places also, Quran has explained this. And no belief is complete without believing in the holy Quran and the prophethood of Hazrat Muhammad (p.b.u.h.)

21. Here two important qualities of the faithful have been mentioned. One is that they advise one another to have patience and the other is that they counsel one another to have sympathy with others. It shows that it is not sufficient for a Momin to merely have patience and to have sympathy with others, but that it is necessary that others should be advised to practice these two things. This is a pointer to the fact that the faithful should have close co-ordination with each other and should be sympathetic and well-wishers of one another And it should be understood that after joining the group of the faithful social and collective responsibilities devolve on them.

22. That is: they are the successful and the glorious persons as they have got through the examination, and they have developed in themselves those qualities which were a guarantee of their success. These are the holy and fortunate souls that will be blessed with the everlasting blessing.

23. That is: After throwing them into the fire, the doors will be closed on them from above, and they will be surrounded by fire in such a way that there will be no way for them to escape.

SURAH ASH-SHAMS

91. ASH-SHAMS.
(THE SUN)

NAME: In the first verse the oath of Ash-Shams' (the Sun)is taken. This reference to the sun gives the Surah its name.

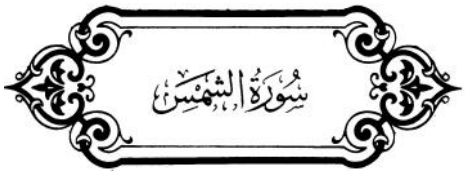
TIME OF REVELATION: It is a Makkan Surah, and from the theme it appears that it was revealed at a time when the denial and the opposition of the Prophet by the infidels had commenced.

CENTRAL THEME: To inform man of the bad consequences of transgression and to clarify the fact that the purity of self and its right nourishment and development are guarantee for success. As against this, to tarnish the self by evil deeds in the cause of failure and disappointment, for evil deeds prompt men to transgress and rebel and the consequence of rebellion and transgression is destruction.

ORDER OF THE VERSES: In Verses Nos.1 to 10 attention is drawn to the sun, the moon, the day and night and to those magnificent signs of the earth and the sky which prove the absolute power and wisdom of Allah. Besides, the evidence of man's soul (self) has been presented in support of the final Requital.

Verses Nos. 11 to 15 present historical evidence. In this connection the event concerning the Nation of Thamud has been briefly narrated, in order that from the consequence of their rebellion against God people may take a lesson, and they may abstain from opposing the holy Quran and the Prophet of Islam.

91. ASH - SHAMS
(THE SUN)



Ayaat : 15

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

1. **By the Sun [1] and his brightness.[2]** وَالشَّمْسِ وَضُحٰهَا ۝١

2. **And the moon, when she follows him.[3]** وَالْقَمَرِ اِذَا تَلٰهَا ۝٢

3. **And the day when it manifests him.[4]** وَالنَّهَارِ اِذَا جَلّٰهَا ۝٣

4. **And the night when it covers him [5].** وَالَّيْلِ اِذَا يَغْشٰهَا ۝٤

5. **And the heaven and Him who built it [6]** وَالسَّمَآءِ وَمَا بَنٰهَا ۝٥

6. **And the earth and Him who spread it.** وَالْاَرْضِ وَمَا طَحٰهَا ۝٦

7. **And the soul and Him who perfected it.[7]** وَنَفْسٍ وَّمَا سَوّٰهَا ۝٧

8. **And inspired it as to what is evil for it and piety for it.[8]** فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا ۝٨

9. **He is indeed successful who purifies it.[9]** قَدْ اَفْلَحَ مَنْ زَكّٰهَا ۝٩

10. **And he is indeed a failure who corrupts it. [10]** وَقَدْ خَابَ مَنْ دَسّٰهَا ۝١٠

11. **The Thamud denied (the truth) in their rebellious pride.[11]** كَذَّبَتْ ثَمُوْدُ بِطَغْوٰهَآ ۝١١

1. For the explanation of the swearing see Note No.14 Surah Takveer,

2. When the sun rises, its light brightens the entire world. The heat of the sun increases as it rises in the sky. This condition is the proof that the reins of the sun are in the hands of his Creator, because he rises at the appointed hour and continues its progressive journey, as fixed by Him.

3. If the sun spreads his light during the day, the moon shines during the night. The sun is the king of the day and the moon is the queen of the night, as she adorns her 'gathering' during the night. In view of this reality it is mentioned that the moon follows the sun. This explanation is correct from this angle also that the moon receives its light from the sun. So the moon's being a follower of the sun is the clear proof that like the sun, the moon's rein of control is also in the hands of her Creator.

4.The entire brightness of the sun is during the day only, as it is the day that manifests him, and the sun dare not appear in the sky before his time.

Although the rising of the sun is the result of the rotation of the earth, but here the purpose is not to discus the geographical or the astronomical aspect, but the purpose is to draw the attention to this important reality that the various stages and conditions through which the earth passes take place under a regular and well planned system. In this system of the Nature every thing even the sun which give light to the world is so bound that none can deviate from the journey fixed for it, otherwise the entire system of the world will go helter skelter.

5. The part of the world in which there is night the light of the sun does not reach that part during the night. It so appears that the night has covered the sun. This style of speech is adopted according to the actual observation. The point to be conveyed here is that in the part of the world where there is night, the sun cannot appear there at that time. In other words, he is compelled to hide his face during the night, and his helplessness in this connection is the proof of the fact that he cannot deviate, even to the extent of an hair, from following the law which his Creator has appointed him to follow. Indirectly this fact also negates the ideology of atheism and also polytheism, for if the sun were to have been created as an accident, he would not have been subject to a fixed, firm and unfailing system; and if he were a god, he would not have been bound by the Law of the Nature as at present he is, and it would not have been possible for the night to have covered his face, and he on the basis of his own power would have appeared during the night also. But in this whole solar system the restrictions that are found very clearly and unambiguously negative the polytheistic idea of the sun being a god.

6. Swearing by the heaven means that its magnificent construction and its lofty height point to the fact that its control is also in the hands of the Creator.

By swearing "by Him who built it" is to explain that the Creator of the heaven is a Being who is absolutely Powerful, and His existence is such a reality that it is beyond any shadow of doubt.

An oath is employed to give evidence of some fact. It is also used for emphasizing the aspect a statement's being definite and certain. Accordingly here and in the two verse occurring hereafter the swearing "by Him" is used to express this meaning, i.e. for emphasis.

7. Perfecting the soul means that Allah has created the soul of man on the right nature and has ingrained in it high capabilities. He as not made man a born sinner, nor has He made him naturally corrupt and wicked that he may be compelled by his nature to adopt a rebellious attitude towards God and take on the Satanic traits. Allah has mad man a right natured being, and in his soul there is no factor of corruption or wickedness, that he may not be able to follow the right path if he wants to, and may be compelled to take the path of transgression. This fact has been clearly expressed by the holy Quran at another place.

فِطْرَةَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَیْهَا۔ (سورۂ روم:۳۰)

"Allah's that nature on which He has created men." (Room - 30)

It has further been explained by the Prophet in the following hadith:

مامن مولودٍ الّا یولد علی الفطرۃ ۔ فاَبَواہ یھودانہ وینصّرانہ ویشّرکانِہٖ۔ (مسلم کتاب القدر)

"There is no child that is not born on the nature. Then his parents make him a jew, a Christian or a polytheist." (Muslim Kitabul Qadr).

8. Allah has given men the ability to recognize good and evil to enable them to distinguish between righteousness and wickedness. A man is able to feel that a particular thing or act is good or bad. Accordingly man considers falsehood, aggression, excess and obscenity naturally bad and hates this kind of acts and manners. He considers truth, justice, human sympathy, modesty and care for chastity as good and desirable. He likes this kind of acts and manners. This recognition, and consciousness is in reality the guidance of nature and this guidance has been ingrained by Allah in every soul, which has been termed here as 'Ilham' (inspiration).

This recognition is the evidence that man is a moral creature with responsibility and when his position is such then it demands that he should be made accountable for his acts before his Lord and the consequences of the deeds should be placed before him. The meaning of not admitting this evidence of the soul (self) would be that man's nature is wrong, his consciousness is false and his existence is purposeless, but nobody is prepared to say this thing, although crores of people spend their lives against the evidence of the soul and remain under a wrong impression that they are free to do whatever they like and they will never be required to face its consequences.

It should be noted that this inspiration to help man recognize wickedness and righteousness is Allah's guidance in a way. However, perfect By guidance has been provided by Allah by means of the divine revelation. This divine guidance which is now available in the form of the holy Quran makes the natural consciousness ingrained in the human soul perfect and refines it. And from here it becomes clear that those to whom the divine guidance has not reached, are responsible for their good or bad acts on account of their natural consciousness, and in this connection they will also have to account for their deeds before Allah.

9. In the text the word "Zakkaha" is used which, is derived from, "Tazkiyah", which means to purify, and to nourish.

In the above verse the inspiration for recognizing good and evil has been mentioned which also explains the meaning of the purification of the soul, that is to purify the self from wickedness and to nourish it with the fear of God and righteousness. In other words to nurse or train the self in such a way that good and righteousness are encouraged and achieve prominence.

The real progress of self and the nourishment of the soul lie in developing this quality. This reality can be understood by an example: A plant can grow only when it gets a congenial environment and it is properly watered. Otherwise a powerful breeze would be sufficient to uproot it.

The topic that has been discussed in this Surah brings into prominence a more important aspect which is that man should first of all, purify himself of disbelief and transgression and should accept the divine guidance and become an, obedient slave of Allah. The path of obedience is the path of the Shariah, by following which man can become righteous and virtuous.

This is simple, straight and the Quranic meaning of the purification of self. There is no vagueness or ambiguity in it. Nor does it require any philosophical discussion, nor any necessity of getting involved in useless argumentation. The best and the most effective recipe presented by the Quran for the purification of self is Allah's exalted and perfect Shariah, that needs no addition of 'tariqat' (sufism) nor of any painful exercises. It does not require any 'meditation' nor of passing through stages of 'suluk' (sufism). It suffices to follow the Shariah with faith, belief, sincerity and selflessness.

By directing man to the right method of purification of the self, Quran has relieved him of all those unnatural and awkward methods and says which the followers of many religions have Invented with a view to purifying the atma or the soul, for example yoga, tapasya, self-

abnegation, ascetism, etc.

The last point in this connection is that without the help of Allah the task of purification of self cannot be accomplished, and for this reason the Prophet has taught his followers to recite this prayer:

اَللّٰھُمَّ ! آتِ نَفْسِیْ تَقْوَاھَا وَ زَکِّھَا اَنْتَ خَیْرُ مَنْ زَکّٰھَا ۔ اَنْتَ وَلِیُّھَا وَ مَوْلَاھَا۔ (مسلم کتاب الذکر)

"O Allah! grant my self its piety and purify it as you are the Best Purifier. and its Guardian and Supporter."(Muslim Kitabuz Zikr).

10. Instead of adopting the way of piety and purifying the self, he has taken to the path of wickedness and has corrupted the self with evil and sins Thus the consequence of repressing the inclination for righteousness and allowing the tendency of committing wickedness to overpower him, man has allowed the bud of the self which could have blossomed into a flower to Wither, the flower whose fragrance would have scented his whole being was allowed to with Internally, as mourned by a poet:

"Hasrat in ghuncho pe hai jo bin khile murjhaye"

Translation: "A pity of those buds that have wilted without blossoming."

The explanation of the statement made after the oaths in the verses Nos. 1 to 7 is this — The reins of control of everything from the sun to the soul of man is in the hands of Allah, and the existence of all these things and the conditions that arise from their creation all signify and give evidence of the fact that their Creator is the Possessor of absolute power and Most Wise. When nobody dare say or do anything against His power and when His Wisdom has created man as a conscious being and as a distinguisher of good and evil, then the right policy for man can only be that he should take to the path of obedience and submission to Him and should live his life with this sense that one day he has to appear before his Lord for accounting for his acts, and that he has to face the consequence of his good or bad act. Quran want man to concentrate on this reality so that he may shape his life accordingly and when he may return from this testing ground of the world, the goal of his success may be before his eyes.

Although this reality is being supported by everything from the earth to heaven and the self of man itself is an evidence of this reality, yet man is prepared to admit this reality with difficulty. He wants to be indifferent to the divine guidance. and therefore he adopts the policy of disobedience and transgression, as a result of which a trait of irresponsibility is generated in him and then he is unable to distinguish between good and evil.

This is a very important and vast topic, which has been dealt with in the above verses.

11. In support of the statement made above, the historical evidence is being presented to show how sad and sorry is the consequence of transgression and rebellion.

The event concerning the nation of Thamud has, been narrated in Quran in detail at different places. In this Surah it has been mentioned briefly. Denying here refers to the denial of the call of Hazrat Saleh Prophet, who was sent by Allah for their guidance. About the habitat of the people of Thamud, please see Note 13 Surah Fajr.

12. when the most wicked man among them stood up.[12]

اِذِ انْۢبَعَثَ اَشْقٰىهَا ﴿۱۲﴾

13. And the messenger of Allah [13] said: "Beware of the she-camel of Allah, and her drink.[14]

فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ﴿۱۳﴾

14. (But they belied him,) and they hamstrung her,[15] so their Lord, on account of their crime, doomed them and razed them to the ground.[16]

فَكَذَّبُوْهُ فَعَقَرُوْهَا ۫ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ﴿۱۴﴾

15. And for Him is no fear of their consequences.[17]

وَلَا يَخَافُ عُقْبٰهَا ﴿۱۵﴾

12. This most wicked man of the basest of them all was a chief of the people of Thamud and his name was Qidar. His mention is founds in the verses if the poetry of the period of Jahiliyah (pre-Islamic days).

He is called the most wicked man because he was excessive in his rebellion against Allah, and he set a very bad example of transgression by misleading his people and consequently he himself was destroyed and his nation was also obliterated from the earth.

13. Refers to Hazrat Saleh, who was sent to that nation as Prophet to guide them.

14. The people of Thamud had demanded of Prophet Saleh that it he really was a Messenger of Allah then he should show some miracle. On this demand of theirs. Allah presented a she-camel as a miracle or as His sign. Since this she-camel was presented as a miracle, she has been called as "Naqatullah"(Allah's she-camel).

Where this miracle met their demands, there it also put them to a test. It was so ordained that Hazrat Saleh said that a particular day would be fixed for her to drink water from a particular well, and another day for them and for their animals. He warned them not to harm the she-camel, or else Allah's wrath would destroy them. But the people prompted their wicked chief to kill the she-camel.

15. For killing the camel his hamstrings were cut, after which he used to die. This method was adopted by the nation of Thamud for killing the she-camel of Allah And for this purpose all the people prompted their wicked chief to go ahead with the killing For this act, the entire nation was adjudged criminal.

16. They were destroyed in such a way that their remains were mixed with the dust, i.e. they were completely and totally destroyed.

17. Do not consider Allah like the worldly rulers, who are afraid of the consequences while inflicting punishment on some criminal groups. They are afraid whether this punishing them would result in any kind of danger to their power. Allah's power is above every thing and He is Supreme over all and everybody. Therefore when He decide to punish any nation, no fear of consequences or reprisals ever brothers Him.

SURAH AL-LAIL

92. SURAH AL-LAIL
(THE NIGHT)

NAME: In the first Verse the night is sworn by which gives the Surah its name.

TIME OF REVELATION: It is Meccan and from the subject discussed it appears that it was revealed in the earlier stages.

CENTRAL THEME: It explains that there are two aspects to man's efforts and this demands that the effects and the consequences of the two aspects should be different and their destinations should also be varied.

The topic of this Surah has a deep relation with the topic of the Surah Ash-Shams. In that Surah the topic of purifying the self and the consequences of corrupting it was discussed. In this Surah are mentioned the things which purify the self and the things which corrupt it.

ODER OF THE VERSES: By presenting a few evidences in Verses Nos. 1 to 4, the case is made out that when the efforts and acts of men are different, then it is necessary that their results and consequences should also be different.

In Verses Nos. 5 to 11, by presenting a few characteristics of the good and bad character, it has been explained that good characteristics, pave the way to righteousness and the bad characteristics lead to wickedness.

In Verses Nos. 12 to 14 it has been clarified that Allah's words show the path of guidance and He has shown this path to you. He is the Master of this world and the next, and therefore, He has warned you about what is going to happened in the Hereafter.

Verses Nos. 15 to 21 show how the people of bad character will meet with bad consequences and how pleasant will be the end of the people of good character.

92. SURAH AL-LAIL
(THE NIGHT)



Ayah: 21

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **By the night [1] when it enshrouds;[2]**

وَالَّيْلِ اِذَا يَغْشٰى ۙ﴿۱﴾

2. **And the day when it becomes bright;[3]**

وَالنَّهَارِ اِذَا تَجَلّٰى ۙ﴿۲﴾

3. **And Him [4] Who has created the male and the female. [5]**

وَمَا خَلَقَ الذَّكَرَ وَالْاُنْثٰٓى ۙ﴿۳﴾

4. **Verily, your efforts are diverse.[6]**

اِنَّ سَعْيَكُمْ لَشَتّٰى ؕ﴿۴﴾

5. **So he [7] who gave [8] alms and feared [9] Allah.**

فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ۙ﴿۵﴾

6. **And believed in the Best thing.[10]**

وَصَدَّقَ بِالْحُسْنٰى ۙ﴿۶﴾

7. **We will make smooth for him the path to ease. [11]**

فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ؕ﴿۷﴾

8. **And he who behaved miserly [12] and was indifferent,[13]**

وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۙ﴿۸﴾

9. **And gave the lie to the Best thing,[14]**

وَكَذَّبَ بِالْحُسْنٰى ۙ﴿۹﴾

10. **We will make smooth for him the path to hardship,[15]**

فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ؕ﴿۱۰﴾

11. **His wealth will not avail him when he will fall in the pit. [16]**

وَمَا يُغْنِىْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ؕ﴿۱۱﴾

1. For the explanation of the swearing, note No. 14, Surah Takveer, may please be seen.

2. Points to the fact that the characteristic of the night is darkness. When the night falls, it enshrouds everything with darkness.

3. The characteristic of the day, as opposed to night, is light. When the day dawns, everything shines.

4. Here the swearing is of the Creator, and the oath of the Creator is taken to emphasise the point and to make it forceful.

5. Male and female are created among the animals as well as among the humans. The difference of sexes has its own peculiarity. The characteristic of the man is not possessed by the woman, nor is the characteristic of the woman possessed by the man.

6. To emphasise this reality the said oaths have been taken. It means that this universe is created in such a way that all things are diverse and are different from each other. They possess diverse characteristics, for example the day and the night are different from one another. If the characteristic of one is to enshroud everything with darkness then the characteristic of the other is to throw light on everything. Man and woman are also diverse from the point of view of sex. If to be active is one's characteristic then to be passive is the characteristic of the other. If the one sex has the characteristic of becoming father, then the other has the characteristic of becoming mother. Same is the case with the efforts of humans. If some adopt the practice of good and righteousness while others practice wickedness and evil. If some one lives as a loyal slave of God then some other one become a transgressor. If some one believes in the True God then the some other one has made a thousand false gods. One strives in the cause of virtue and the other one in cause of evil. One rises as an aggressor and a tyrant, the other as a reformer and an establisher of Justice. One lives luxuriously in the world and the other sincerely performs his duty. In the field of activities this difference in itself has varied characteristics and diverse effects, and such a condition demands that their results should also be different and diverse. When this world is a testing ground and an examination hall, then the necessity of having a House of Requital becomes more prominent. So this claim of the holy Quran that the next world is the abode of Requital where the consequences of righteousness and wickedness will be different, and man will receive reward or punishment according to his efforts and acts, which is exactly in accordance with this reality which stands out so prominently when we contemplate over the manifestations of the universe.

Those who do not accept this great reality merely show their unreasonableness, because according to them everything possesses a characteristic, but the thing which does not possess any characteristic is the moral and immoral behaviour. They think that everything has an effect, but the thing which does not have any effect, is virtue or evil. They admit that every act produces some result, but the acts of obedience or disobedience to God have no result at all, that both the kinds of acts are the same and no result, good or bad, will come out of it. According to them, man may believe or disbelieve in Allah, may accept, or reject His guidance, there is no difference from the viewpoint of consequences. What thing can be more unreasonable than this kind of belief and attitude?

7. Here the difference between the good and the bad acts is explained. In this connection first some of those good qualities are being enumerated which build and adorn a man's character. Thereafter those bad habits have been mentioned which corrupt a man and ultimately make him a bad character .

8. Means spending for good causes.

9. That is: he should spend his life fearing Allah. The acts which displease Allah should be avoided by him.

10. The best thing (Al-Husna) means that thing towards which Quran is inviting men, i.e. believing in the oneness of Allah and in the life of the Hereafter.

11. That is: it will be easier for him to traverse on the path of righteousness, and by taking that path he will reach that destination where there is nothing but ease, comfort and in short Bliss. Though the path of righteousness is very difficult, it becomes easier for those who believe in God

and the Hereafter, life of righteousness, and spend their wealth in the cause of Allah to seek His pleasure. In other words, such an opportunity is granted by Allah to those who courageously determine to follow the path of Truth and fulfill its, basic conditions.

12. **'Bukhl'** or miserliness means not to spend wealth for the good and righteous acts, and the according to this that man is also a miser who spends lots of money for his own comforts and luxuries but spending for God and for paying the dues of his fellow-men is unpalatable to him.

When the occasion when this thing is being stated is taken into consideration it automatically becomes clear that miserliness and love for wealth are those moral defects which corrupt the self and for attaining self-purification it is necessary that man should spend his wealth in the cause of Allah.

13. To be indifferent means that man should be totally regardless of and unconnected with God and His guidance, and he may be absolutely careless about the acts which please God and which invite His wrath.

The word **"Istighna"** (indifference) has been used in opposition to the word **"Taqwa"** (fear of God and righteousness), and therefore, if **Taqwa** or God-fearing is the name of spending life in a responsible way and righteously then **"Istighna"** or indifference is to be careless of God and to live an irresponsible life.

14. "The best thing" has been explained in the above Note No.10.

15. That is: It will be easier for him to traverse on the path of evil, which will lead him to the destination where there is nothing but misery and hardships. The path of evil is smooth in this way that the man who takes this path follows his own desires and in t his he achieves material benefits and worldly pleasures too. The man who, in the greed of these worldly benefits, chooses for himself the path of evil, to him Allah shows some leniency in this regard and provides for him opportunities which make the commitment of evil easier and smoother for him. But eventually this ease and smoothness take him to the destination of misery and hardships.

16. To fall in the pit means to fall in the pit of destruction or to be destroyed. It means that the wealth which man hoards and does not spend for good acts will not be of any use to him, but will be a cause of his destruction. If he would have spent this wealth in the cause of God for the good acts then this would have served him as a reserve capital in the Hereafter.

Surely, to guide is Our responsibility. And verily the Hereafter and this world both are in Our power. Therefore, I have warned you of the blazing fire. None shall enter it but the most unfortunate one, Who denied (the Truth) and turned away. And he who is the most God-fearing will be kept far from it, ***(Al-Quran)***

12. Surely, to guide is Our responsibility.[17]

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾

13. And verily the Hereafter and this world both are in Our power.[18]

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

14. Therefore, I have warned you of the blazing fire.

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

15. None shall enter it but the most unfortunate one,[19]

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾

16. Who denied (the Truth) and turned away.

الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾

17. And he who is the most God-fearing will be kept far from it,[20]

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾

18. Who gives his wealth for the sake of self-purification,[21]

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾

19. And for him there is no favour which he does to, anyone for which a reward is expected in return, [22]

وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾

20. But only seeking the pleasure of his Lord, the Most High,[23]

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

21. And indeed he will become well-pleased.[24]

وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

17. So far as the task of showing right path to man is concerned, Allah has surely taken this responsibility, and this responsibility He has fulfilled by sending down His prophets and holy Book. As regards taking the right path, this is the entire responsibility of man himself. If he takes the right path, he will be successful, and if he does not, he will be a dismal failure.

18. We are the master of both, this and the next world. The profit and loss in both these worlds is within our power and control. So the man who does not follow the right path in his greed for the worldly benefits should understand that in the world he would get only those benefits and profits which Allah wants him to get inspite of his transgression. Beyond this he will not be able to achieve anything. As regards their position in the next world, then for them there is nothing but failure and deprivation.

19. It does not means that the unfortunate person of the lesser degree will not go to Hell, but it means that at the time of revelation of this Surah the people of two different characters only were in view —- one those who were rejecting the Prophet and were turning away from the guidance which he had brought, and the other those who were confirming the truth of the Prophet and were, after accepting his guidance, spending their wealth in the cause of Allah—- and out of these two kinds of people the one who rejected the Prophet will be thrown into the blazing fire of Hell, and not the other kind of people who were confirming his Truth. The rejecters have been called the most unfortunate (Ashqa) because when the Prophet directly conveyed to them the message of Allah. thus establishing the communication of Allah's massage to them beyond any doubt, their rejection in such circumstances makes them the most unfortunate people.

To fix the meaning of the Quranic verses it is necessary to take into consideration the occasion, the time and the circumstances in which the verses were revealed. Besides, it would also not be proper to give such a meaning to the verse as would not be harmonious with the other statements or Quran.

20. Here also the idea is not to say that only very pious and righteous people would be saved from the fire or Hell, and the common righteous people will not be saved, but it means that from the two distinct kinds of people which had become prominent-----and these had become prominent at the time of the revelation of the surah and during the presence of the Prophet— only the second kind of people who had given proof of their being very righteous and God-fearing will be saved from the blazing fire of Hell. As regards the most unfortunate persons, they will inevitably be thrown into the Hell, as stated in the above lines. It may be noted that those who in the beginning itself had responded to the call of the Prophet and fearing Allah were purifying their selves, had given the proof of their great courage, and therefore, their ranking is very high and on account of their being on a very high level of **"taqwa"** (righteousness) they are all most righteous and most virtuous, and therefore most fortunate.

21. It shows that spending wealth in the cause of Allah is a great means of self-purification, for it cuts at the roots of love for the wealth and the love for the world, and the feeling of love for God and the Hereafter is generated.

22. That is: Whatever he gives to others, he does not give with a view to getting some return for it. According to him, to help somebody is not to put him under his obligation that would result in some kind of compensation for him, but he helps with sincerity and selflessly.

23.Only that expenditure is acceptable to Allah which is incurred with a view to seeking His pleasure, and from such an expenditure on self-purification is possible As against this, an expenditure that is incurred with a view to putting some one under one's obligation or to achieve fame, then such an expenditure dose not help one get Allah's pleasure nor the desired self purification.

24. That is: The man who has such character, will be blessed by his Lord in such way that he will be happy and content. This verse has only two words, but in it is hidden a world of glad tidings for the bearers of these qualities who will be so blessed by Allah.

SURAH AD-DUHA

93. SURAH AD-DUHA
(THE BRIGHT DAY).

NAME: In the beginning the oath of 'Duha'(The Bright Day) is taken, from which the Surah has taken its name.

TIME OF REVELATION: It was revealed in Makka, a little time after the advent of the Prophethood of Muhammad (p.b.u.h.) when he was confronted with extreme difficulties and when he was grieved by the taunts and reproaches of rejecters of prophethood.

CENTRAL THEME: The address is direct to the Prophet Muhammad (p.b.u.h.). After giving him the glad tidings of a magnificent future and of great blessings, the Prophet was being fully reassured and comforted. This is the special aspect of the Surah, but there is also a general aspect which is clear from the trend of the discussions, and that is in the battle field of life the trials and tribulations which a man has to face or the difficult times through which a man passes in the cause of Truth are not to be considered as manifestations of Allah's displeasure. These difficulties are to test a man and are means of his passing through the stages of real progress. This is really the central theme of this Surah.

ORDER OF THE VERSES: By presenting the evidence of the day and night in verses Nos. 1 and 2, the reality pointed is that Allah has created this world only in this way that there is light in it as well as darkness. Similarly there are difficulties as also comforts. Both these conditions are necessary for tests and trials.

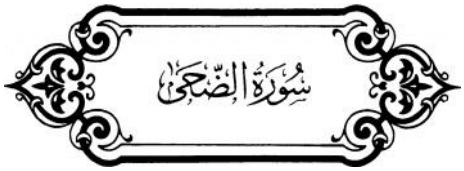
In view of the reality mentioned in the above verses, in Verse No.3 it is explained that it would not be correct to take the meaning of the difficulties being faced by the Prophet that Allah has become indifferent to him or is displeased with him.

Verses Nos. 4 and 5 give glad tidings to the Prophet of great successes.

In Verses Nos. 6 to 8 are mentioned those difficulties which the Prophet had to face before he was blessed with prophethood, and there is also a mention of those favours on account of which new vistas were open for him.

In Verses. Nos. 9 to 11 are shown what are the demands of these favours, that is in view of these favours your attitude towards the weak and the helpless should be sympathetic and that you should acknowledge and proclaim Allah's bounty.

93. SURAH AD-DUHA
(THE BRIGHT DAY)



Ayah: 11

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the bright day;[1]

وَالضُّحٰى ۙ﴿۱﴾

2. And by the night when it is overcome.[2]

وَالَّيْلِ اِذَا سَجٰى ۙ﴿۲﴾

3. (O Prophet!) Your Lord has not forsaken you, nor is He displeased.[3]

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ؕ﴿۳﴾

4. And verily the Hereafter is better for you than this world.[4]

وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ؕ﴿۴﴾

5. And soon your Lord will give you that with which you will be pleased.[5]

وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ؕ﴿۵﴾

6. Did he not find you an orphan and gave you shelter?[6]

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۖ﴿۶﴾

7. And He found you unacquainted with the path [7] and gave you guidance.[8]

وَوَجَدَكَ ضَآلًّا فَهَدٰى ۖ﴿۷﴾

8. And He found you in need, and made you rich. [9]

وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ؕ﴿۸﴾

9. Therefore, do not treat the orphan with harshness.[10]

فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ؕ﴿۹﴾

10. And do not refuse the beggar rudely.[11]

وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ؕ﴿۱۰﴾

11. And proclaim the bounty of your Lord.[12]

وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿۱۱﴾ ع

1. For the explanation of the swearing, see Surah Takveer, Note No. 14.

2. From the things which are sworn by here the purpose is to bring home to the people the basic reality that Allah has created this world in such a way that anyone condition is not constant here; here there is brightness of the day as also the darkness of the night:

ومهما استطال الليل فاالصبح واصل

"And the night however long it may be,
the morning always appears,"

Therefore, it is not proper for any person to lose hope about the appearance of light merely by seeing the darkness of the night, similarly it is not proper for any person who is confronted with difficulties and hardships to think that these clouds of adversity will not disperse in future. Nor is it correct to conclude from the worldly trials and tribulations that they are the results of Allah's displeasure. As for the test, the night and the day both are required, in the same way hardships and states of comfort are necessary for trial too. Besides, hardships train a person and are the means of developing a man's latent capabilities.

3. When the Prophet began preaching his Message of Truth great hardships and difficulties confronted him. On his claim that he receives Allah's revelation from the heaven, a storm of opposition broke loose against him. The rejecters of Truth began making fun of him and taunted and reproached him. Seeing a Prophet surrounded by such unfriendly conditions, some sort of misgiving raise its head that if this prophet is really the favourite of his God then why such hardships for him? And when there was some temporary delay in getting the revelation the opponent then used to taunt him that Allah had forsaken him, and was displeased with him. Removing these misgivings of the opponents, the Prophet is being comforted and is being reassured that the circumstances in which he is finding himself are according to the demands of the duties of the prophethood and the great wisdom of Allah which conducts the affairs of the world requires that man should be put to test, and which does not even exempt the prophets. This demands that man may experience hardships and comfort, the opposing condition. When a prophet passes through the harrowing experience in the cause of Truth, it offers great advantages, e.g. the finer points of the moral character of the Prophet come out prominently before the people, and the height of his excellence of character touches the sky; in the hearts in which the flame of humanity is kept alive a feeling of love and respect for the prophet is generated, such people become ready to lay down their lives for him; seeing the determination and the courage of the prophet, his followers also develop in themselves the qualities of steadfastness and valour. As regards the delay in sending down revelation, this is not on account of Allah's being displeased with the Prophet, but because the entire matter of revelation is dependent on Allah's will and wisdom. Whatever and whenever His wisdom will He sends down his revelation.

4. These glad tidings were sent down to the Prophet at a time when he was passing through considerable hardships and great difficulties confronted him at every stage. In these circumstances the glad tidings about the final glory was not only a piece of comforting news for him but also a means of encouragement.

It shows that keeping in view the success in the Hereafter provides an impetus and courage to man, and his hardships in the path of Truth are relieved.

It may be noted that in the text the words used are " Al-Akhira" and "Al-Oola" which are the technical terms used by Quran for the Hereafter and this world, respectively. In Quran wherever these words have occurred independently, they have been used to convey this meaning only, e.g. in the previous Surah Al-Lail, in Verse No. 13 it is stated: "Verily the Hereafter and this world, both are ours" Here also the words "Al-Akhira" and " Al-Oola " have been used in the same sense.

5. It points to those everlasting bounties of the Hereafter with which the Prophet will be blessed An idea of the respect and the dignity that will be his, and the bounties and the blessings of Allah which will be showered on him can be had from the verses and Ahadith (Sunnah) in which the favours of his lord which are to be bestowed on him are mentioned.

Otherwise we cannot even imagine the vastness and the grandeur of Allah's favours which He has promised for His Messenger.

6. The Prophet was born an orphan. He was still unborn when his father Abdullah died. When he was six years old, his mother, Amina, bade farewell to this world. His grandfather, Abdul Muttalib looked after him. His grandfather died when he was barely eight years old. Thereafter his uncle, Abu Talib, took care of him, and treated him very generously. His patronage was available to him even after the advent of the prophethood. (Seeratun Nabi by Ibn Hisham, Vol. l, pages 171, 179, 180 193).

Such an excellent arrangement for his upbringing and that too in such a society where orphans were treated very harshly was on account of Allah's favours only.

Here one aspect is worth considering. An orphan has to undergo great hardships, but being deprived of the protection of a father a sense of self confidence is generated in the mind of the orphan, and more than that man feels to have confidence in Allah. It is really worthy of note that how Allah had helped to train a person by making him orphan.

7.In the text the word "Dha-al-lan" has been used, which is derived from "Dhlalat". This word is used in the opposite meaning of "Hidayat" (guidance) and also has different meanings. Some of its meanings are unacquainted and unaware. Accordingly in the best and the most reliable Arabic dictionary Lisanul Arab it is stated: "If you are unaware of the situation of the mosque and the house, then, will say I am in 'Dhalalat' of the mosque and the house. (See Lisanul Arab word Dhalala). Here this word is used in this meaning only.

Before the bestowal of Prophethood on him, the Prophet was following the rightful nature all the prophets followed the rightful nature of before prophethood and the rightful nature of man recognises its Lord and considers Him only as worthy of worship. It also distinguishes between good and evil, and both these qualities were found in the Prophet. Accordingly before the prophethood the Prophet's being busy in worshipping Allah in the Cave of Hira is a proof that he believed in the Oneness of Allah. Similarly his leading a purified life and being called 'Ameen' (trustworthy) and gaining great honour an respectability in the community is a clear proof of his moral superiority. Besides, he was also following the remnants of the religion of Ibrahim, like respecting the House of Allah, Hajj, etc. These facts are borne out by history. (Seeratun Nabi by Ibn Hisham, VoI. I, page 197 and 221). In other words in the light of nature and the religion of Ibrahim to whatever extent it was available, he followed them, but at that time the path of guidance was not fully revealed to him. Therefore, he did not know the reality about faith nor the details of the Shariah. Accordingly the holy Quran has explained it:

مَا كُنْتَ تَدْرِیْ مَاالْكِتابُ وَلَاالْاِیْمَانُ (سورۃالشوریٰ۔۵۲)

You did not know what is the book and what is faith." (Surah Ash-Shura-52). This state has been described here as "dhal" (who is unaware of the path). In other words this was the state of searching for the Truth and finding out the path, and this cannot be termed as 'dhalalat' meaning waywardness or being astray, and particularly when it was known about him that he never denied the existence of God, nor did he ever adopt idolatry. He avoided evil things and wicked acts. He never invited anyone to follow any false beliefs. In the Book of Traditions, Bukhari, an incident of pre-prophethood days is mentioned: once he was offered a meal which included flesh of an animal which was slaughtered in the name of an idol; he refused to eat it, and seeing this Zaid bin Amar bin Nufail also refused to eat. (Bukhari Kitabul Manaqib Bab Hadith Zaid bin Amar bin Nufail). So far as the remnants of the religion of Ibrahim are concerned, Allama Ibn Hajar" writes in his explanation of Bukhari:

انما كان عند اهل الجاهلية بقايا من دين ابراهيم

"With the people of jahiliyah only a few parts (practices) of the religion of Ibrahim had." remained extant." -(Fathul Bari Vol. VII Page. 113).

8. Guidance means revelation from Allah, which showed the right path to the Prophet very clearly and fully.

9. The Prophet passed his childhood as an

orphan: When he came of age, he was a. poor man, till the richest woman of the tribe of Quraish offered to have partnership with him in her trade. He made a considerable profit when he went on business to Syria. His trade partner, Hazrat Khadija, was immensely impressed by his honesty, decency and moral character, and offered herself in marriage to him. After this Nikah, his financial condition improved considerably.

—(Seeratun Nabi by Ibn Hisham Vol. I, P. 202 to 206).

These were the outward causes for the improvement in his financial condition, but in reality this was due to the favour which Allah bestowed on him.

10. In the foregoing verses Allah had mentioned the favours bestowed by him. Now are being mentioned briefly the demands of those favours.

In this connection the Prophet is being instructed that as Allah gave him shelter when he was an orphan, so he should also become a guardian of the rights of the orphans and should not treat any orphan harshly.

Although this instruction is directly addressed to the Prophet, but through him it is meant for every reader of Quran, and there is this condemnation of the attitude of the wealth loving people which they adopt in dealing with the orphans and the weak persons, that is they consider them mean and do not treat them respectfully; they repress them and usurp their rights.

11. This is the demand of that favour which was mentioned in Verse No.8. that is "found in need, and made rich. "The due repayment of this favour is that the people in need should be treated kindly, and if a beggar or a person who asks for something cannot be helped then he should be requested in a nice way to excuse and the method of those persons should never be followed, who in their pride of being rich, look down upon the poor and refuse the beggars rudely.

This Instruction was followed by the Prophet so strictly and scrupulously that he not only did behave rudely with any beggar but he did not also say no to any one who asked for anything from him. Hazrat Jabir says:

ما سُئِلَ رسولُ اللّٰه ﷺ شَيْئًا قَطُّ فَقَالَ لَا ۔

(بخاری کتاب الادب)

"It never happened that something was asked of the Prophet and he said 'no' to that." (Bukhari Kitabul Adab). This direction is also found in one of the Ahadith of the Prophet:

اِتَّقُوا النّارَ وَلَوْ بِشِقِّ تَمرَةٍ فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ۔ (مسلم کتاب الزکوۃ)

"Save yourselves from Hell if you can do so by giving in charity even a piece of date, and if this is not available, then say a kind word." -(Muslim Kitabuz Zakat). That is: instead of refusing rudely, say a kind word to him and ask to be excused.

12. Bounties mean general bounties and special bounty i.e. Guidance.

In the foregoing Verse No.7 a mention of being blessed with guidance has been made. Here the manner of due re-payment of that bounty is being stated. According to order of the verses, the place of this verse was one verse ahead, but to emphasise the point it has been stated in the last, so that its importance may be clearly understood and due attention may be paid to it. Of the favours which Allah bestowed on his Prophet the greatest is His Guidance. He received this guidance in the form of Quran, and he was, honoured by being appointed as a Prophet. Here the emphasis is to proclaim this bounty, and this favour. It means that the favour of Allah that He made him a Prophet and revealed to him the great book Quran which is full of wisdom should be effectively conveyed to the people; the message should be before the people; they should be invited to follow that path which Allah had shown him through this holy book. This direction is given to him through this holy book. This direction is given to the Prophet, but through him it is meant for all the followers of Islam. The great blessing which they have received in the form of the holy Quran through the Prophet is not for concealment or for keeping it to themselves but for proclamation and conveying it to others so that its benefits are derived by all.

SURAH ALAM NASHRAH

94 . ALAM NASHRAH
(EXPANSION)

NAME: The Surah begins with the words "Alam Nashrah" and it takes its name from these words.

TIME OF REVELATION: It is Makkan. From the theme it appears that it was revealed at a time when the Prophet had developed in himself a strong determination to bravely shoulder the heavy responsibilities of the onerous mission of prophethood, as a result of which it had become easier for him to pass through the storms of opposition. His prophethood had become a common topic for discussion, and a number of people who had responded to his call had gathered round him.

CENTRAL THEME: This Surah is a supplementary to the previous Surah Ad-Duha. In the previous Surah Allah had referred to his favours which He had bestowed on the Prophet in order to comfort him and to remove his mental anguish. In this Surah Allah mentions about his great favour of expanding or opening up the breast of the prophet and re-assuring him that after every difficulty there is relief. And this is the central point of this Surah, i.e. after every difficulty the path for relief opens as if comforts and difficulties are attached together. Therefore, a missionary should not get disheartened by seeing the difficulties that lie in the path of Truth.

ORDER OF THE VERSES: In Verse Nos. 1 to 3 is mentioned that favour of Allah which He has bestowed on the Prophet by expanding his breast and by removing the burden which was breaking his back.

In Verse No.4 the glad tidings is given to the Prophet that his reputation has been raised high.

Verses Nos. 5 and 6 re-assure that every difficulty in the path of Truth is a forerunner of relief and comfort.

In Verses Nos. 7 and 8 very important Instructions are given that when you are free from your daily chores, you should busy yourself in praying and turn your attention to Him only as He is the Aim of all aims.

94. ALAM NASHRAH
(EXPANSION)



Ayah:8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ﴿۱﴾

1. **(O Prophet !) Have we not expanded your breast?[1]**

وَوَضَعْنَا عَنْكَ وِزْرَكَ ۙ﴿۲﴾

2. **And not removed from you the burden,**

الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ۙ﴿۳﴾

3. **Which was breaking your back?[2]**

وَرَفَعْنَا لَكَ ذِكْرَكَ ؕ﴿۴﴾

4. **And not raised your recital (reputation) high?[3]**

فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ﴿۵﴾

5. **So verily with every hardship there is ease;**

اِنَّ مَعَ الْعُسْرِ يُسْرًا ؕ﴿۶﴾

6. **Verily, with every hardship there is ease.[4]**

فَاِذَا فَرَغْتَ فَانْصَبْ ۙ﴿۷﴾

7. **So when you are free, busy yourself in praying,[5]**

وَاِلٰى رَبِّكَ فَارْغَبْ ۧ﴿۸﴾

8. **And then turn your attention to your Lord.[6]**

1. By expanding of the breast is meant that condition of contentment of heart and determination which is created as a result of absolute faith and insight. Such a condition is the source of great energy and power, after achieving which toleration of adversities in the path of truth, facing the oppositions, and resisting the onslaught of the opposing forces become easy. In Surah An'am it is stated:

فَمَنْ يُرِدِ اللّٰهُ اَنْ يَّهْدِيَهُ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ

"Any person whom Allah desires to give guidance Allah expands his breast for Islam".(Al-An'am —125). So the expansion of the breast is by the grace of Allah.

Here the mention of the expanding of the breast of the Prophet is made which means that Allah has removed all his mental anguish and anxieties and that He has bestowed on the Prophet that iron determination, that great courage and that light of guidance which were necessary for shouldering the great burden of prophethood.

2. The direction for expressing and proclaiming the great blessing of prophethood, given to the Prophet in the last verse of Surah Ad-Duha, was a very heavy and back-breaking responsibility because in an environment where people were leading the life of jahiliyah, where idolatry and polytheism had become second nature, the presentation of the message of oneness of Allah and the Hereafter ------ and particularly to say that he has been sent as a Messenger by Allah ------- was not an easy task. It was the hardest and the most trying job. Accordingly as soon as the Prophet started to preach his message, a storm of opposition broke out from every direction. The people not only rejected his call, but also made him a butt of their jokes. This responsibility of communicating the message, carrying on the mission and expression of Truth was so heavy and for fulfilling which the Prophet was so much grief-stricken that he was never free from this absorbing thought. But in the later stages this condition did not prevail, because this expanding of the breast gave him great support, His courage and determination made the difficult task easy. Besides, the availability of sincere followers in the later stage gave him much comfort and great solace. This condition of satisfaction which appeared at a later stage has been termed as removing the back-breaking burden. And the reality is known to Allah only.

3. This is the greatest honour that has been conferred on the Prophet in this world. The expression raising the recital or reputation high does not carry the full meaning. It has a very deep connotation and has a world of glad tidings concealed in it. Some of its aspects are: he will be spoken of at high levels; his prophethood will be a subject of common topic; his name will be mentioned with great respect and honour; without bearing a witness to his prophethood no person will be able to embrace Islam; his name will be included in Azan; no prayer will be complete without respectfully reciting his name; he will be called the savior of the world of humanity; some will call him a guardian of the orphans and some a protector of the slaves; In some places he will be remembered as a teacher of morality and a purifier of souls, and in some other places as a revolutionary historic figure; some will call him the leader of the world and some will call him a blessing for all the nations; nations will remember him as the greatest leader and the ulema and the learned men will remember him as the embodiment of light; his life (Seerat) will be imprinted on the hearts of the people by the narration of his clean and pure biography with which meetings and conferences will resound; to sing praises in his honour will be considered a privilege; and people will learn by heart panegyrical verses written in his honour; the people of faith will have deep attachment to him and they will be sending gifts of Darud and Salam to him day and night. May peace of Allah be upon, him.

At the time of the revelation of this verse, only a slight aspect of the raising high of the reputation' could be seen, but later on when the truth shone like the world-illuminating sun, then none dare deny this reality, except the one who had shut his eyes.

As the occasion demanded, the idea was to re-assure the Prophet that however vehement his opponents might be in rejecting his call and however insulting they might be in making fun

of him, Allah had exalted his honour and had granted him the highest position among His favourite virtuous slaves, and therefore, the whole atmosphere was reverberating with the sound of his praises, he need not therefore grieve over these oppositions and should have confidence that the opponents would not be able to do any harm to him or his Mission.

4. This is the main reality which is mainly required to be brought home. In this Surah as well as in the previous Surah (Ad-Duha) the events which have been mentioned are a clear proof of the fact that Allah opens the path of relief after difficulty, of comfort after adversity, and sunshine after darkness. By presenting this reality, the Prophet has been re-assured that even if difficulties arise in future he need not be worried, because every difficulty is a forerunner of relief and every adversity is a guarantee of the forthcoming comfort. After passing through the stages of these trials only he would be able to reach his destination where there are ease and comfort.

This brings out the basic reality that a man should not get disheartened by the adversities that he encounters in the path of truth, but that he should have full confidence and be re-assured that after the period of adversities a period of ease and comfort would also come, and the period of ease is so near as if it is attached to the period of adversities.

"With every hardship there is ease" has been repeated here so that it should be clear that in the path of truth hardships can come again and again, but after every hardship there is ease, provided a man does not lose courage. By passing through such conditions only the people of faith can reach their destination that is the place where there is no hardship and which in the Quranic term is called Paradise.

5. To be free here means to be free from all occupations, engagements or work, but here especially it means to be free from missionary work, because in the last verse of the previous Surah, وَاَمَّا بِنِعْمَةِ رَبِّکَ فَحَدِّثْ (Wa amma bene'mati Rab-beka Fahad-dith)" instructions were given for fulfilling the responsibilities of the missionary work, and here in the same context it is said: "When you are free, busy yourself in praying". The idea is that when there is no other work then you should busy yourself in praying, as prayer (Ibadah) is the best occupation. Accordingly in deference to this instruction the Prophet used to engage himself in prayers so devotedly that on account of prolonged standing in prayer his feet used to get swollen.

عن عائشه رضی اللّٰه عنها قالت : کان النّبی ﷺ یقوم من اللیل حتی تتفطر قدماه ، فقلت له : لم تصنع هذا یا رسول الله وقد غفرلک ما تقدم من ذنبک وما تاخر ؟ قال : افلا اکون عبداً شکوراً ۔(بخاری مسلم)

"Hazrat Ayesha states that in the night the Prophet used to stand in prayers for such long periods that his feet used to get swollen. I pleaded to him: 'O Messenger of Allah! Why do you stand in prayers (Salat) for such long periods, when all your past and future sins have been pardoned.' He replied: 'Should I not become a grateful slave.' "-(Bukhari, Muslim).

This clearly shoes what is the position of prayers (Ibadah) in Islam. Although all the commands of the Shariah have their own importance, the thing which has supremacy over all the commands is prayers, i.e. salat. zikr (recitation), prayer to Allah (for help, salvation, etc.) Allah's worship is required to be performed at the appointed time as well as at times when man is free from other occupations. In other words men of faith should find greater interest in prayers and should be continually busy in Allah's worship. If food and water are necessary for life, then the function of respiration is much more important for this purpose. If a man stops breathing for a few minutes, then it will be difficult for him to remain alive. Similarly if the commands of Shariah, whether they are concerning missionary work or concerning education and training, whether related to individual living or collective living, are necessary to be followed in order to lead an Islamic life, then Allah's worship and praying to Him is much more important and necessary. This is the reason why in obeying other commands some adjustments are made, but nothing of the sort is done in respect of salat as

this is an inalienable part of a Momin's life. The arrangements for establishing salat strengthen his relation with Allah and a time comes when this mode of prayer (Salat) really becomes a source of incomparable pleasure and bliss for him.

6. That is: Turn your attent ton to your Lord only, remember Him as much as possible, recite His name and His praises, recite Him His words (Quran), beg for His pardon, pray to His (for salvation, help, etc.) in a meek and humble way.

Although these instructions have been given by directly addressing the Prophet, these are however applicable to all. And the most important reality which becomes clear from this is that the Aim of all aims is to turn to Allah or in other words to establish a 'relationship with Allah.'

SURAH AT-TEEN

95. SURAH AT-TEEN
(THE FIG).

NAME: In the first verse At-Teen (the fig) is sworn by, and this reference to At-Teen gives the Surah its name.

TIME OF REVELATION: It is a Makkan Surah. This is convincingly established by Verse No.3, in which 'this city of security' is sworn by, which obviously refer to the city of Makkah. The subject discussed shows that the Surah was revealed in the early stages of the Mission.

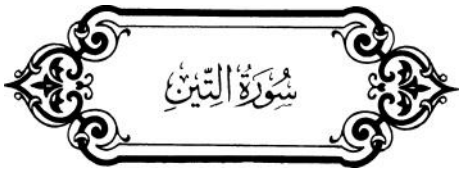
CENTRAL THEME: If the requital of the deeds whose reasonableness has been explained in a beautiful way.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 evidence of those places has been presented which remind us of the great prophet, and the place from where the light of guidance spread to other places.

Verses Nos. 4 to 6 state that Allah has created man in the best form in order that he may prove himself to be deserving of such a high position as his Lord wants him to be, but he followed the path of lowness, therefore Allah threw him in the pit that was the lowest of the low. However, those who proved themselves worthy of the high position, succeeded in their purpose. For them there is a promise of never ending reward from Allah.

In Verses Nos. 7 to 8 man is invited to ponder over the point: when these two different and opposite types of conduct are found in people, then how can their consequences be the same, or how can this point be correct that there would be no reckoning at all? It would then mean that Allah has no justice and fairness, whereas such an assumption will be totally unreasonable because intellect and nature both bear out that Allah is greater and better ruler than all other rulers; then the one who is the greatest ruler, how can that One be said to dispense with justice?

95. SURAH AT-TEEN (THE FIG).



Ayaat :8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالتِّيْنِ وَالزَّيْتُوْنِ ۙ﴿۱﴾

1. By the fig [1] and the olive,[2]

وَطُوْرِ سِيْنِيْنَ ۙ﴿۲﴾

2. And the Mount of Sinai,[3]

وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۙ﴿۳﴾

3. And this city of security. [4]

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۫﴿۴﴾

4. Surely, We have created man in the best mould, [5]

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ﴿۵﴾

5. Then We reduced him to the lowest of the low,[6]

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ؕ﴿۶﴾

6. Except those who believed and did righteous deeds; for them is an unending reward. [7]

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ؕ﴿۷﴾

7. Then (O Prophet!) who belies you about the requitals. [8]

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ﴿۸﴾

8. Is not Allah the greatest of all rulers?[9]

1. For the explanation of the swearing, please see Note No. 14 of Surah Takveer.

2. Here fig and olive have been metaphorically used to denote the region where these fruits are grown in plenty, viz. the land of Bait-ul-Maqdis. This assumption is borne out by the fact that subsequently the Mount of Sinai and the city of security are sworn by. According to this reference, by fig and olive is meant the region where they are grown.

The land of Palestine is famous for the growth of figs and olives from the ancient times. In the Old Testament it is stated:

"For the Lord your God is bringing you into good land ..... a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey." (Deuteronomy 8:7.8)

And in the New Testament the passing of Isa (Christ) by the fig tree and quoting its example are mentioned at different places, for example in the Bible of Mark, (Chapter 11: 12, 13,14) and in the Bible of Luke (Chapter 21:29 to 23).

And the mention of Mount of olives has occurred in the present Gospel so many times that there is no room for doubt about its being a well known place. This famous hill is in the east of Jerusalem.

"Mount of Olives: A hill which is before Jerusalem on the east." -(A Dictionary of the Bible. — p. 554).

Hazrat Isa used to go to this hill and teach his disciples. In this connection he has delivered very effective sermons, which are quoted, in the present gospel, and these sermons were delivered on the peak of this hill.

So in the region of figs the Message that Hazrat Isa had delivered and the lessons which he had imparted on the Mount of Olives contained a clear image of the reward and punishment of the Hereafter. As an example the following extracts may be seen:

And he lifted up his eyes on his disciples, and said:

'Blessed are you poor, for yours is the kingdom of God.

'Blessed are you that hunger now, for you shall be satisfied.

'Blessed are you that weep now, for you shall laugh……..…for behold, your reward is great in heaven…..……'But woe to you that are rich, for you have received your consolation.

Woe to you that are full now, for you shall hunger.

Woe to you that laugh now, for you shall mourn and weep…..……For the measure you give will be the measure you get back……..…… For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns." (Luke 6:20 to 44).

"And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, 'Tell us, when will this be,……..……'But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heaven will be shaken…… From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away before all these things take place. Heaven and earth will pass away, but my words will not pass away. But of that day or that hour no one knows," (Mark 13: 3 to 32).

"And they will go away into eternal punishment, but the righteous into eternal life." (Matthew 25: 46).

In the Bible there is not only a mention of figs and olives, but simultaneously there is also a mention of the Doomsday and of the consequent requital. The reference of Quran by the oaths of figs and olives is to invite our attention to this very teaching of prophet Isa and his message. These words have been used metaphorically with a view to presenting a living picture of the milieu and the surroundings where the clear concept of the final requital was presented and where the holy Injeel was revealed. This is a style of eloquent speech employed to make the point

clear and easily understandable.

3. Its other name is 'Ture Sina'. The Mount of Sinai where Hazrat Moosa (Moses) was given the Shariah is situated in the Sinai Peninsula. After leaving Egypt, Bani Israil had settled in the valley of the Mount Sinai. The reference to Mount of Sinai is to invite our attention to the Torah in which the fact that on Day of Judgment the final verdicts about the reward and punishment will definitely be given.

4. Means the City of Makkan, which was declared a city of safety and security as a result of the pray of Hazarat Ibrahim This position of the City of Makkan continued unchanged for all. Even in the times of jahiliyah (pre-Islamic-days), war here was prohibited. This character of being peace and secure leads one to think that the secret of the greatness of man is in respecting the sanctity of the things declared sacred by God, and in disregarding this sanctity is the cause of man's downfall and lowliness.

The declaration of its being a City of Security is a historical proof that from here the light of guidance has spread to the whole world. An important part of this guidance was to believe in the requital of the Hereafter; and the scripture which was revealed to Hazrat Ibrahim also continued this idea of requital.(See Surah A'la Note No.19)

5. To create in the best, mould means that the purpose for which man was created. This mould is best suited for that purpose. Man's body is also of a very high quality and its capabilities and energies are also of a very superior nature. Then intelligence, understanding, knowledge and wisdom have put the crown of the 'best of the creatures' on man's head. He is neither a born sinner nor is his nature mischievous" On the contrary, the fact is that man is born with a rightful nature and the ability to distinguish between good and evil has been created in his nature. Although the inclinations of both good and evil are found in him, but so far as his innate and original nature is concerned, man likes goodness and is himself rightful.

The best mould that has been given to man is because of the creative power of the only one Allah, and on account of His great favours, The purpose is that man should use his capabilities and fulfill the responsibilities with which he is burdened. He should create in himself those qualities which are the greatest glories of humanity so that in the coming life in the Hereafter he should be considered worthy of the eternal rewards from his Lord. It has thus become clear that the demand of being created in the best of moulds is that man should prepare himself for facing the Day of Judgment, Therefore, the claim of Quran that the Day of Judgment is definite and bound to occur is based on truth and a proof of its authenticity. The call of Quran to man to shape his life on the basis of this image presented by it is not a novel call which has been presented for the first time, but are that the earlier Prophets of Allah had also been presenting this message in the past. Accordingly the great Prophets after whom big communities of the world are named, e.g. Hazrat Isa, and Hazrat Ibrahim. Hazrat Moosa (P.b.u.h) preached the same message to their followers. The land of figs and olives (baitual Maqdis) is a witness that Hazrat Isa had highlighted the idea of the Court of Allah and had preached to his disciples that the aim and purpose of their efforts and striving should be the attainment of glory in the next world. The reality of requital had been mentioned in the Injeel in a very effective way.

Similarly the Mount of Sinai is also a witness that is Torah the book revealed to Hazrat Moosa, this reality has been very clearly explained and the teaching which he imparted to Bani Israil in the valley of the Mount of Sinai and the covenant that he had taken also contain this basic idea of requital of the Hereafter. And the history of the City of Mecca is a witness that its founder Hazrat Ibrahim had founded it on the basis of the idea of the final requital, and on this basis he had founded a new society. In the Scripture of Ibrahim also this message of belief in the Hereafter was present in unambiguous terms and the call that he gave was a call to turn towards the welfare in the Hereafter. These historical realities prove that:

First all the Prophets preached about the oneness of Allah, as well as they preached about the belief in the reward and punishment in the Hereafter. The centers of teachings and guidance established by Hazrat Isa, Hazrat Moosa and Hazrat Ibrahim, are in themselves historical proofs of these teachings.

Secondly, denial of the consequences of our deeds is the denial of the Prophet of Allah and rejection of their message.

Thirdly. Every idea that contradicts the idea of requital in the Hereafter—--whether it is of making the achievement of the material world as the main aim of this life, or of the man changing into another creature after death as animal or tree (transmigration of soul), or of considering that life ends after death, or of the imagination that man dies and becomes one with God (We seek Protection of God!)..... is such an aberration that destroys man's superiority over other creatures and makes his life a total failure and an eternal fuel for hell.

Fourthly, the idea of requital makes a man responsible and of good moral character. It helps him develop his personal capabilities and puts him on the path to real progress.

Fifthly, these historical places where these great Prophets were sent are a witness that these men of purified and clean souls were of a very high moral character and their greatness had touched the heights of skies. Those of the people who had accepted their message and adopted their teachings, had built up their character on the basis of the belief in rewards for the good deeds, they also reached the lofty heights of progress. This is an undeniable proof of the fact that Allah has created the best capabilities in man and he can, by living a life on the basis of belief in oneness of Allah and the Hereafter can develop his capabilities and can elevate himself to the highest pinnacle, which would be envied even by the highest stars.

The swearing in Verses Nos. 1 and 3 and what has been stated in Verse No.4 contain such hints and pointers that cover all those realities which have been briefly stated in the above lines.

6. The lowest of the low state means the extreme lowliness and degradation. When man did not appreciate the mould in which he was created and did not rightfully use the capabilities granted to him, and instead of elevating himself he tried to demean himself then Allah caused him to be degraded to the state of the lowest of the low. As a result he fell into the: deepest recesses of the hell.

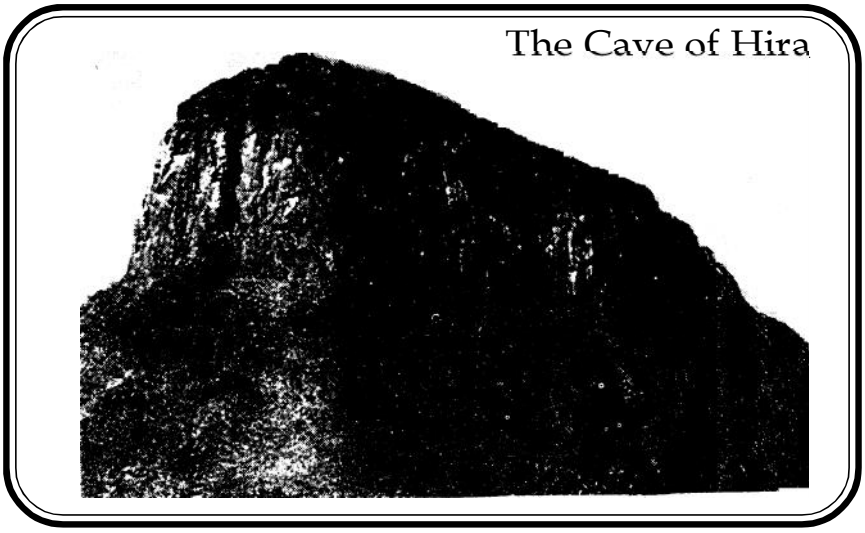
This shows that when man does not make his ideal the purpose for which he had been granted the high capabilities, then he loses the essence of humanity and proves to be worse than the animal. The pages of history are full of the worst examples of the degradation of man. And even today such acts of lowliness and degradation are being witnessed that humanity wails over them. The sacred sentiments of worship to be so insulted that man should make brick and stone as his worshipful god, and even to treat the male sexual organ as one such god! Human blood to be considered so cheap that even the lives of men, women and children should be considered less valuable than the lives of animals! The fair sex to be subjected to the cruelty of man's carnal desires! Such disrespect for the humans that new methods have been invented to torture them! And such an insult of the human society and such an enmity with it that modern science and technology is used to destroy it—— so much so that in one explosion of the bomb lakhs of people lose their lives or are incapacitated for life! These and other such evil examples are the undeniable proof of the degradation of man.

7. That is: Those who appreciated their being created in the best mould and shaped their lives by following the right faith and good conduct, were saved from falling into the lowest of the low pit. They utilized their capabilities for the right purpose, and keeping the ideal of success in the Hereafter before their eyes, they had the courage to climb up the heights, and on this account they will be worthy of receiving eternal rewards in the world, and they will surely be the recipients of the expected honours.

8. That is: What is the sense in denying and

refusing to accept his Message about the Day of Resurrection and requital after these clear and definite proofs have been made known to us? So the People who are still continuing to deny the truth of the Prophet's message are providing a proof of their own unreasonableness.

9. Allah's being a greater ruler than all the other rulers is an undeniable fact, for he rules over everything and everybody, the heavens, the earth, man, angels, and the jinns, etc., etc. Then do you expect of Him that He would not distinguish between good and bad? that for Him , there is nothing like justice? that He would neither punish the sinners, nor would he reward the righteous? When you expect the worldly rulers to dispense justice, then how can your thinking about that ruler who is the greatest ruler of all be correct that He will not dispense justice and for Him there is no reality of reward and punishment?



96. SURAH AL-ALAQ
(CLOT OF BLOOD).

NAME: In Verse. No.2, it is mentioned that man was created from a clot of congealed blood. This mention of the word 'Alaq' or clot gives it its name. Its other name is 'Iqra'(Read or recite), as it commences with that word.

TIME OF REVELATION: It is Makkan. The first revelation that came down to the Prophet was the first five verses of this Surah. The remaining verses were revealed afterwards when Abu Jahl tried to prevent the Prophet from offering prayer in the Masjid-e-Haram (Sacred Mosque), and started opposing him openly.

CENTRAL THEME: This holy book is the command of the Creator of the world. It has been revealed to the Prophet for the guidance of mankind, so that man may worship his Lord and attain His nearness; but man's behaviour is strange. Instead of trying to attain this great blessing, he indulges in transgression against his Lord and opposes the Prophet. In this way he ruins his prospects in the next world.

ORDER OF THE VERSES: In Verses Nos. 1 to 5 direction is given for reciting the Quran, and in this connection, mentioning the miraculous element distinct in the creation of man, glad tidings is given to him for being blessed with the wealth of real knowledge.

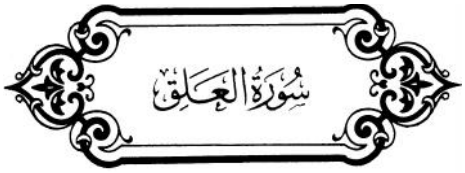
In Verses Nos. 6 to 8 man is admonished that instead of appreciating these blissful gifts, he acts against the wishes of his Lord, even though he has finally to return to Him only.

In Verses Nos. 9 to 14 those people who oppose the Prophet and obstruct him in his mission by various means are warned.

Verses Nos. 15 to 18 warn the transgressors about the adverse consequences that await them.

Verse No.19 directs the Prophet and through him the people of faith that they should not listen to these transgressors and should carry on with the worship of Allah.

96.SURAH AL-ALAQ
(CLOT OF BLOOD)



Ayah : 19

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Recite [1] in the name of your Lord,[2] Who created.[3]

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۚ ①

2. Created man from a clot of congealed blood.[4]

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ ②

3. Recite,[5] and your Lord is Most Bountiful, [6]

اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ ③

4. Who taught knowledge by the pen,[7]

الَّذِيْ عَلَّمَ بِالْقَلَمِ ۙ ④

5. Taught man that knowledge which he knew not.[8]

عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ ⑤

6. Nay, but verily man transgresses,[9]

كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۙ ⑥

7. Because he thinks himself independent;[10]

اَنْ رَّاٰهُ اسْتَغْنٰى ؕ ⑦

8. (When) Surely, to your Lord is the return.[11]

اِنَّ اِلٰى رَبِّكَ الرُّجْعٰى ؕ ⑧

9. Have you seen the person who prevents,

اَرَءَيْتَ الَّذِيْ يَنْهٰى ۙ ⑨

10. A slave when he offers prayer? [12]

عَبْدًا اِذَا صَلّٰى ؕ ⑩

1. These first five Verses are the first revelation that came down to the Prophet Muhammad (P.b.u.h.), when he was praying in seclusion in the Cave of Hira, which is at a distance of two to three miles from Makka. This was a night in the month of Ramzan, and the Prophet was forty years old. According to the Christian era this happened in the year 610 A.D. In the Book of Traditions? 'Bukhari' this event has been mentioned in detail. which briefly is like this: In the cave of Hira an angel suddenly appeared before the Prophet and addressing him said: اِقْرَا Iqra (Recite). The Prophet answered: مَا اَنَا بِقَارِئٍ "Ma ana beqarein". (I am unlettered). Thereafter, the Prophet says, the angel Pressed him very hard, which he could tolerate with difficulty. Then he released him and said: "Recite". He answered that he was unlettered. For the second time the angel pressed the Prophet very hard, which was unbearable. Then he released him and again said: "Recite". The Prophet again replied that he was unlettered. For the third time the angel pressed him very hard, which again became unbearable for him. Again he released him and said:

اِقْرَأْ بِسْمِ رَبِّکَ الَّذِیْ خَلَقَ

Iqra Bisme Rabbikal-lazi khalaq (Recite in the name of your Lord, Who created). He went on reciting till he recited the Verse:

مَالَمْ یَعْلَمْ

"Malam yalam" –(Bukhri-Bad-al-Wahi-Kitabut Tafseer).

In this way the revelation of Quran commenced, and Muhammad (P.b.u.h.) was blessed with prophethood. This event had occurred suddenly. Before this the Prophet had never imagined that he was to be made a Prophet. However, before the achievement of prophethood he was in the habit of worshipping Allah only. And it was the desire to pray that took him to the cave of Hira where he could pray undisturbed and peacefully. The angel whom he saw was Jibreel (Gabriel), who had brought the words of Allah. As the Prophet was unlettered, that is he had not learnt reading and writing, he found it difficult to recite the divine words. When the angel pressed him three times, his difficulty was overcome and the Prophet attained the extra-ordinary ability of grasping and reciting the words of Allah.

Here it is quite clear that the command to read which was given at this place is for reading Quran, which is the Book of Guidance. Those who were the first addressees of the Quran had Arabic as their mother tongue, and the Quran was revealed in the Arabic language only. Therefore the command of reading Quran for them was for reading it with understanding, but those whose language is not Arabic, for them the demand of this command is that while reading or reciting Quran in its original text, they should also try to understand its meaning and its message. The Book that has been revealed for guidance cannot provide the desired blessing and guidance, unless it is read with understanding and its meaning and message is understood.

It should be noted that this command for reading Quran is not meant only or specially for the Arabs or the Muslims, but that it is meant for every man to whom it reaches, because the Creator of man has sent down this book for the guidance of mankind. It is not for the guidance of a special group of men. And since its guidance is to remain till the occurrence of the Doomsday all the men that will be born in this world till the occurrence of the Doomsday are its addressees, If a man becomes impatient and restless to understand his friend's letter when he receives it and is unable to understand it being in a language not known to him, then there should be much more restlessness and impatience in a man to understand the book of guidance from his Creator, provided humanity is still alive in that man's heart: even though this book may not be in his own language, yet arrangements for making it comprehensible for all have been made.

2. That is: Utter the name of your Lord and read Quran. The letter 'ba' in the word 'Bism' is the 'ba' of support, which indicates that the reading of Quran depends on the guidance from Allah, therefore. while commencing to read it. support of the Lord should be sought. The manner in which this command is to be obeyed has also been shown by Allah, and that is by first reading

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

'Bismillahir Rahmanir Raheem,

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

Accordingly, the beginning of Surah Fatiha (Opening) and all other Surahs (Chapters),except Surah Taubah (Repentance) is with these words, viz. Bismillah……

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

That Quran is presented in the name of Allah is in fact the expression of the reality that this Book, with every one of its words is Allah's Book. It is not the saying of the Prophet and it is free from every kind of contamination. (For further details, please see Surah Fatiha, Note No. 1

3. That is: One who has created the whole universe.

4. By congealed blood is meant the condition of being impregnated, that is the condition after the fertilization of the ovum, or the foetal condition, when man is in the early stages of his creation.

The reference to the embryonic stage of man is to draw our attention to the reality that to create from such a lowly and mean material the best of the creatures signifies the Creator's mighty power, His perfect wisdom, His wonderful and extreme benevolence.

5. اِقۡرَاۡ 'Iqra' that is the command to read has been given here twice, which also gives it an emphatically note, and also the expression of its importance that Quran is the only book of its kind which is required to be read again and again, and that you are being emphatically asked to do this. Read it not once, but again and again.

6. Here Allah's attribute 'Akram' is mentioned, which means that He is a Being Most Honourable and Magnificent, and He is very Generous to His slaves. By mentioning this attribute of Allah, the idea is to express the reality that according to His personality He is the Most Honourable. Man's creation has been effected from the meanest of the material, therefore he should not indulge in feeling proud and conceited. The purpose is also to make man realize what great favours have been bestowed on him by Allah and that He has also provided for him the means of guidance and righteousness.

7. That is: Pen is the safest and the most important means of propagating knowledge. This means is a great gift from Allah, and the best use of this gift is to employ it in writing Quran. Since Quran was being revealed in a community that was uneducated, the importance of the pen (writing) has been explained here, so that it may realize the service that it has to render in the propagation of Quran and the place that writing and copying has in this work, and it should gear up itself for it. Accordingly the progress it (community) made in the field of learning subsequently, and the valuable services it rendered in the matter of propagation of the Quran by writing and copying it are the effects and results of this Divine Guidance.

8. It is Allah's Graciousness that He has created from the meanest material a creature of the highest quality, and his most distinguishing feature is attaining knowledge.

"Taught man that knowledge which he knew not" means the knowledge of unseen things which was given to man through the means of divine revelation. This real and basic knowledge was gifted to man in the form of Quran and on this depends his progress and eternal success. In other words the revelation of Quran is the greatest favour of Allah to man. Accordingly in Surah Ar-Rehman it has been termed as the greatest manifestation of His blessing to man:

الرَّحۡمٰنُ عَلَّمَ الۡقُرۡاٰنَ

"The Most Gracious taught him Quran."

And this has been stated before the mention is made of man's creation

خَلَقَ الۡاِنۡسَانَ

(Created man) so that it may be clear that the purpose of his creation is to receive guidance, whose source is Quran.

9. That is: Instead of appreciating Allah's gifts and favours, man goes astray and indulges in transgression.

10. The reason for this transgression is this that man thinks himself to be independent of his God. Man wants that he should be free to do whatever he likes, Because of this, he neither cares for God nor for His guidance. And if he achieves a little success in the world and accumulates wealth and attains some important position, his mentality becomes that of a conceited man and he

embarks on a course of transgression against Allah.

11. By adopting a course of life independent of God, no one can save himself from being hauled up in the Court of Allah. There he will know what is the outcome of his transgression.

12.It refers to an event which has been narrated in a hadith. After attaining prophethood, when the Prophet started offering prayer, (salat) in the Masjid-e-Haram (Sacred Mosque), Abu Jahal, who was a great tyrant, tried to prevent him from saying prayer, but he was unsuccessful in his attempt.

Apart from referring to his particular event, its general aspect is this that anybody who prevents a votary from offering prayer (salat), which is the foremost manifestation of the worship of the Lord, indulges in a wicked act which is blameworthy in every way.



11. **Have you thought if he (the slave) was on right Guidance?**

أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ﴿١١﴾

12. **Or enjoins piety?**

أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ﴿١٢﴾

13. **Have you considered if he (the preventer) denies, Truth and turns away from it?[13]**

أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾

14. **Does he not know that Allah sees [14]?**

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾

15. **Beware! If he desist not, We will drag him by the forelock,[15]**

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾

16. **A lying, sinful forelock [16]:**

نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

17. **Then let him call him council [17]**

فَلْيَدْعُ نَادِيَهُۥ ﴿١٧﴾

18. **We will also call the angels of punishment. [18]**

سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾

19. **Nay ! Do not obey him:[19] and prostrate our self,[20] and draw near (to Allah),[21]**

كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾

13. In these verses every addressee of the Quran has been invited to contemplate on the point that on one side there is one slave of Allah who is on the right path and who advises others to fear God and to avoid disobeying Him; and on the other side is a man whose task is to deny the Truth, having been blinded by his hostility towards Islam, inflicts harm on the righteous votary and puts obstructions in his way, then what is the explanation for such a behaviour'?

According to the then existing 'conditions, these verses refer to what transpired between the Prophet and Abu Jahal, but in their wider sense they also have general applicability. Anybody who on account of his hatred for Islam prevents a righteous person from following the right path, deserves to be condemned, as the action of Abu Jahl deserved to be condemned.

14. That is: Whether this man who has acted so cruelly is unaware: that Allah is seeing all this and that when He sees the oppressed, the righteous man and the wicked man, then how come He will not punish the oppressor, and will not give justice to the oppressed? Can the people who worship and those who prevent others from worshipping Him be equal in the eyes of the Being who can see their every act and movement? If it is not so, and certainly it is not so, then the inevitable conclusion is that a Day of Judgment must necessarily occur eventually.

15.That is: If this transgressor does not give up this wicked act, then a day is coming when the angels will drag him by his forelock. In Surah Ar—Rahman, it is stated about the sinners:

فَيُؤۡخَذُ بِالنَّوَاصِیۡ وَالۡاَقۡدَامِ۔ (الرحمٰن: ۴۱)

"They will be dragged by their forelock and their feet". (Ar—Rahman- 41)

The transgressors are very much conceited and their minds are filled with this wrong notion that they are really big people; for this reason on the Day of Judgment they will be subjected to this insulting punishment that they will be dragged by their forelock, and thrown into the hell.

16. Lying and sinful forelock, because the forehead which had that forelock did not bow before the Creator, and also prevented others from bowing before Him. What doubt can there be about such a forehead and forelock being lying and sinful?

17. Refers to the threat of Abu Jahal that in this valley the people of his party or henchmen are in a majority.

18. If some one feels proud on the large number of people in his party, then let him call them for his support. We will also call our police (zabaniyyah), i.e. angels of the hell. Let him then see what strength he has.

19. Do not be misled by the talk of these transgressors, who prevent you from worshipping the one only God.

20. "Sajda" (prostration) means bowing as well as touching the forehead to the ground.

Here the command for prostration means that you should bow or prostrate before the one and only Allah, worship Him alone and offer prayers for Him only.

21. That is: Seek nearness to Allah. In a hadith the Prophet has stated:

أَقۡرَبُ مَا یَکُوۡنُ الۡعَبۡدُ مِنۡ رَبِّهٖ وَهُوَسَاجِدٌ۔ (مسلم کتاب الصلوٰۃ)

"The slave comes nearest to his Lord when he is in the state of Sajda(prostration)" (Muslim Kitabus Salat).

It is thus clear that prostration, which is the most important part of salat (prayer), is the most important means of nearness to Allah, because in the state of prostration man places his forehead, which is the most respectable part of the body, on the ground, and admitting the greatness of God, recites the words about His purity (Subhana Rab-biyal-A'ala).

سُبۡحَانَ رَبِّیَ الۡاَعۡلٰی

In the previous verse, there was the mention of the sinful forelock which was to be thrown into the hell. As against that, this verse refers to the forehead of the faithful, which will be bowed and placed on the ground in the state of prostration before Allah and thus will be considered honourable.

The Surah commenced with the command of reading Quran and ended with the command of seeking nearness to God. Thus it elicits that the outcome of reading Quran is nearness to God. There is no position higher than this of which a man can even imagine. And there is no loftier objective than this that can be achieved.

To prostrate on reciting this verse is established from the tradition of the Prophet. (Muslim Kitabul Masajid)

97. SURAH AL-QADR
(DIGNITY).

NAME: The Surah takes its name from the mention, in the first verse, of Quran being revealed in the Night of Dignity (Lailatul-Qadr).

TIME OF REVELATION: It is Makkan as state by Imam Suyuti in "Al-Itqan" (Vol. I. p. 22). From the subject also it can be gathered that it was revealed in Makkah.

CENTRAL THEME: To show the importance and greatness of Quran.

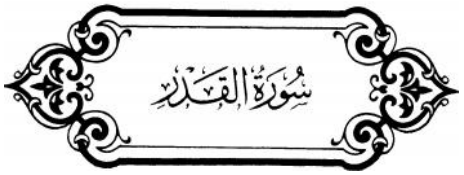
The commencement of the revelation of Quran had begun, with the first five verses of the Surah Alaq, In this Surah, it is explained that the time when the holy verses were first revealed was very auspicious.

ORDER OF THE VERSES: At the outset mention is made of the great historical event; that the commencement of the revelation of Quran began in a grand manner in a night of great 'honour, because the revelation of Quran is not an ordinary. thing. It is that great Divine Decision which is going to change the fates of nations, and to cause a revolutionary change in the world of humanity.

After this it is shown what are the blessings and auspiciousness of this night and in what way it is a night of peace till morning.

The idea is to point out that the Book which has been revealed in such a grand style, its detractors and those as are indifferent to it can be only such people who want to deprive themselves of this treasure of goodness and righteousness,

97. SURAH AL-QADR
(DIGNITY).



Ayah:5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ﴿١﴾

1. **We have indeed sent it, [1] down in the Night of Dignity;[2]**

وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ﴿٢﴾

2. **And what do you know what the Night of Dignity is ? [3]**

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

3. **The Night of Dignity is better than a thousand months. [4]**

تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ﴿٤﴾

4. **Therein the angels and the Spirit [5] (Ruhul-Ameen) descend by the command of their Lord, on every errand.[6]**

سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ﴿٥﴾

5. **It (That Night) is all peace until the rising of the dawn.[7]**

1. That is: the holy Quran.

2. Qadr means honour and dignity and Lailatul Qadr means the night of honour and dignity. It is this night in which the first divine revelation came to the Prophet, when he was in prayer in the cave of Hira. Since this night enjoys the honour of having the first revelation brought to the Prophet, it has been named as the Night of Dignity (Lailatul Qadr), and in Surah Dukhan, it has also been called the Auspicious Night. It is like calling those days in which the nation of Aa'd was subjected to punishment:

فَاَرسَلنَا عَلَيهِمْ رِيحًا صَرصَراً فِی اَيَّامٍ نَحِسَاتٍ

"So We sent down on them very violent winds on inauspicious day."

—(Ha Meem Sajda— —16)

It is obvious that in this verse the inauspicious days do not mean that they in themselves were inauspicious or bad, but that since on these days the nation of Aa'd was confronted with Allah's punishment, these days were inauspicious for them. Another example of this kind is month of Ramzan, whose importance and auspiciousness is on account of the fact that Quran was first revealed during this month, similarly the greatness of the Night of Dignity is on account of the fact that the revelation of Quran commenced from this night.

This was a night in the month of Ramzan, as is mentioned in Quran:

شَهرُ رَمَضَانَ الَّذِیْ اُنزِلَ فِيهِ الْقُرآنُ

"The month of Ramzan, in which Quran was revealed." (Al-Baqarah -185)

As mentioned in the authenticated traditions it is a night which falls during the last ten days of the month of Ramzan.

It should be noted that the Quran having been revealed in this night does not mean that the whole Quran was revealed in this one night, but it means that the commencement of the revelation of this holy Book began in this night, as if the Divine Favour stirred during this night and the springs of Guidance began to flow from this night.

The selection of a night instead of a day for revealing Quran is not without good reason. The time of night is quiet and peaceful. The God-loving and virtuous people are more inclined towards God. This peaceful time is very suitable for the nourishment of the soul, and particularly the last hours of the night is the most proper time for praying and for seeking Allah's help. For this reason Quran and hadith have spoken of great importance of praying and seeking Allah's help in the last part of the night. And no wonder if the verses of Surah Lailatul Qadr might have been revealed in the last hours of the night.

3. This is a rhetorical question to emphasise the importance and greatness of the Night of Dignity, besides it also points to the fact that the date of its actual occurrence has been kept a mystery. Therefore, there is no means to know more details about it than what the Divine Revelation has already stated. Accordingly, to fix its actual occurrence on a particular date is not within a man's power. We should be content with what the Prophet has said in a hadith that it should be sought in the odd dates of the last ten days of the month of Ramzan.

4. The mention of a thousand months has been made to indicate auspiciousness and virtuousness. It means that this night is better than a thousand nights, nay even thousand months, because in this night the wise decision of blessing man with Guidance was taken, because the commencement of the revelation of Quran had begun, and because Muhammad (P.b.u.h.) was favoured with prophethood. When the vessel (night) is of this grandeur, then what would be the magnitude of the grandeur of its content (Quran) !!

This night had already opened its gates of the treasure house when the angel for the first time had come with the Divine Message in the cave of Hira, but its auspiciousness has continued to be with us permanently. Accordingly every year in the month of Ramzan this night is celebrated to commemorate the revelation of Quran. This celebration takes the form of prayers, recitation of Quran, sermons and praying to Allah, as the Prophet has said:

مَنْ قَامَ لَيْلَةَالْقَدْرِ اِيْمَاناً وَ احْتِسَاباً غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ ۔

"The person who offered prayers to Allah

in the Night of Dignity with faith and with the hope of reward from Allah, all his past sins have been forgiven." - (Bukhari -Kitab Salatut --Tarawih).

As the rainy season is suitable for farming, similarly for the attainment of nearness to Allah the specific timings, specific days and specific nights are most suitable, e.g. the time for offering Tahajjud prayers, Friday, month of Ramzan, the Day of Arafat, etc: So also the Night of Dignity is the most suitable night for attaining nearness to Allah. Because of this in the hadith we have been asked to seek it in the last ten nights of the month of Ramzan:

عن عائشة رضى اللّٰه عنها ان رسول اللّٰه ﷺ قال : تَحَرُّوْ لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ العَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ ۔ (بخاری۔کتاب صلاۃ التراویح)

"Hazrat Ayesha narrates that the Messenger of Allah has said: 'Seek the Night of Dignity (Shab-i-Qadr) in the odd nights of the last ten days of Ramzan." (Bukhari-Kitab Salatul-'Tarawih).

By odd nights are meant the twenty-first, the twenty-third, the twenty-fifth, the twenty-seventh and the twenty-ninth night of the month of Ramzan. No one night has been fixed so that the yearning to seek it may increase and people may spend more nights in worshipping. From this aspect, the importance of E'tikaf meditation) during the last ten days of Ramzan is clear.

The question is raised that in one part of the world there is night while in the other it is day, therefore when in Makkah there is the Night of Dignity then how the people in distant regions will find it? The answer is that whatever time the Shariah has declared as auspicious for prayers, for that the local time only would be proper, for example, the last part of the night which is considered auspicious for the acceptance or the answering of a man's prayer, or the time for the Friday congregational prayers are observed according to the local timings and calendar, and this does not take away the blessings or the auspiciousness which are attached to the specific timings, or the days. Similarly the blessings and the auspiciousness, of the Night of Dignity remain undisturbed inspite of following the local timings or calendar, and the people of every region can derive benefit from them.

5. The Spirit or Rooh stands for Roohul Ameen' (The Trustworthy Spirit) which is the title of Angel Jibril (Gabriel). He has been mentioned particularly because he is the chief of the angels.

6. 'Tanazzal' (descend) is used in the present tense, so that the picture of the time when the angels were descending with the message of Allah should come before us. It means that as the soldiers of a king run on an errand carrying the royal decree, in the same way Jibril, with the army of the angels, descended carrying the Divine Decree, and he had descended in such a grand manner as if in the spiritual world this was the night of celebration of the holy Quran. Descending on every errand does not mean that the angels had descended on some casual mission or on some insignificant errand, but that they had come with a set purpose, e.g. to convey the first five verses of Surah Alaq of the holy Quran, to descend in the cave Hira of Makkah, to reveal Allah's Message "to Muhammad (P.b.u.h.) and thus adorn him with prophethood, to press the Prophet hard with a view to generate in him the ability to grasp the revelation and to recite it correctly, etc., etc. Besides this whatever commands in connection with the sending down of auspiciousness and righteousness were given to them, the angels diligently obeyed them, therefore, the entire matter of the revelation of Quran and the attainment of prophethood by the Prophet is a matter without any shadow of doubt.

It should be noted that at the time of the commencement of the revelation, only Jibril could be seen by the Prophet, but as this verse elicits other angels had also descended. Since this was the first time for the Prophet to see an angel, and to bear this experience was not an ordinary thing, only Archangel Jibril was made to appear before him.

7. At the time of the revelation of Quran, a very strict watch was maintained on the skies, so that the devils might not interfere with the revelation of Quran, nor should they be able to get any inkling about it from the angels, because if the devils got the news of the prophethood being

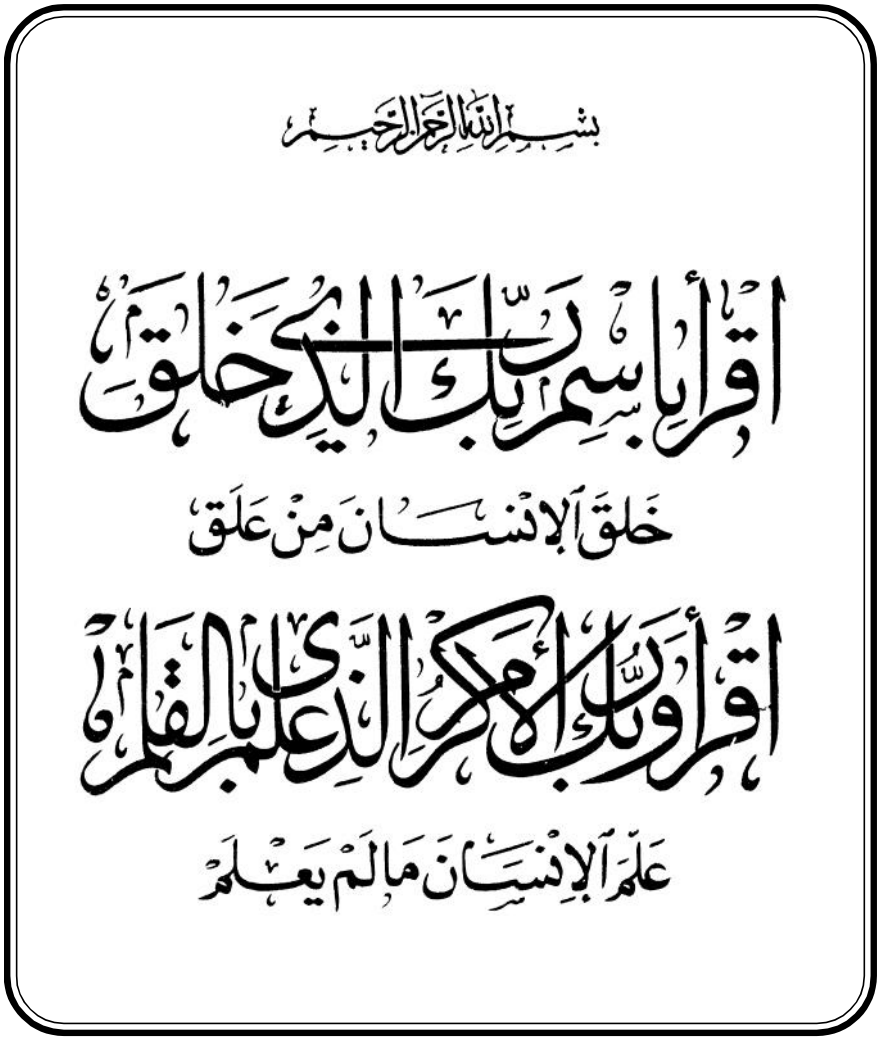
bestowed on Muhammad (P.b.u.h.) before the actual bestowal, or if they got a hint about the Messages that were being sent to the Prophet, they would have immediately rushed to the soothsayers and given them incorrect information and started some mischief. Therefore, it was the result of the extra-ordinary arrangement made by Allah that before the conferment of prophethood on Muhammad (P.b.u.h.) nobody knew that he was going to be favoured with this great honour, nor did anybody come to know before the revelation of the first verses that such and such message was coming from Allah.

In this way Allah had made fool proof arrangements to keep the night of the revelation of Quran safe from all kinds of troubles, and had made this night a perfectly peaceful night. Such a state did not remain for a short time only, It remained till the rising of the morning, because this auspicious night was the night of the inauguration of the Quran; and these days the Night of Dignity that is being celebrated in commemoration of the revelation of Quran has also its auspiciousness and blessings till the dawn. Therefore, this whole night is so auspicious that it demands we should spend it in worshipping Allah.

The Night of Dignity is the night of total peace, and the Book which was revealed in this night is also a Book of total peace. This is a message of peace for humanity. The people who will accept its message will lead a life of peace in this world, and in the Hereafter also they will be blessed with eternal peace.



The First revelation That was sent down in the
"Lailat-ul- Qadr"



98. AL-BAYYINAH
(CLEAR PROOF).

NAME: The first verse contains the mention of Al-Bayyinah' (Clear Proof), which gives the Surah its name.

TIME OF REVELATION: It is Makkan. From the subject-matter it seems that it was revealed at a time when the people of the Book and the polytheists were fully made aware of the prophethood of Muhammad (P.b.u.h.), and despite this they had adopted the attitude of rejection.

CENTRAL THEME: In this Surah it has been explained the necessity of making Muhammad (P.b.u.h.) a Prophet and what was the necessity of revealing the Divine Book to him.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 it has been shown that in order to extricate people from the state of infidelity it was necessary to send a Prophet with the Divine Book, so that he may present the religion of Allah in the correct form.

Verses Nos. 4 and 5 explain that the people of the Book had received clear teaching from Allah but inspite of that they had fallen in doubt and were divided and had forgotten the real teachings of the religion.

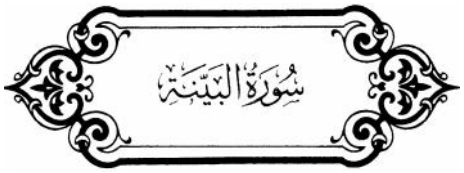
In Verses No.6 to 8 is described the horrible fate that awaits the rejecters of the Prophet, and as against this how those who have accepted his call and live a life having fear of God in their hearts will be successful.

SAYING OF THE PROPHET: In the hadith, it is mentioned that the Prophet informed Hazrat Ubai bin Ka'ab: "Allah has commanded me to recite to you Surah "Lam Yakun..." (Al-Bayyinah), Hazrat Ubai bin Ka'ab asked whether Allah had asked him by name to hear it. The Prophet said: "Yes." Hearing this, Hazrat Ubai bin Ka'ab Was moved to tears. (Bukhari, Kitabut Tafseer).

Hazrat Ubai bin Ka'ab was one of the people of the Book, who had embraced Islam, and since in this Surah there is glad tidings for those embracing Islam, Allah, in appreciation of his act, commanded the Prophet to recite the verses to him. Hazrat Ka'ab was moved to tears -- which is the characteristic of the faithful.

98. SURAH AL- BAYYINAH (CLEAR PROOF).

Ayah : 8



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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Those who rejected (Truth) among the people of the Book[1] and the polytheists [2,3] were not going to depart (from their ways) until there should come to them clear proof,[4]**

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۙ﴿۱﴾

2. **(that is) A Messenger from Allah, reciting purified scriptures,[5]**

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۙ﴿۲﴾

3. **Where in written right commands.[6]**

فِيْهَا كُتُبٌ قَيِّمَةٌ ؕ﴿۳﴾

4. **Nor were the people of the Book divided until after the clear guidance came to them,[7]**

وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ؕ﴿۴﴾

5. **And they were commanded no more than this that they should worship Allah,[8] offering him sincere devotion,[9] being upright,[10] and should establish prayer; and pay Zakat.[11] And that is the right religion.[12]**

وَمَاۤ اُمِرُوْۤا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ؕ﴿۵﴾

6. **Those who rejected[13] (Truth) among the people of the Book and the polytheists will be in hell-fire and will dwell therein (for ever). They are the worst of creatures.[14]**

اِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ؕ﴿۶﴾

7. **Verily, those who have faith [15] and do righteous deeds they are the best of creatures.[16]**

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ؕ﴿۷﴾

8. **Their reward is with their Lord, gardens of eternity, beneath which rivers flow, therein they will dwell for ever; Allah well-pleased with them and they well- pleased with Him.[17] This is for him who fears his Lord.[18]**

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ﴿۸﴾

1. By the people of the Book are meant the Jews and the Christians, who had Allah's Scriptures though -in a modified form, with them. And so far as Islam's belief in the oneness of Allah is concerned, it is found in a distinct form in Torah, Zabur and Injeel. However, it is quite a different matter that on account of changes effected in them this belief has been contaminated with the ideas of polytheism. But the Jews and the Christians originally believed in oneness of Allah and polytheism had crept into their belief as a result of faulty explanations. They also believed in the Hereafter and the institution of prophethood. Because of this Quran had used the technical term of Ahlul-Kitab (People of the Book) for these people, and gave specific commands of Shariah for dealing with them, for example nikah (marriage) with their women was permissible and the flesh of the animals slaughtered by them, if according to shariah, can be eaten.

As regards men of other religions, since their ideas about these beliefs were quite different, and with them they had no heavenly book, even in the form in which the Jews and the Christians had Torah and Injeel, no other groups, save these two, were called the people of the Book; even Bani Ismail -the clan of Quraish of Makkah-who were the descendents of Hazrat Ibrahim and who had with them a few parts of the religion of Ibrahim, e.g. going round the Ka'ba Hajj etc. were not included among the people of the Book. On account of their practicing open idolatry they were termed as 'Mushrekeen'. (polytheists). Similarly the Majusis (fire-worshippers) have not been called the people of the book, even though they have a book with them. This shows that the term People of the Book is specially meant for the Jews and the Christians, and this term cannot be applied to any other religious group, even if it has any religious book of its own.

2. Polytheists, that is those who associate others as partners with Allah. Here this word (Mushrekeen) polytheists has been used as a religious term for the idolaters of Arabia.

3. Here 'Kufr' or rejection of truth also includes in its meaning the sense of persisting in their rejection as is clear from the words that follow thereafter, viz. 'were not going to depart' (from their ways). Such obstinate infidels were also the People of the Book as well as among the polytheists. The rejection of truth of the polytheists is clear that they ignored the belief of oneness of God and adopted the faith of idolatry. They rejected the belief of the Hereafter as well as of the prophethood. As regards the people of the Book, the forms of their rejection or infidelity were different, e.g. some declared Hazrat Uzair as the son of God, and others declared Hazrat Eesa as His son, some rejected the prophethood of Hazrat Eesa (Jesus), while some believed that he had come to atone for the sins of others.

4. Clear proof means the coming of a new Prophet as is stated in the next verse. It means that the only way to bring to senses those who were inveterate in their infidelity was to send down a new Prophet, as if the coming of the new prophet was the need of the time, and that need was fittingly met by the prophethood of Hazrat Muhammad (P.b.u.h.). If even after this somebody continues to act obstinately, then the seriousness of his crime increases considerably.

5. Scriptures means written leaves. Purified scriptures or leaves means leaves of the Divine Book that contained purely Allah's words, and were absolutely free from all kinds of modifications, false beliefs and moral vulgarity.

If today those people who are fed up with religion, read Bible and other 'holy' books, they will find in them misguidance, low images of God, immoral stories about prophets, absurd narrations, vulgar tales and the intricacies of the rituals, and seeing all these their dislike of religion will only increase. Any book that can counter this dislike of religion is the Divine Book, Quran, which is not only free from all these defects but also contains highly moral and wise teachings.

6. To ascribe things imagined by them to God and to include them in the 'holy' books has been the practice of the exploiters of religion and its examples can be seen in the Bible and other religious books, Looking to the conditions of these religious books the necessity of having a book which has the commands of Allah in their correct and original form is very keenly felt. Such book should contain such guidance which would determine the right destination for the human life and which would direct it to the right path. Quran only is that book which fits this standard and

which has been revealed to meet this very need of the human beings.

7. That is: The reason for the division of the people of the Book in various sects is not this that they had not received Allah's guidance in the clear form, but the reason for this is their indifference to the Divine guidance, following their own carnal desires and selfishness, otherwise the Book that was revealed for their guidance contained clear directions from Allah and there was no reason for them to go astray and to be divided into different sects. It should be noted that the people of the Book have been divided into two big sects, Jews and Christians, both these sects took the form of separate religions. Besides, among them sub-sects or sub castes also sprang up, e.g. among the Christians. Catholics and Protestants, etc.

8.That is: They were commanded to worship the one and only God, but they disobeyed this prime instruction. Accordingly, the Jews did not hesitate to adopt idolatry and they declared Hazrat Uzair as the son of God, and the Christians made three gods instead of remaining loyal slaves of the only God. Moreover, both the groups made their leaders and priests their gods, who declared things as halal or haram according to their liking.

9.Here Deen means devotion and obedience which should be absolute and unconditional. Being the Creator and Master, the only Being who deserves to be worshipped is Allah alone, and therefore this worship and obedience should be purely for Him. This guidance has been given in the previous Scriptures also, and is given in Quran as well.

The purpose for directing Muslims to keep religion pure for Allah along with the direction of worshipping Him is to make the nature of worship in Islam clear, and that is the combination of worship with obedience. In other words in Islam the worship of the only one God is to be performed in such a way that man must be willing to obey Him unconditionally and he must reserve this worship and obedience entirely and out and out for that one and only Being. In this obedience included Allah's Shariah and His entire religion.

10. To be upright means that neither a man's heart should have any inclination towards worshipping any other being than Allah, nor should he include any innovation in his worship, but that he should attentively worship Allah in the manner that has been fixed by Allah for worship. Since the manner of Hazrat Ibrahim was the same, 'Hanifiyat' (sincere attentiveness) is another name for the manner of Ibrahim in the matter of prayers.

11. The command for establishing salat and paying Zakat was given to the people of the Book, but they ignored the salat and finally even removed this command from the Torah. However, the command for paying Zakat (obligatory charity) is still found in the Bible in one form or the other.

12. These are the basic teachings of the true religion. These very teachings of the religion and the religion were given to the people of the Book, but they lost these basic teachings, and were satisfied with practicing hollow religion. Other religions can also be evaluated on this criterion.

13. Here 'Kufr' or rejection of Truth, means refusal to accept the prophethood of 'Muhammad (P.b.u.h.), and Quran as the Divine Book revealed to him.

14. What doubt can there be of these creatures being the worst creatures who adopt the attitude of rejection and transgression against their own Creator? It is therefore clear that as a result of kufr or rejecting the call of true religion; man loses his quality of humanity and instead of reaching the zenith of progress falls down into the nadir of retrogression.

15. In the meaning of 'to have faith' is also included the acceptance of Muhammad (P.b.u.h.) as the Prophet of Allah and Quran as the Divine Book revealed to him.

16. It shows that as a result of having faith and righteous conduct a man's quality' of humanity blossoms and he conquers higher peaks of real progress.

What doubt can there be about those creatures being the best creatures who in spite of all kinds of temptations from the devil and various kinds of trials and tribulations through which they have to pass continue to be loyal and worshipful to their Creator?

17. Allah's pleasure is the greatest reward

with which the people of faith will be blessed. Paradise will be the manifestation of Allah's pleasure, and therein the faithful slaves will discern the gifts and favours as well as experience spiritual pleasure and satisfaction.

18. To fear our Lord is the real spirit of the religion. Those people who have this spirit are the real righteous people, and on this ground they deserve to get the reward which has been mentioned in this verse.



The Holy Quran





▲ صورة لمصحف عثمان بن عفان رضي الله عنه

Photograph of the Quran of the Caliph Usman

99. SURAH AZ-ZILZAL
(THE EARTHQUAKE).

NAME : In the first verse a mention is made of the earth being shaken on the Doomsday, which gives the Surah its name.

TIME OF REVELATION: It was revealed in Makkah, during the early stages of the Mission, as is clear from the subject-matter.

CENTRAL THEME: is the rising up of man on the Doomsday so that the entire record of his deeds may be placed before him.

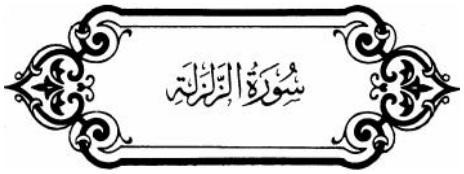
ORDER OF THE VERSES: In Verses Nos. 1 to 3 is mentioned the condition which the earth will present on the Doomsday and by seeing which man will be completely taken aback.

In Verses Nos. 4 and 5 it is stated that the earth will speak up and will relate its story so that whatever man has done on its back may be presented as a historical evidence.

Verses Nos. 6 to 8 show that on that Day people will proceed in different groups for the, presentation of their records of deeds and there will not be the slightest good or evil whose record will be held back from man.

99. SURAH AZ-ZILZAL
(THE EARTHQUAKE)

Ayah : 8



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

1. **When the earth will be shaken with utmost force.[1]**

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

2. **And the earth will throw up her burden,[2]**

وَقَالَ الْإِنسَانُ مَا لَهَا ﴿٣﴾

3. **And man will say: 'What has happened to her'.[3]**

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

4. **On that Day she will relate her chronicles,[4]**

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

5. **Because your Lord will have given her the command.[5]**

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

6. **On that Day people will proceed in different groups to be shown the deeds that they had done.[6]**

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

7. **Then whosoever has done an atom's weight of good will see it,**

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

8. **And whosoever has done an atom's weight of evil, will see it.[7]**

1. This is the description of the second stage of the Doomsday when all the dead people will be revived and they will proceed, as is clear from the verses that follow.

On that day the whole globe of earth will be shaken with such a force that its shaking cannot be even imagined. The earthquake that will shake the world on the Doomsday will be the biggest ever and the biggest earthquake that had rocked the earth previously will be most insignificant taking into consideration the intensity of this earthquake.

2. Means the dead bodies, which the earth will throw out, as If the dead bodies are a burden on the earth, of which the earth wants to unburden herself. The idea is to explain that after death man's. body is not destroyed when it mixes up with dust, but that it remains as a trust with the earth, although chemically it might have taken any other form, and this trust earth will return on the Doomsday, that is the parts of a man's body, after undergoing chemical changes, will again appear in their original form.

In the sense of throwing out the burden is also included those evidences which are buried in the earth. (For detailed explanation, please see Surah Inshiqaq, Note No.4)

3. That is: Man, after coming out of the grave, will shout in panic as to what has happened to the earth that she is being convulsively shaken and is confronted with a great calamity. In the beginning man will be at a loss to know what has happened to the earth, but later on he will realize that it is the Doomsday, However, those who are sincere in their faith, for them the Doomsday will not pose any problem and they will not be frightened.

4. That is: The earth will relate its full story as to how man who was sent as a vice-regent on the earth had misbehaved on the earth; that who prostrated before his Creator and who performed the Bhoomi Pooja; that who constructed a mosque on the earth and who built a cinema house; that who organized religious meetings and who arranged singing and dancing programmes; that who was striving for peace for mankind and who was showering bombs for destroying cities; that who was working for the reform of the society and who instigated rioting; that who fought the wars, when and where and for what purpose; in short the earth will relate all the chronicles about the events that had taken place on this earth in such a way as if a tape recording of them had been taken; and on the Day of Judgment the whole recording will be played for the people, so that proof may be provided of whatever they where doing on the earth and the demands of justice may be met. It is mentioned in the hadith that the Prophet recited this verse and asked: "Do you know what chronicles the earth will relate?" The people replied: " Allah and His Messenger know better". He said: "She will give evidence about every man and woman that he or she did this and this work on such and such day on her back." (Tirmizi-Abwab Tafseerul Quran).

5. The question arises how a non-living body like earth can speak and relate what man has done in this world. The answer is given in this verse, that is it will speak up by the command of the Almighty. At another place in the Quran it is stated that the skins of the sinners will give evidence against them on the Day of Judgment, and when in amazement they will ask as to why they gave evidence against them, the skins will reply that the God who has given speech to every thing has also given them speech.- (Ha Meem Sajda -21).

In other words the things which in our experience are non-speaking will be seen by us to be speaking on the Day of Judgment. The Being who can create man from dust, what difficulty is there for Him to give speech to the dust? When we hear our echoes in the big domes then why is it impossible for us to hear echoes on the Day of Judgment, when there will be altogether a new system? And in the age of television, tape recorder and photography, it does not need any special effort to prove that every act and movement of man is being imprinted on every particle of dust.

6. On the Doomsday from various corners of the earth, people in different conditions will proceed in order to gather in the ground of Hashr. There they will be shown the records of their deeds. All the men that were born till the Doomsday and died, whether they might have been buried in the earth or might have been

drowned in the seas, whether their dead bodies were burnt or were dissolved in the atmosphere, all these 'bodies will come out from the earth on the Doomsday, so that they may see the result of whatever they have been doing. 'To be shown the deed that they have done' shows that the scenes of the practical life lived by men will be shown to them.

7. That is: On the Day of Judgment, every man woman who will be shown the scenes of his oral and practical life, will see the slightest of the slight good or evil deed that he/she had done. As regards the matter of reward and punishment, it will be decided, with a view to meeting the demands of justice and according to those rules which have been explained by Quran at other places, e.g. whose scale will be weightier, tilting the balance in his favour, will be successful, or that the deeds of the infidels will be declared weightless, or that polytheism is an unforgivable sin, and for the infidels there is eternal punishment of hell fire, etc.



100. SURAH AL-A'DIYAT
(GALLOPING HORSES).

NAME: The Surah takes its name from the word 'Al-Addiyat' occuring in the first verse.

TIME OF REVELATION: It is Makkan and seems to have been revealed in the earlier stages of the Mission.

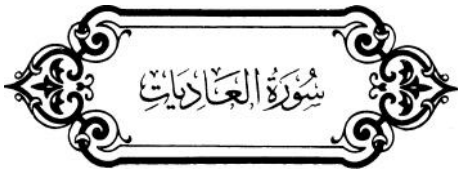
CENTRAL THEME: The irresponsible attitude that is created as the outcome of being unmindful of having to answer before Allah; this attitude makes man ungrateful to Allah and incites him to misuse gifts and favours granted by Him.

ORDER OF THE VERSES: In Verses Nos: 1 to 5 the war horses have been presented in evidence to show how man misuses the energies bestowed by Allah.

Verses Nos. 6 to 8 reproach man for being ungrateful to Allah and for being in love with his wealth.

In Verses Nos. 9 to 11 man is warned that on the Doomsday he will be revived and he will have to appear before Allah. On that day all his secrets will come out in the open, and he will feel, that not even his unexpressed intentions and designs are hidden from Allah- those intentions and designs which he had hidden in the innermost recesses of his consciousness.

100.SURAH AL-A'DIYAT
(GALLOPING HORSES).



Ayah : 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَالْعٰدِيٰتِ ضَبْحًا ﴿١﴾

1. By [1] the galloping horses [2] that pant,[3]

فَالْمُوْرِيٰتِ قَدْحًا ﴿٢﴾

2. And strike sparks of fire (from their hoofs),[4]

فَالْمُغِيْرٰتِ صُبْحًا ﴿٣﴾

3. And raid at dawn, [5]

فَاَثَرْنَ بِهٖ نَقْعًا ﴿٤﴾

4. And raise the clouds of dust therewith,[6]

فَوَسَطْنَ بِهٖ جَمْعًا ﴿٥﴾

5. And in such a condition penetrate into the midst (of the foe) en masse.[7]

اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ﴿٦﴾

6. Truly, man is very ungrateful to his Lord. [8]

وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ﴿٧﴾

7. And to this he himself bears witness,[9]

وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ﴿٨﴾

8. And he is extreme in his love of wealth.[10]

اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ﴿٩﴾

9. Does he not know the time when that which is in the graves will be taken out,[11]

وَحُصِّلَ مَا فِى الصُّدُوْرِ ﴿١٠﴾

10. And what is hidden in the breast will be examined,[12]

اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ﴿١١﴾

11. Surely, their Lord on that day will be fully acquainted with them.[13]

1. For the explanation of the swearing, Note No.14 of Surah Takveer may please be seen.

2. Means war horses, which gallop very fast. At the time of the revelation of Quran, horses were considered very important in battles.

3. Panting of the horses, and inspite of this, continuing their running shows that Allah had given them great strength.

4. That is: In battles or in assaults when the horses are made to run fast, they run with such speed that their hoofs shed sparks of fire. These sparks of fire are created by the friction of the hoofs with the stony ground, which can be seen in the darkness of the night.

Running of the horses, shedding sparks of fire, shows that Allah has placed great strength under the control of man.

5. It was the practice of the Arabs that whenever they wanted to attack some tribe or township, they used to start on their horses in the night and attack at dawn. They did not attack in the night because it was difficult to fight in the darkness of the night, and attacked at dawn because they wanted to surprise the enemy and take him unawares.

6. That is: These horses ran so fast that they left a trail of clouds of dust. Thus their attacks were accompanied by clouds of dust.

It should be noted that the Arabian region is a desert and in the days of the revelation of Quran there were no pucca roads, therefore, the running of horses must have been raising a lot of dust, by seeing which people would be anticipating that marauders were coming.

7. That is: They penetrate into the midst of the assembled foes and inflict heavy losses.

In these verses a picture of the assault of the Arabs has been drawn, which they used to carry out with the intention of looting and plundering. When one tribe attacked another tribe, it used horses for the purpose. These horses used to run in the darkness of the night, shedding sparks of fire from their hoofs and at dawn accompanied by the clouds of dust raised by their running, used to attack the camps of the victims, and used to penetrate into the midst of the defenders. This used to be followed by general loot and plunder, and by making male and female captives as slaves. This state of affairs had created a state of disorder in the country. There was always a fear in the townships or camps that some marauders might attack them.

Quran has drawn a picture of plundering in order to make men conscious of this tyranny and cruelty, in which speedy horses were used. It is like the modern times when for false and unfair objectives highly speedy air planes are used in the battles, and towns and cities are destroyed by indiscriminate bombings. A picture of these depredations should be drawn in words so that humanity may be shaken against these tyrannical activities.

8. For bringing home to people this fact the oath of the galloping horses has been taken. It means that fast horses are a great gift from Allah and they are of great value in battles but their use for false objectives and for tyrannical purposes is a misuse of this gift and ingratitude to Allah.

In the modern times the discovery of the atomic energy is a great gift and blessing from Allah for man, and he can be grateful for this gift only by using this power and energy for constructive work, but if he uses it for destructive , purposes like manufacturing atom bombs, and for using it to destroy the big cities and unleashing tyranny on humanity, this will be an open depreciation and misuse of the gift and a great act of ingratitude against Allah.

9. That is: This ingratitude of man does not need any proof. His own conscience is a witness to that. He may put forth a number of excuses for misusing the gifts from Allah, but his nature will shout with its inner voice that he has committed a wrong. Many people openly express their ungratefulness to their Lord, and they themselves are a proof of their ingratitude.

10. That is: Man loves his wealth and property more than he loves God. Instead of being a God-worshipper he has become a wealth worshipper. Accordingly, he does not hesitate to shed blood and plunder in order to become rich.

It should be noted that the disapproval of Quran of the love for wealth means that man should not love wealth more than God, should not make only the earning of material gains as his objective instead of the success in the

Hereafter, should not ignore the distinction between Halal and Haram for achieving wealth, and should eschew usurping the rights and misappropriating the properties of others. This mammon-worshipping existed in every age, and its modern version is the present 'capitalism.'

11. That is: All the dead persons will be revived (See Surah Az-Zilzal, Note Nos.2 and 6)

Here the question is posed as an admonition that man indulges in plundering and in wealth-worshipping because he does neither believe in his revival, nor in his accountability on the Day of Judgment, whereas this event is inevitably to occur.

12. On the Day of Judgment, not only the external deeds will be seen by men but that the feelings, intention, designs, purposes behind these deeds which motivate them, will also be seen by them, so that the demands of Justice may be fully met. The decisions will be announced thereafter.

In this connection the first secret of the breast which will be disclosed will be man's faith or infidelity, that is whose heart contained faith and whose heart 'kufr' or rejection of truth. Those men who had been calling themselves as Muslims, but were hiding infidelity in their hearts, their infidelity will manifest on that day. Similarly those persons who might have done righteous deeds for some false purpose and under evil motivation will also be exposed. And those people who had been trying to justify the wrong acts that they performed so that others might think that they have not done any wrong thing, their objectives and intentions will also be exposed on that day.

13. Allah is aware of the external and internal state of everybody even today. But on the Day of Judgment this reality will be shown to them, and they will have no other go but to admit that Allah really knew the external and internal condition of every person, and on the Day of Judgment every decision that He will take will be fully backed by the full knowledge that He has.

101. SURAH AL-QARI'AH
(THE CLATTERING CALAMITY)

NAME: The Surah takes its name from the word "Al-Qari'ah" occurring in the first verse.

TIME OF REVELATION: It was revealed in Makkah, in the earlier stages of the mission, as is clear from the central theme.

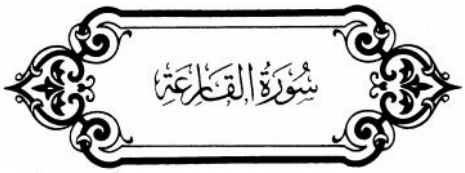
CENTRAL THEME: To warn about the great calamity of the Doomsday, and to intimate that on that day the standard for deciding a man's success or failure will be the righteousness of his deeds.

ORDER OF THE VERSES: Verses Nos.1 to 5 warn about the calamitous condition of the Doomsday and its consequences.

In Verses Nos. 6 and 7 is mentioned the good results awaiting those whose scale of the virtuous deeds in the balance of deeds will be tilted in their favour.

In Verses Nos. 8 to 11 is mentioned the bad results which await those whose scale of good deeds will be lighter.

101. SURAH AL-QARI'AH
(THE CLATTERING CALAMITY)



Ayah :11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, Most Gracious, Most Merciful

1. **The Clattering Calamity.[1]** اَلْقَارِعَةُ ۙ﴿۱﴾

2. **What is the Clattering Calamity?[2]** مَا الْقَارِعَةُ ۚ﴿۲﴾

3. **And what do you know what the Clattering Calamity is?[3]** وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۭ﴿۳﴾

4. **The Day when men will be like moths scattered about, [4]** يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ﴿۴﴾

5. **And the mountains will become like carded wool. [5]** وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۭ﴿۵﴾

6. **Then, he whose balance will be heavy,[6]** فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۙ﴿۶﴾

7. **Will be in a life of good pleasure.** فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۭ﴿۷﴾

8. **And he whose balance will be light,[7]** وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۙ﴿۸﴾

9. **His dwelling will be in "Haviah" [8]** فَاُمُّهٗ هَاوِيَةٌ ۭ﴿۹﴾

10. **And what do you know what it is?** وَمَآ اَدْرٰىكَ مَا هِيَهْ ۭ﴿۱۰﴾

11. **Blazing Fire ! [9]** نَارٌ حَامِيَةٌ ۢ﴿۱۱﴾

1. In the text the word 'Al-Qari'ah' is used, which is one of the many names for the literal meaning is clamoring or clattering calamity. The reason for calling the Doomsday with this name is that it will appear in the form of great calamity. When in the night a visitor knocks at the door, those who are sleeping suddenly wake up, similarly this calamity will also befall suddenly which will create a terror in the hearts of the people.

2. This question is asked so that the people should wake up from their slumber of negligence.

3. This question is asked to intimate about the reality of the Doomsday and to express its calamitous results. The idea is to warn the people not to consider it an ordinary event.

The confidence and certainty with which Quran relates the occurrence of the Doomsday and in this connection the details that it mentions are the clear proof of its truth. Today there is no other revealed book available which presents such a clear idea about the Doomsday and that too with such details.

4. That is: On the Doomsday, people will come out from their graves separately and in scattered groups. They will be like scattered moths. The picture of the peoples scattering on this Day has been drawn in Surah Qamar in this way:

خُشَّعاً اَبْصَارُهُمْ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ
كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ۔ (القمر۔۷)

"With downcast eyes they will come out of the graves as If they are scattered locusts." (Al-Qamer. 7).

When man will rise from the grave, there will be no members of his family with him nor any relatives. He will find himself among a scattered mob of strangers and in a new environment. Seeing the changed condition of the earth and the skies, he will be extremely terrified.

5. That is: As the carded wool flies in the air in minute particles, similarly these big and huge mountains will fly in small particles in the air. When mountains like Himalaya will be flying, then what castle, what palace and what building will remain aloof on the ground?

The rejecters of the belief in the Doomsday would wonder how strong and huge things like mountains could be uprooted. Their doubt is on account of their inability to correctly appraise the might of Allah. It is obvious that the God who has the ability to create mountains and to fix them in the ground, why can He not have the power to turn them into small particles and make them fly in the air? In the modern times of scientific discoveries it has become quite easy to understand these things. If there is so much energy in the atom that by splitting it great explosion and havoc can be caused, then by splitting the atoms of the mountains why the calamitous Doomsday cannot be caused?

6. On the Doomsday the deeds will be weighed, and for weighing them a Balance will be installed. In this balance only those deeds will be shown to be heavy which were performed on the basis of truth, because on the Day of Judgment weight will be for the Truth, as is mentioned in Surah A'raf:

وَالْوَزْنُ يَوْمَئِذِالْحَقُّ ط (الاعراف۔۸)

"Weight that Day will be the Truth." -(Al-A'raf. 8)

And the condition for success will be that the balance should be heavy, and a man's balance, will be heavy only when he must have lived his practical life on the basis of truth. The more a man's deeds of virtue, the heavier will be his balance.

This balance of justice is connected with the condition obtaining in the Hereafter. And the measure of time and space and the standard of measurement in the Hereafter will be quite different from those of this world. Therefore we are unable to understand fully the nature of that balance of justice. Accordingly, we should rest content with Quran's mention of the salient points only.

If there is anything astonishing in the matter of weighing of man's deeds, then the scientific inventions have ended this astonishment, because now a number of instruments have been invented to measure the states or conditions, for example to measure the heat of the body, which is a state, thermometer is used, similarly to

measure the pressure of the air barometer is employed. When it has been possible for man to measure the state of a thing then what is the difficulty for the Creator of the heavens and earth in installing a balance for weighing the deeds of man?

7. The light balance will be of those persons who had been living their lives on the basis of falsehood. Their deeds, however good they may appear outwardly, will be weightless in the balance of justice of the Hereafter, because falsehood itself has no weight whatsoever. Similar will be the case of the evils and sins. Today when this thing has been physically observed that whatever thing has weight on this earth becomes weightless in space, then what difficulty is there to believe that the stupendous achievements of the worshippers of the falsehood, however weighty and magnificent they may be in the eyes of the world, will prove to be quite weightless in the conditions of Hereafter.

8. 'Haviah' means a deep pit. This is another name of the hell, as it is very deep, and in this the sinners will be thrown from the above.

9. That is: This deep pit of the hell, will be full of the blazing fire.

The vastness of the hell, its depth, and its extra-ordinary fire are such things about which many people heard and thought them to be unbelievable. Today also many people do not believe that there can be such a thing as hell. But in reality it is their narrow-mindedness and short-sightedness, because the existence of the hell is not at all astonishing and unbelievable. We have the example of the sun before us. Its temperature is 15 million degree Celsius. Its diameter is 109 times bigger than that of the earth, and its volume is 3,33,000 times greater than that of the earth. The sun is composed of highly heated gases, in which great magnetic storms occur every now and then. From the information collected by Science, an idea of sun's great vastness, its fathomless depth and its terrific heat can be had. In other words the sun is in this world a living model of the hell, and looking at it, the hell of the Hereafter not only appears to be possibly existing but its existence seems to be certain.

102. SURAH AT-TAKATHUR
(EMULATION IN WORLDLY INCREASE).

NAME: The Surah derives its name from the word 'Takathur' occurring in the first Verse, wherein it is mentioned that this tendency of emulation in grabbing more and more money is the cause of neglecting the real aim of life.

TIME OF REVELATION: It is Makkan and from the subject-matter it appears that it must have been revealed in the early stages of the Mission.

CENTRAL THEME: To inform the people about the reality that getting completely absorbed in acquiring wealth, property and other worldly benefits and spending the entire life for this purpose, without paying any heed to the reckoning of the Hereafter, is most ill-advised, unwise and disadvantageous.

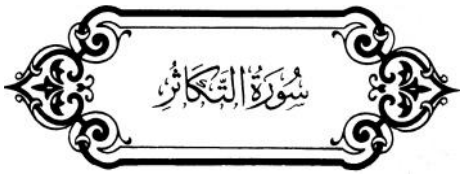
ORDER OF THE VERSES: In Verses Nos. 1 and 2 those persons have been shaken who think that the wealth of this world is the be-all and end-all of everything, and who are so much absorbed in this gold-grabbing that they are totally unmindful of what is going to happen beyond death.

In Verses Nos.3 to 5 people are warned about what is beyond death and that they will see it when death closes their eyes. Had you had believed in this truth, you would not have been negligent about the future and you would not have thrown yourself in this mad rush for gold and worldly objects.

Verses Nos. 6 to 8 warn that you may or may not believe in the Doomsday, but that Day is most certain to occur and you will see it with your own eyes. At that time you will be certain about its reality, but that time will not be for action but for giving an account, and you will have to answer for every favour that God had bestowed on you, in His presence.

102. SURAH AT-TAKATHUR

(EMULATION IN WORLDLY INCREASE).



Ayah : 8

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. The emulation for acquiring more and more wealth made you negligent ! [1]

اَلْهٰىكُمُ التَّكَاثُرُ ۙ﴿۱﴾

2. Until you reached the graves,[2]

حَتّٰى زُرْتُمُ الْمَقَابِرَ ؕ﴿۲﴾

3. But Nay, you soon shall know![3]

كَلَّا سَوْفَ تَعْلَمُوْنَ ۙ﴿۳﴾

4. Again, Nay, you soon shall know! [4]

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ؕ﴿۴﴾

5. Nay, had you known with surety[5], (you would not have gone after the world.)

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ؕ﴿۵﴾

6. You shall indeed see Hell.[6]

لَتَرَوُنَّ الْجَحِيْمَ ۙ﴿۶﴾

7. Again, you shall see it with sure vision![7]

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۙ﴿۷﴾

8. Then, on that Day, you shall be certainly questioned [8] about the pleasures.

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ﴿۸﴾ ع

1. That is: You are so much absorbed in acquiring.wealth, property and means of luxurious living that your real purpose of life and your real destination has been lost sight of. All your efforts are directed towards earning wealth and acquiring high position in society. You are not prepared to rise above this and think seriously.

Total absorption of man acquiring wealth is that basic weakness of man in which he is always involved. However, in the modern times it has acquired a few 'progressive' forms such as wealth-worship has become capitalism and matter-worship has come up as materialism. If earlier man did not believe in the Hereafter, now he denies the very existence of God. Formerly man ignored a few moral values in making money, now for worldly benefits he has become totally bereft of them. Then, under the influence of the modern civilized progress everybody is anxious to raise his standard of living, and in the economic and financial fields individuals as well as nations are locked in cut-throat competition, but none is concerned with raising the standard of morals. And there is none who takes the trouble of thinking whether this world is really the last stage of life, or are there no further stages through which man will have to pass? By not paying attention to these most important questions, man has moved, far away from his real purpose of life, and he is in such a state of negligence that he is not aware what is at his back and what is ahead.

2. That is: For grabbing more and more wealth and for acquiring as much property as possible you have spent your whole lives in it and till your last breath you were not prepared to ponder over the facts which will confront you after death.

In a hadith too man has been warned on his desire for more wealth and unending greed. Ibne Abbas narrates that the Prophet has said:

لَوكَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغٰى ثَالِثاً وَ لَايَمْلَأُ جَوْفَ ابنِ آدَمَ اِلَّا التُّرابُ۔ (بخاری کتاب الرقاق)

"If man had two valleys full of wealth and materials, he would still desire to have the third. Only dust can fill man's belly (greed)." —-(Bukhari -Kitabur Riqaq).

Dust can fill the belly means that a man's greed can be ended only after his mixing up with dust, after his death.

3. Soon this reality will be clear to you that abundance of wealth and worldly materials is not the real success, but the real success is acquiring of the wealth for the next world. At that time you will realise your mistake that by ignoring the Hereafter what a calamitous end you have invited.

4. This repetition is for stressing the point and to hint at the inference that the reality about the world-seeking comes before your eyes at the time of death and secondly it will come when the Doomsday will occur.

5. That is: If you had believed in the Day about which the Quran is informing you, then you would not have spent your life in negligence and running after the world, and you would have made preparations for the next world.

6. If you do not want to acknowledge the existence of Hell, you may not do so, but its existence is a reality and that Day is inevitably to occur when it will appear before you and you will see it with your physical eyes.

7. That is: Your having a glimpse of the Hell will not be in the world of dreams, but it will be in the world of reality. Today what you think is unbelievable, when the same thing will come in your observation, then you will believe in it.

8. In the pleasures are included all the pleasures, gifts, etc. bestowed by Allah, e.g. provisions for maintenance wealth and property, children, energies and capabilities, means and resources, rank and position, government and power, etc. Whatever bounty or pleasure man gets in this world, there is also with it a responsibility, and that responsibility is first to thank God for his favours, and then to utilize it for those works which are liked by Him. If a man pays Allah's dues in this way, then on the Day of judgment the stage of reckoning will be easier for him and he will be considered as deserving of the eternal pleasures and favours from his Lord. But if he does not at all accept the existence of God, or if he believes that He exists but thinks that the givers of these pleasures and gifts, etc. are many gods, or that a particular favour has been bestowed by a particular devi or devta, and on the basis of this false belief he uses Allah's gifts, having no regard for His likes or dislikes, then on

the Day of Judgment he will be questioned very severely, and on account of his ingratitude and criminal behaviour he will be liable to receive very harsh punishment.

With reference to its context this verse hints particularly at the pleasure or gift of wealth and property, and that you definitely have a yearning to get more and more of it, but in this connection you are unmindful of your accountability about it. Had you realised that you had to answer about it in the presence of Allah, then instead of becoming greedy for wealth, you would have been contented, as more wealth means more accountability, and therefore greater difficulty. It should be noted that on the Day of Judgment everybody will have to answer for his deeds, whether he be a Muslim or an infidel. In a hadith it is mentioned:

لَاتَـزُوْلُ قَـدَمَـاعَبَـدٍحَتّٰـى يُسْـأَ لَ عَنْ عُمرِهٖ فِيْمَا اَفْنَاهُ وَعَـنْ عِلْمِهٖ فِيْمَا فَعَلَ وَعَنْ مَالِهٖ مِنْ اَيْنِ اِكتسَبَهٗ وَفِيْمَا اَنْفَقَهٗ وَ عَنْ جِسمِهٖ فِيْمَا اَبْلَاهُ۔(ترمذی ابواب الزہد)

"(On the Day of Judgment) Man's feet will not move unless he is asked about all these things: about his age, in what work did he spend it, about his knowledge, how far he acted on it, about his wealth, from where he earned it and on what he spent it, and about his body as to how it was worn out."

On an occasion the Prophet, with Abu Bakr and Umar went to an Ansari's house to satisfy the pangs of hunger. They treated them with dates and flesh of animal, and all ate till they were satisfied. Then the Prophet said:

وَالَّـذِیْ نَفْسِیْ بِیَدِهٖ لَتُسْأَ لُنَّ عَنْ هٰذا لنَعِیْمِ یَوْمَ الْقِیَامَةِ ۔(فتح القدیر للشوکانی ج ۵ص۴۹۰ بروایۃ مسلم)

"By the Being in whose hands is my life, On the Day of Judgment you will be definitely asked about this pleasure."

—(Fathul Qadeer Shaukani. Vol.V,P. 490—as quoted by Muslim).

103. SURAH AL-ASR
(THE TIME).

NAME: The Surah takes its name from the word Al-Asr (The Time) in the first verse.

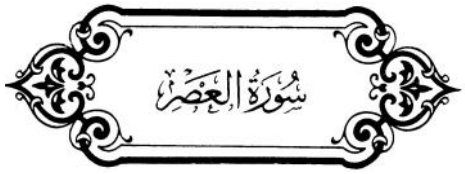
TIME OF REVELATION: It was revealed in Makka in the early stages of the Mission.

CENTRAL THEME: To make aware of the fact that the human caravan is speedily advancing towards eternal ruin. Only those people can be safe from this ruin, who are believers and who act righteously, and who fulfill the demands of faith.

ORDER OF THE VERSES: This Surah consists of three small verses, but in its meaning it is so deep and vast that it not only contains the entire history of the rise and fall of humanity but it also acts as a tower of guidance, directing the people, nations and communities to the right path, so that they may reach the desired destination, and may not fall into the pit of destruction by following the wrong path.

The evidence of time through ages has been presented in support of the contention that man cannot escape ruin if he does not develop in himself the qualities of true faith and righteous conduct.

103. SURAH AL-ASR
(THE TIME)



Ayah :3

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **By the Time,[1]**

وَالْعَصْرِ ۙ﴿۱﴾

2. **Verily, man is in loss,[2]**

اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ۙ﴿۲﴾

3. **Except those who believed,[3] and did righteous deed,[4] and enjoined upon each other truth,[5] and enjoined upon each other patience.[6]**

اِلَّا الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ۬ وَتَوَاصَوْا بِالصَّبْرِ ﴿۳﴾

1. Before this we have made it clear that the different things which are sworn by in the Quran are not in themselves holy or great, but that they have been sworn by as witnesses and as proofs for certain contentions. Here the Time is sworn by in the same sense.

In the text the word Asr is used, which means time. This word particularly signifies the quick and speedy passage of time.

2. This is the thing for which the evidence of the time has been presented. This evidence is in connection with the following:

(i) The most valuable thing with man is the capital of time, which is a part of the age that is passing. This time is very limited and passes off speedily. As ice goes on melting every moment, and a trader must sell it before it totally melts away. Similarly if the time of life that has been allotted to man is not utilized by him and he does not make 'provision for the Hereafter, then he will definitely be in a loss, for every moment that is passing causes his capital to diminish. In other words the Clock of Age is reducing our life with the same speed with which the hand showing seconds in the clock is moving and thus increasing our losses every second, except when we realise the value of time and spend it in such acts as would prove useful in the end and as would help in making our life in the next world better.

(ii) The events of history which were the manifestations of the wrath of Allah are the proofs of the fact that those nations that adopted the policy of infidelity transgression opposition to truth, tyranny and mischief, were ruined, as if the world is presenting this reality in the mirrors of history and is showing which nations were destroyed and which nations were saved.

(iii) This world is a testing ground, and not a place of amusement. In this examination hall man has been given, different question papers to solve and for this purpose the time has also been fixed. Therefore, the man who wastes his time in amusements instead of in solving the question paper, is definitely putting himself to great loss, and for the loser of the time, failure is destined.

Besides these aspects, there is another point hidden in the swearing by Asr, and that is that the time of the end of the world is coming near, as if the time between the sending down of the last Prophet and the Doomsday is the same which is between the prayer of Asr and the prayer of Maghrib (sunset), presuming human life on earth as one day. Accordingly the Prophet has said:

اِنَّمَا بَقَاءُكُم فِيْمَنْ سَلَفَ قَبلَكُمْ مِنَ الْاُمَمِ
كَمَا بَيْنَ صَلَاةِ الْعَصرِ اِلٰى غُرُوْبِ
الشَّمْسِ۔ (روح المعانی ج۱۰ ص۲۹۲ بحوالہ بخاری)

"Compared to the communities that have passed away, your life in the world is for the same time which is between the prayer of Asr and the prayer of Maghrib."

(Ruhul Ma'ani, Vol. 10. P. 292, with ref to Bukhari)

"Khusran" means the loss of a lifetime, eternal ruin and destruction, which will confront man on the Day of Judgment.

3. That is: Only those people will be safe from the eternal ruin of the Hereafter, who will accept the faith of Islam and pass their life in a righteous way.

The meaning Surah of accepting the faith has been explained in Note No.6 Baqarah.

4. It shows that to be safe from the ruin in the Hereafter mere belief is not sufficient, but that with it righteous conduct is also necessary. And the fact is that where the belief will be present in reality, there its light will also illuminate the practical life and such a man will become a person of good character. But where the faith would be in the form of a static belief that has not influenced the consciousness, then practical life will not change for the better. From a good seed only a good tree will grow and from a bad seed a bad tree, It is impossible that there is pure and firm faith in the heart and the practical life is full of wickedness and evil. The corruption in the practical life is the proof that the faith is not in a healthy condition.

The reality of righteous conduct has been very nicely described by Allama Farrahi: "Allah has termed righteous acts as "Salihat" the use of this word leads one to that great wisdom that the means of the welfare and progress of all external and internal, religious and worldly, personal and social, physical and mental matters is the

righteous conduct. That is the righteous. act is that act which may become the means of life and development for a man and through which man may be able to pass through those stages of progress that are innate in his nature."

-(Majmua Tafseer Farrahi.P.352)

5. Truth and patience are included in righteous acts, but since they are the basic virtues, their mention has been made specifically.

Truth is that statement which is correct, based on justice, and according, to reality. It is the opposite of falsehood, and it is also applied to the whole religion, and also on its teachings. It is also applicable to that statement of truth which is presented according to Justice and fairplay in the presence of the tyrannical rulers or the followers of falsehood. Besides it is applied on those rights too the paying of which may be incumbent upon man morally and by the Shariah, e.g. the rights of God, the rights of the parents, the rights of the relatives, neighbours, poor and the beggars, etc.

The 'quality of the faithful mentioned here that they enjoin upon each other truth elicits that the faithful people not only stuck to the truth but that they also enjoined upon others to follow it. In other words the faithful people were not so insensitive that when they see the falsehood gaining ground or the anti-truth and forbidden things becoming common in the society, they do not sit silent as spectators, but realising their social and moral responsibility, they raise the voice of truth and try to reform one another. Indirectly from this, the principle is also proved, that the expression of truth is the right of the faithful people and they should have this freedom at all costs.

6.Various kinds of difficulties are experienced in accepting the truth, to support it, to speak the truth and to follow the path of truth. All kinds of sufferings have to be endured and people have to pass through storms of opposition. Losses have to be borne, and sacrifices have to be offered, therefore it is also necessary to have with truth, patience, steadfastness, tolerance, forbearance, determination and courage. In the meaning of patience all these things are included, and with this reference exhortation of patience is considered necessary.

104. SURAH AL-HUMAZAH
(SCANDAL-MONGERS).

NAME: In the first Verse Al-Humzah (The Scandal-mongers) have been warned that these acts of theirs would cause their ruin. From this reference the Surah takes its name.

TIME OF REVELATION: It is Makkan and from the theme it appears that it must have been revealed after the revelation of Surah Al-Asr.

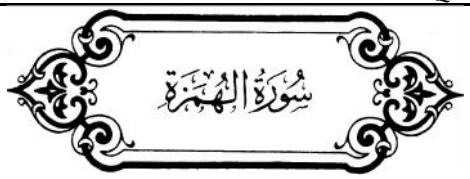
CENTRAL THEME: To shake the wealth lovers by declaring that people of character like theirs will inevitably get what is coming to them.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 a picture of the hoarders of money is drawn and they are warned that such a conduct is the inevitable cause of their ruin.

Verses Nos. 4 to 9 describe what will be the ultimate fate of the lovers of wealth.

This Surah is so much related to the previous Surah that it appears to be its supplement. The previous Surah ended with describing the qualities which guarantee the final success, while this Surah commences with the description of those bad qualities which cause the ruin of man.

104 . SURAH AL-HUMAZAH
(SCANDAL-MONGERS).



Ayah : 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۙ (١)

1. **Woe to every one who is a scandal-monger and slanderer,[1]**

الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۙ (٢)

2. **Who amassed wealth and counted it [2],**

يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ۚ (٣)

3. **He thinks that his wealth would make him last for ever.[3]**

كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ۖ (٤)

4. **By no means ![4] He will be flung into Hutama,[5] (Crushing Fire) [6].**

وَمَاۤ اَدْرٰىكَ مَا الْحُطَمَةُ ؕ (٥)

5. **And what do you know what Hutamah is? [7]**

نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ (٦)

6. **Fire of Allah, kindled! [8]**

الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ؕ (٧)

7. **Which mounts up to the hearts.[9]**

اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۙ (٨)

8. **Verily, it shall be closed in upon them,**

فِيْ عَمَدٍ مُّمَدَّدَةٍ ۧ (٩)

9. **In outstretched columns.[10]**

1. In the last verse of the previous Surah (Al-Asr) those qualities were described which guaranteed to save man from the loss in the Hereafter and for the success in the next world. These qualities are the characteristics of the character of the faithful people, but for the lovers of this world they are not at all important, and particularly those persons who are lovers of wealth consider people of righteous character as most insignificant. They even insult them and subject them to disrespect and slander. The pride of wealth creates meanness in them. They falsely accuse them of being concerned with the Hereafter only. They make fun of their religious activities and whenever they get a chance they taunt them.

At the time of the revelation of this Surah this was the condition of the sardars of Quraish. They were proud of their wealth. Those persons who did not care for the worldly wealth and were busy working for the success in the Hereafter were subjected to scandal-mongering by them. They considered such persons as of no significance. According to them, wealthy people were only worthy of honour. They used to taunt them and make fun of them on account of their simple and righteous living. Here these activities of theirs have been criticized and reproached.

With reference to the context, the reprehensible act of slandering and taunting the faithful people is considered the posture and attitude of the miserly capitalists, as is clear from the verse that follows, but it does not mean that this act is indulged into only by the rich people, but the main idea of the verse is that whoever would indulge in this activity he would be preparing for his own ruin. In Surah Taubah the taunting by the hypocrites is mentioned, which they used to indulge into against the charities of the faithful people. The poor believers, whatever little they used to earn, from that they used to spend in the cause of Allah. They could not afford to spend big amounts in this way, but the hypocrites used to taunt them and make fun of them:

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِى الصَّدَقَاتِ وَا لَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَ هُمْ فَيَسْخَرُوْنَ مِنهُم۔ (التوبۃ۔۷۹)

"Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them." —,(At-Taubah-79).

The explanation of the special aspect of the verse with reference to the context has been given above, As regards its general aspect, it is to insult those whom the Shariah has asked to be respectable to, and to be slanderous about them, to find faults with them and to hurt their feelings these are the manifestations of bad habit, which would earn adverse consequences in the Hereafter, even if the person indulging in these acts may be a Muslim.

It should be noted that in the olden days the methods employed for fault-finding and taunting were: making signs with the eyes while passing, to point with fingers, to pass remarks; to call bad names, and particularly saying uncomplimentary things in poetry, etc. But in the modern times, new methods have been invented, e.g. cartoons, satirical writings, humorous or witty dramas, satirical columns in the newspapers which have become the most popular entertainment in today's journalism, and all these things have now become a regular art. All these things are the modern and improved forms of 'humazah. and 'lumazah' (slandering and taunting), when through their means those persons may be maligned and ridiculed whom the Shariah has commanded to respect.

2. That is: This is the pride of wealth, that has created in them this mentality that they consider poor people as of no significance and mean, that they ridicule those who have established the correct relationship with their Lord and have graced their lives with virtuousness.

The lovers of wealth are always thinking about money. The greedy capitalists are busy all the time in trying to increase their capital. Their heart is always in their business and their mind in their accounts. Their entire attention is directed towards one goal, that is how to increase their capital and how can they enhance their bank balance. Their hankering after money keeps them worried so much that they have neither the time to think about God and the Hereafter nor are they psychologically prepared for listening to any advice in this respect. Their increasing greed does

not allow them to pay the dues of the poor from the wealth God has given them, and they sit on their treasures like the proverbial snakes.

In the Injeel also the love for wealth has been very effectively condemned:

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also. (Matthew 6: 19-21)

"You cannot serve God and mammon." (Matthew 6:24)

3. This is the reflection of the psychology of a capitalist. He considers his wealth as the capital of his life, and the way of living which he adopts shows as if he is going to live in this world for ever, and that he would never die.

Since wealth is the means of getting worldly pleasures and luxuries, the rich people are under an illusion that their riches is life-giving for them and is instrumental for their survival, although there is neither the power of life nor the power of survival in wealth. If it could have the power to give life, then it could have provided internal peace to men, while this is the thing which the rich persons lack most, and generally their lives are a bundle of worries. However; by leading the life of righteousness man does get internal peace. It is, therefore, clear that the thing which provides eternal life to man is righteousness, and not wealth. This reality has been described in Quran at various places. In the Injeel it has been described in this way that man does not live by bread alone but he lives by the word of God (Matthew 4:4), and the fact is that a man's wealth does not even go up to his grave, where is the question of giving him eternal life. But even to day man's mentality about wealth is the same which it was in the past, that is instead of regarding wealth to be a means of getting worldly goods and spending it for righteous causes, he considers it as a means of his survival and goes on hoarding it, and then there is no limit to this hoarding. After becoming a millionaire, he wants to become a billionaire and thence a trillion aire, when in the society there are innumerable people who are unable to get even the bare necessities of life, and a very large number of virtuous acts and deeds cannot be performed for want of funds.

In short Quran condemns this tendency of hoarding money except that man may keep the money for meeting his own needs and that of his dependents.

4. This is the denial of such thinking of the lovers of money which has been described above.

5. In the text the word 'Hutamah' has been used, which means that which breaks to pieces and crushes. This is the name of Hell. This quality of the hell has been mentioned as opposed to the condemned habit of slandering and taunting, mentioned in Verse No.1. The idea is to show that the man who damages the honour of the sincere slaves of Allah, the hell will crush to pieces the honour of such a man and for insulting and disrespecting the faithful persons it will break him to pieces.

It is worth noting that as against "Humazah" and "Lumazah" (slandering and taunting) the use of the word 'Hutamah' (which breaks to pieces) has not only created a similarity of the word sounds but there is also an appropriateness in their meanings, and this is just an ordinary example of the eloquence and miraculous effect of the holy Quran.

6. There is a hint in being flung into the hell that the realisation about the pride on account of wealth will come to him at the time when he will be flung into the hell with the hate, which he deserves.

7. This question is to give an idea of the destructive power of the hell.

8. This is the explanation of 'Hutamah' which Allah Himself has given.

9. Points to the fact that to those hearts which nursed the love of wealth and riches instead of the love of Allah, the fire of Hell will leap up to them, and the eternal pain which man will feel when the fire will enter his heart cannot be surmised even by the state of pain of the patient of heart-disease.

10. That is: They will be surrounded by the outstretched, long columns of fire.

105. SURAH AL - FEEL.
(THE ELEPHANT).

NAME: The Surah takes its name from the mention of the fellows of the elephant in the first Verse.

TIME OF REVELATION: It is Makkan and belongs to the group of Surahs revealed in the early stage.

CENTRAL THEME: Describes the historical and eye-opening fate of those who, in their intoxication of wealth and power, had come out with the intention of demolishing the House of Ka'ba.

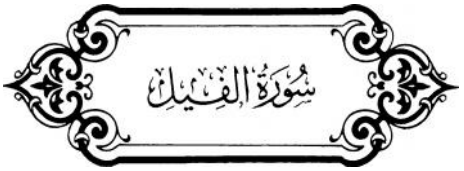
ORDER OF THE VERSES: The whole Surah relates the eye-opening aspects of the historical event, known as the Event of the Elephants. In the first Verse we are invited to ponder over what Allah did to the army which had proceeded to demolish the House of Ka'ba.

In Verse No.2, it is shown how the measures taken by them backfired.

In Verses Nos. 3 and 4 the miraculous power of Allah has been related which came into play for safeguarding His House.

In Verse No.5, the exemplary fate of the invaders has been related, which history has preserved in its pages.

105. SURAH AL-FEEL
(THE ELEPHANT)



Ayah : 5

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Did you not see[1] how your Lord dealt with the fellows of the elephants?[2]**

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ①

2. **Did He not make their stratagem useless?[3]**

اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ②

3. **And did He not send against them flights of birds?[4]**

وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ③

4. **Which hurled upon them stones of baked clay [5, 6].**

تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ④

5. **And made them like the chaff, eaten[7] (by the cattle).**

فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ⑤

1. Although the Prophet is addressed directly, the real addressees are the Quraish and the people of Arabia who were well aware of this event.

2. By fellows of the elephant (Ashabul-feel) is meant Abraha and his army, that had advanced with elephants to demolish the House of Allah (Ka'ba). The details of this event have not been described by the Quran, because this event was known to everybody. Besides, at the time of the revelation of this Surah eye-witnesses of this event were also living. Therefore, Quran considered it sufficient to mention only the instructive and moralistic aspect of the event, as to how Allah in an extra-ordinary way arranged to safeguard His House. There are no details of this event even in the traditions of the Prophet, however in the narratives and books on the life of the Prophet some details have been mentioned, particularly in the biography by Ibn Ishaq this event has been described in detail, but it also contains some exaggeration. Same is the case with other narrations. Therefore, keeping those narratives before us, we will try to give only those details whose authenticity is supported by circumstantial evidence and which appear to be reasonable.

This event took place in 570 or 571 A.D., when there was a Christian ruler of Yemen, named Abraha, who was subordinate to the Christian King of Abyssinia. The ruler of Yemen became jealous when he saw that the Arabs were attracted towards Ka'ba, which was the centre of their religious belief, and every year they gathered there in very large numbers. Out of jealousy he constructed a big church in Sana in order that the Arabs might be attracted towards it, instead of towards Ka'ba. He also planned to demolish Ka'ba and with this purpose in view he proceeded towards Makkawith a large army of 60,000 soldiers. In the front of this army there were a number of elephants and on account of this they were called the fellows of the elephants, or the people of the elephant.

In the way, from Yemen to Makkah, some Arab tribes tried to oppose him, but were unsuccessful, and the army reached the valley of Muhassir, which is near Mina, only a few miles from Makkah.

When the Quraish came to know of this invasion, their chief, Abdul Muttalib, who was the grandfather of the Prophet, prayed to Allah, holding the gate of the House of Ka'ba. Other 'people of Quraish were also with him in his prayer the verses of poetry which he recited on the occasion are:

لَاهُمَّ اِنَّ الْعَبْدَ يَمْنَعُ رَحْلَهٗ فَامْنَعْ رِحَالَکَ

"O Allah! The slave protects the people of his household, you also protect Your people,

لَا يَغْلِبَنَّ صَلِيْبُهُمْ وَمِحَالُهُمْ غَدْوًا مِحَالَکَ

Let not their Cross and their strength overcome Your strength.

اِنْ کُنْتَ تَارِکَهُمْ وَ قِبْلَتَنَا فَاَمْرٌ مَا بَدَالَکَ

If You want to leave them and our Qibla like this, then it is Your wish."-(Seerat Ibn Hisham Vol. I, P. 51)

For Quraish who were small in number to resist the army of 60,000 soldiers was very difficult. If they had clashed, the hope of success was very remote. The problem was of the security of the House of Allah, the security of the first House, which was built for the worship of Allah. Its extra-ordinary importance and greatness demanded that the arrangements for its security should be extra-ordinary. The divine ire stirred and then the invading army was not allowed to advance any further. The special elephant of Abraha which was in the front suddenly sat down in the valley of Muhassir. He was beaten till he was wounded, but he did not get up. If he were directed towards Yemen, Syria or the east, he would rise and run, but when he was turned towards Makkah he would sit down. In the meanwhile swarms of birds came flying, carrying stones and pebbles in their beaks and claws; and hurled them upon the army. The peculiarity of these missiles was that whomsoever they touched, developed on his body a boil which started dripping blood and pus, and in a short time the whole body dissolved. As appears from some narratives, perhaps it was a dangerous disease like the small pox, which had suddenly broken out in the army. The missiles which were made of the baked clay were so much poisonous that their mere touch was sufficient to putrefy Human body.

This epidemic attacked the army in such a violent form that there was a panic and hundreds of soldiers died. Abraha also suffered very badly. Pus and blood were dripping from his body too, and his body was decaying. In the end his breast burst open and he died a very painful death.

This event took place in the month of Muharram, and the same year the Prophet was born in Makka. (Al-bidaya wan-Nihaya, Vol. I, P. 175).

The most important aspect of this event is that Allah made extra-ordinary arrangements for protecting His House. The rain of pebbles and stones from the beaks of the birds and the pebbles and stones that were more deadly than the bullets, were the signs of the Divine Miracle; and such signs appear on special occasions only.

As regards its historical proof, the Quran itself is the greatest-historical proof, because if the statement of the Quran were wrong-and such a thought can come to only those who do not believe in the authenticity of the Quran —then the citizens of Makka would have emphatically denied it. But since there were eyewitnesses of the event living amidst them, and on account of the fame of the event everybody knew it, and therefore they did not dare deny the statement of the Quran. Besides, the poets of the pre-Islamic days have mentioned this event in their verses, for example Nufail who is an eye witness of the event, says:

حَمِدْتُ اللّٰهَ اِذَا اَبْصَرْتُ طَيْرًا
وَخِفْتُ حِجَارَةً تُلْقَىٰ عَلَيْنَا

"I thanked God, when I saw the birds, and feared that no stone from the rain of the stones falling on us might hit me."

And of the defeat of Abraha he has to say as under:

اَيْنَ الْمَفَرُّ وَ الْاِلٰهُ الطَّالِب
وَالْاَشْرَمُ الْمَغْلُوْبُ لَيسَ الْغَالِبُ

"Where one can escape when God is chasing, and shameless (Abraha) is defeated and he is not victorious."

-(Seerat Ibn Hisham, Vol. I, P. 53-54).

3. That is: The steps taken by Abraha for demolishing the House of Ka'ba were made unsuccessful by Allah and he did not succeed in his unholy intentions.

There was no hand of any devi or devta in defeating the assault of the fellows of the elephants. It was the miraculous power of Allah which appeared in the form of a punishment for the invaders. The people of Arabia also admitted this, and therefore the Arab poets have called it the miracle of Allah only, and the Quraish, who prayed with Abdul Muttalib, at the gate of Ka'ba, prayed to God alone, and not to the idols. This is the proof of the fact that the oneness of Allah is based on truth, for accepting which the Prophet is inviting the Arabs and all the people and that idol-worship is totally based on falsehood.

4. This is the detail how Allah defeated the stratagem of the fellows of the elephants. To destroy them Allah dispatched swarms of birds, in other words the army of the elephants was opposed by the army of the birds.

The narrators say that these birds were of a special kind and had come from the direction of the sea.

5. In the text the word "Sijjeel" has been used, which is an Arabic form of the combination of the Persian words (Sang and gil). It means those stones which are made up of the baked clay. In volcanic regions the clay takes the form of stones, and perhaps that clay is called 'Sijjeel' and it is no wonder if the birds might have brought the stones from such a region, and in them there might have been some poisonous matter, or some poisonous germs which caused the epidemic. Any way they were not the common stones, but were a special kind of stones, and that is why Quran has expressly mentioned them as stones of the kind of sijjeel.

6. This pelting of stones by the birds was a kind of bombardment from the air which destroyed the elephants and their fellows too.

The dropping of the stones has been described as (tarmeehim), pelting stones, because they had showered the stones on the army in such a way that the entire army had become its target, as if they were arrows which directly hit the targets. It is likely this might have happened on account of the high speed breeze which might have blown at that time. Probably because of this some Arab

poets have called this pelting of stones by the birds as 'Hasib', that is the wind that showers stones.

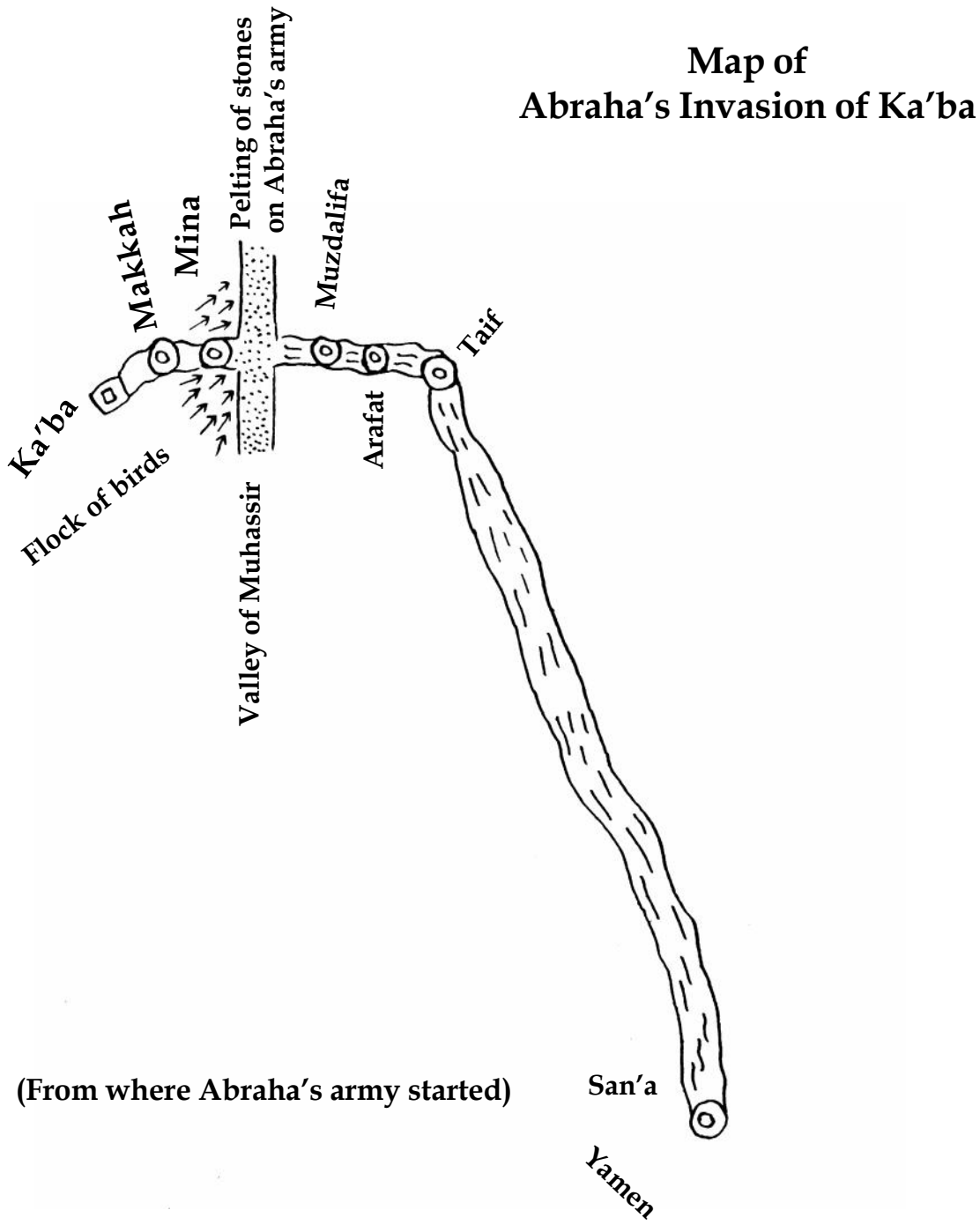
One interpretation of the swarms of the birds that is given is that the birds had come to eat the carcasses of the elephants, and not to pelt stones. But this interpretation is not acceptable with reference to the context, and besides the eating of the dead bodies by the birds is not such a thing as Quran should make a special mention of. Therefore, the majority of the commentators who have explained that these birds had come to pelt stones and not to eat the carcasses of the elephants are correct.

As regards the question whether the Quraish resisted the invasion of the army, the answer is that there was no physical clash between the two peoples. They were in Makka and the army was between Mina and Muzdalifa, and therefore, neither this statement is correct that they ran and hid in the hills as mentioned in some of the narratives nor is this version correct that they pelted stones at the army from the hillside.

The statement of the Quraish hiding in the hills does not appear to be correct, because they were not cowards, and the advance of Abraha was resisted by some Arab tribes in the way to Mecca, as mentioned in these narratives. Then how can we believe that Quraish would not have opposed the invaders? How could their honour tolerate that they should run away leaving the House of Allah unprotected? And for protecting the House of Allah not a single soul should remain in the city! From the verses of Abdul Muttalib quoted above no signs of cowardice appear. Since they were small in number, and their success was doubtful, Allah made extra-ordinary arrangements for defending His House. The claim that the Quraish threw stones at the army from the hillside, and that the birds did not drop them, is a claim without any supporting proof; and when the going of the Quraish near the army of Abraha is not proved, then the question of their pelting stones at the army does not arise.

7. That is: Allah punished the fellows of the elephants in such a way that they became a mound of rotten carcasses, and a lesson to others. To liken it to the chaff that is eaten is with a view to stating that the big army become as insignificant and useless as the chaff which can be trampled. When the chaff is eaten by the cattle, It takes a very ugly shape. The fellows of the elephants met the same fate, and for this reason they have been likened to the eaten chaff.

Map of Abraha's Invasion of Ka'ba



106. SURAH QURAISH

NAME: In the first Verse a mention of Quraish is made, from which the Surah takes its name.

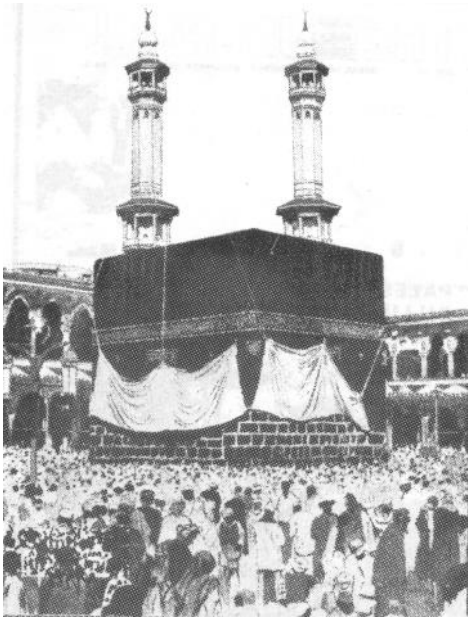
TIME OF REVELATION: In this Surah the words' 'Rabba Hazal bait' (Lord of this house) occur, which are proof of the fact that this is a Makkan Surah, because the pronoun 'this' could be proper for the House of Ka'ba only when it was being revealed in Makka.

CENTRAL THEME: From the subject matter it appears that it must have been revealed after the Surah Al-Feel: Allah has a right on the Quraish that they should worship Him only.

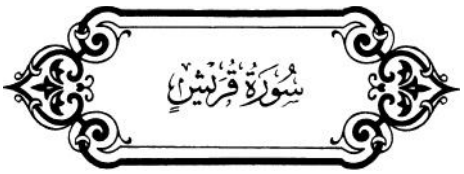
ORDER OF THE VERSES: In Verses Nos.1 and 2, astonishment is expressed over the attachment that the Quraish have for their trade journeys, because this blessing was available to them by the grace of Allah on account of His House (Ka'ba), but they were ungrateful to Him.

In Verse No.3, the demand of this gift and blessing has been stated to be that they should worship only Allah.

In Verse No.4, it has been mentioned that the livelihood and peace are the favours granted by Allah, and in acknowledging them they should worship only Allah.



106. SURAH QURAISH



Ayah : 4

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

لِاِيْلٰفِ قُرَيْشٍ ۙ﴿۱﴾

1. How much attachment [1] the Quraish [2] have !

اٖلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۚ﴿۲﴾

2. The attachment that they have for the journeys in winter and summer.[3]

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۙ﴿۳﴾

3. So let them worship the Lord of this House.[4,5]

الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ﴿۴﴾ ع

4. Who fed them against hunger and made them safe from fear.[6]

1. Le (Lam-i-Majroor) has been used here to express astonishment, which in 'Arabic is called the 'Lam of Astonishment'. Ibn Jarir Tabri too has preferred this meaning, and therefore, we have translated 'Li-Eelafi' as 'How much attachment they have'!

2. Quraish is the name of a tribe, that were the Trustees of the House of Ka'ba. Prophet Ibrahim had settled his son, Prophet Ismail, in the land of Makka The Quraish were his descendents. One branch of this tribe was known as 'Bani Hashim'. Prophet Muhammad (S.A.W.) belonged to this family.

3. The land in Makka was not cultivable, therefore, Quraish made trade their occupation. Accordingly, their trade caravans used to go to Yemen in winter and in summer to Syria and Palestine. These trade journeys were a great means of earning their livelihood and were source of addition to their incomes. Although their routes lay on the international highways, they were not safe on account of lack of law-and- order arrangements and highway robberies which were common in those days. Inspite of this, the caravans of the Quraish used to travel safely, because the people respected them being the trustees of .the House of Ka'aba. Besides, they had also obtained trade concessions from the kings of these regions, which allowed them to come and go through their countries unchecked. Accordingly, Hashim, the great grandfather of the Prophet, had obtained concessions from the Kings of Syria, Rome and Ghassan; Abd Shams from Najjashi; Naufal from Cyrus and Muttalib from Himyer (Yemen).

-(Al-Bidayah Wan-Nihayah Vol. II, P. 253).

In this way the paths of earning livelihood were opened to them on account of the House of Allah, and even during the common disorderly conditions, their journeys were safe and peaceful. On account of these advantages they loved their trade journeys and therefore they went regularly to Yemen in winter and to Syria and Palestine in summer. Since the region of Yemen is warm, they preferred to travel to Yemen in winter and since the region of Syria and Palestine is cold, they considered it proper to travel there in summer.

In this verse their love for and attachment to these trade journeys has been considered as something astonishing, because from their behaviour they were showing that they were ungrateful and did not recognize Truth, for these blessings were available to them on account of the House of Allah. But they had forgotten the right of God. They ate the provisions and the food supplied by Allah, but they sang praises of the idols.

4. This House means the House of Ka'ba.

5. The attention of the Quraish is invited to this fact that when they recognized the House of Ka'ba as the House of Allah, they should pay its due and do the right thing by it, and that is they should worship only Allah and should not worship any other person or thing besides Him. Similarly on account of this House the trade advantages that they were getting and the comfort and security which were theirs demanded that they should live as the grateful slaves of the Lord of this House and they should not be ungrateful.

The House of Ka'ba was constructed for the worship of the One and the Only Allah. Then what propriety the Trustees of this House had to indulge in worshipping idols instead of Allah?

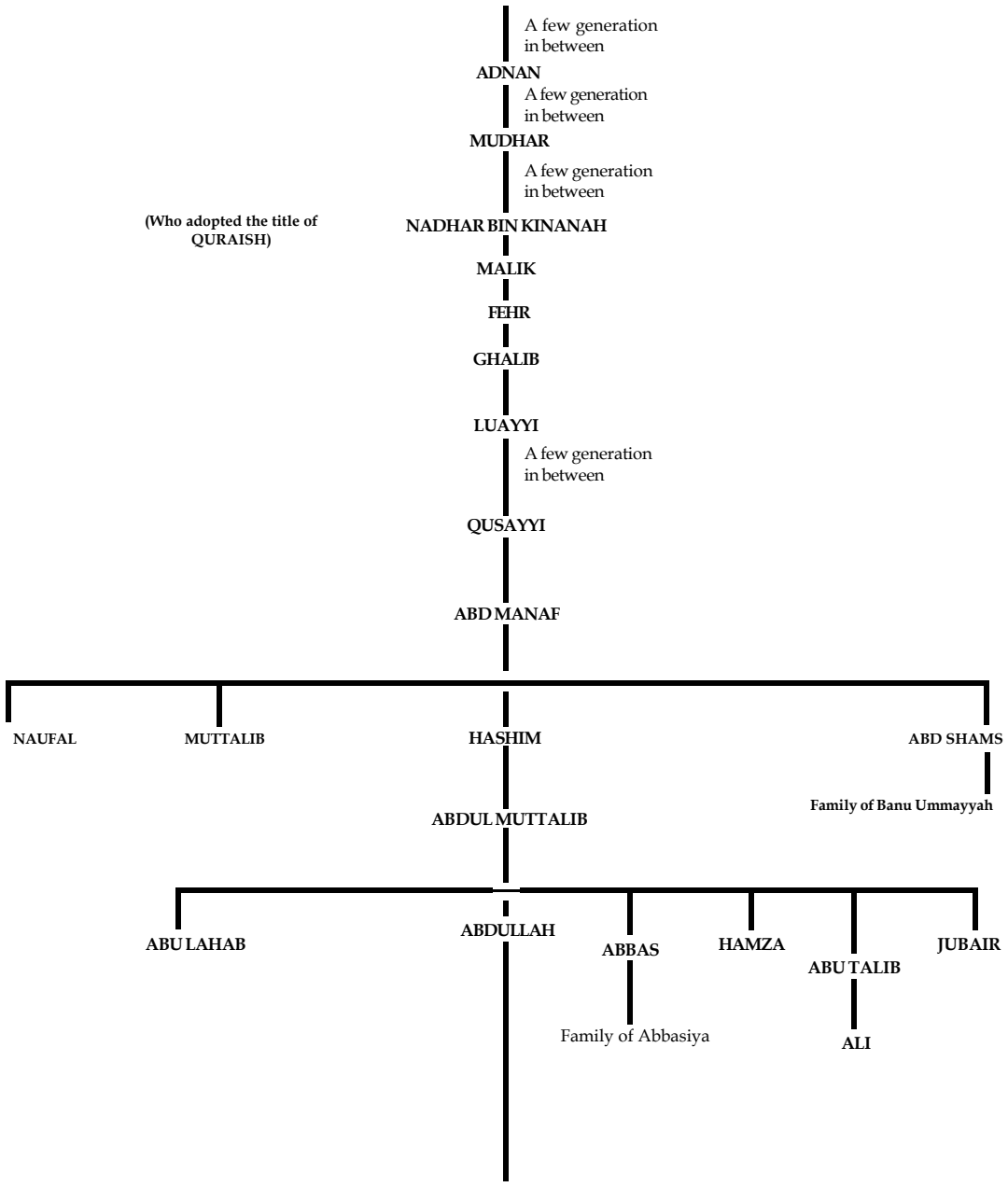
6.In those days the economic condition of the Arabs was very poor. The geographical conditions of that region were such that there was scarcity of the food grains and other provisions. This was the region of famine and scarcity. Moreover, on account of there being the tribal system and the absence of a strong government there was general disorder. Murders and robberies had disturbed their peace, but the condition of the Quraish, from the economic point of view and that of the law and order was much better. Their economic condition was better because of their trade journeys. As regards peace and security, they were available to them even in the city of Makkah, and outside. The peace in Makkah was on account of its being a holy city, and outside the city no person, tribe or government could dare attack them because they were the protectors of the Haram (holy place) and were considered as the servants of the pilgrims. In short, these two

blessings, that is livelihood and peace and security were available to the Quraish because Allah had granted these things to them. Therefore, His gratitude and thanks were due from them. They were obliged to Allah and not to the idols, which had absolutely no say in removing their hunger and fear.

Although in this Surah the demand to worship the one and only God has been made to the Quraish, in reality this demand is to the entire humanity, for the Lord of all the humans is the same Who is the Lord of the House of Ka'ba.



THE GENEALOGICAL TREE OF THE QURAISH AND THE PROPHET



(For Details see Seerat Ibne Hisham, Vol. I, Pages 1, 2, 118, 119, 120, and also Al-Bidayah Wan-Nihaya Vol. II, P. 193, 200, 259).

SURAH AL- MA'OON

107. SURAH AL- MA'OON
(DUES OF WEALTH)

NAME: It takes its name from the word 'Ma'oon' occurring in the last verse.

TIME OF REVELATION: It is Makkan and appears to have been revealed in the early stages.

CENTRAL THEME: To bring that character before our eyes that is created as an outcome of rejecting the belief of reward and punishment, so the people may be warned about its bad consequences.

ORDER OF THE VERSES: In Verse No.1, people are invited to ponder over the character of that person who refuses to believe in the final reward and punishment in the Hereafter.

In Verses Nos.2 and 3 it is shown that only these people behave cruelly and unsympathetically with the weak and helpless people of the society.

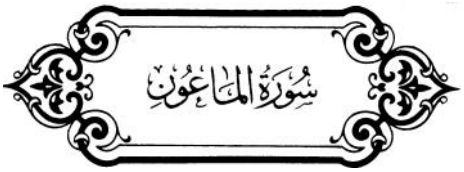
Verses Nos. 4 to 6 declare that their formal prayer (salat) is unreal and useless.

And in Verse No.7, their habit of miserliness is reproached.

BACK GROUND: In the background are those Sardars of Quraish, who were very proud of their religiosity and of their being the Trustees of the House of Ka'ba, but from the viewpoint of character and conduct they were extremely mean and low, a few examples of which are presented in the Surah.

107. SURAH AL-MA'OON

(DUES OF WEALTH)



Ayaat :7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

1. **Did you see the person who denies the Requital?** [1]

اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ①

2. **It is he**[2] **who pushes away the orphan**[3]**.**

فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ②

3. **And induces not the feeding of the needy.**[4]

وَ لَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ③

4. **So woe to such worshippers,**[5]

فَوَيْلٌ لِّلْمُصَلِّيْنَ ④

5. **As are neglectful of their prayers.**[6]

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ⑤

6. **As pretend.** [7]

الَّذِيْنَ هُمْ يُرَآءُوْنَ ⑥

7. **And withhold the dues of wealth.**[8]

وَيَمْنَعُوْنَ الْمَاعُوْنَ ⑦

1. That is: Did you consider the condition of that person who has no belief in the final requital, as to how low is his character and how unreal are his rituals of worship! Whoever will ponder over their condition will definitely feel that for a healthy character and true faith the belief in the Hereafter is absolutely necessary.

2. That is: The reflection of the defects of character and conduct which are created in the denier of the Hereafter can be seen in his behaviour.

3. In the meaning of pushing away the orphan are included misappropriating his property, usurping his rights, repulsing him insulting and disgracing him and removing him by pushing him away from the door.

Quran has not only urged to give their rights to the orphans but has also directed to give them respect. Accordingly in the Surah Fajr it is mentioned:

كَلَّا بَلْ لَّا تُكرِمُونَ الیَتِیمَ (الفجر۔۱۷)

"No! but you do not respect the orphans. (Al-Fajr- 17). That is: Showing of disrespect to the orphans is the tendency of these persons who have no idea or belief in appearing before God for accounting for their deeds.

4. Its explanation has been given in Surah Fajr Note No.23.

It may be noted that to feed the needy in itself is a virtuous deed, irrespective of the fact whether the needy person is a Muslim or a non-Muslim, and to push an orphan is an act of sin in all conditions, to whatever religion or community he may belong.

At the time when this Surah was revealed the number of Muslims in Makkah was so small that they could be counted on fingers. The command to feed the poor and needy is the proof that Islam wants to create in its followers that feeling of human sympathy whose sphere of influence is vast enough to cover the whole humanity, and on basis of which every deserving person is helped.

5. Here worship and prayer means that form of worship which the citizens of Makka had adopted. At another place Quran has described the form and reality of this prayer in these words:

وَمَا كَانَ صَلَا تُهُمْ عِنْدَالْبَیْتِ اِلَّا مُكَآ ءً وَّتَصْدِیَةً ۔(الانفال۔۳۵)

"Their prayer near the House of Allah is nothing else but whistling and hand-clapping." -(Al-Anfal-35).

This was their formal prayer, and that too in a distorted form. So far as the reality of the prayer (salat) is concerned. Prophet Ibrahim had established it in its real form and had settled his descendents near the House of Allah for the sole purpose of establishing prayer:

رَبَّنَا لِیُقِیْمُوا الصَّلوٰۃ

"O our Lord! So that they may establish prayers" (Surah Ibrahim - 37).

And Prophet Ismail had been urging his family members for the same:

وَكَانَ یَامُرُ اَھْلَهٗ بِالصَّلوٰۃِ وَالزَّكٰوۃِ

"And he used to give to his family people commands for prayers and Zakat" — (Surah Maryam — 55).

But subsequently the distorters of religion changed its form, so much so that at the time of the revelation of Quran prayer had become the name of whistling and hand-clapping. Even today its example can be seen in the temples, where idolaters offer puja by singing bhajans, playing on cymbals and hand-clapping, and think this pleases God as well as the idols.

Here this prayer of the polytheists has been declared the cause of their ruin, because this is not the prayer about which Allah had given command. If people call non-serious acts as Salat or worship, what relation has it with the real salat or worship'? This is not worshipping God, but ridiculing Him. Some commentators have considered this Surah to have been revealed in , Madina, and have taken the prayer to mean the prayer of the hypocrites. But from the reference to context it is seen that the prayer which has been mentioned here is the prayer of the deniers of the Hereafter, the examples of whose moral defects have been described here. Besides in the previous Surah the Quraish have been commanded to worship the. One God and immediately after that Surah to place the Surah Ma'oon shows that in the background are the

Sardars (leaders) of Quraish, who were polytheists and also deniers of the Hereafter. Thereafter, the prayer which has been mentioned in this verse is the prayer of the polytheists of Makkah and especially the Trustees of the House Ka'ba. However, in its wider sense the prayer of the hypocrites is also included in it, because their prayer was also a prayer in name only. Of the real prayer they were also neglectful. And it is not only applicable to the hypocrites of that time but to the hypocrites of all ages and times.

6. That is: They are neglectful of their real prayer. The real prayer is that in which a man avoids polytheism and prays purely for Allah. A man is attentive to Him only and keeps in his mind the idea of answering before Allah. He should offer prayer in the same form that Allah has fixed for it. The form of prayer which Prophet Ibrahim left behind him had all these characteristics and it had items like Qiyam standing) Ruku (bending), and Sajda (prostration) but the polytheists lost all its external and internal characteristics and turned into a sort of play and amusement. And now when the Prophet is trying to revive the prayer of Ibrahim, these people are not prepared to listen to him and are content with having their own so-called salat.

It may be noted that in the verse it is stated that عَنْ صَلَاتِهِمْ سَاهُوْنَ they are neglectful of their prayer and not فِيْ صَلَاتِهِمْ سَاهُوْنَ neglectful in their prayer, because in the prayer errors are committed even by the faithful people, but to be neglectful of the prayer is the tendency of only those who are free of the anxiety of the Hereafter.

7. That is: their prayer is only for show, entirely bereft of sincerity and merely a prayer of hypocrisy, in order that people may think of them as religious.

Allah's worship should be performed thinking it to be the dues of our being His slaves and for achieving His pleasure, but the worship of the hypocrites is merely for exhibition and it is offered to get people's appreciation. Therefore such worshippers will not only deserve to get any rewards but on account of this sin will deserve to get very harsh punishment. In connection with hypocrisy the statements of Prophet Eesa are very effective which are quoted in the Bible. Accordingly in the Injeel of Matthew it is stated:

"Beware of practicing your piety before men in order to be seen by them;

'Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing. And when you pray, you must not be like hypocrites; for they loved to stand and pray in the synagogues and at the, street corner, that they may be seen by men, Truly, I say to you, they have received their reward.' (Matthew.6)

And the learned men and the theologians of Bani Israel, who had adopted exhibitionism in connection with the religion, and who were indulging in the worst type of hypocrisy, were severely shaken by the Christ:

'Woe to you, scribes and Pharisees, hypocrites! for you devour widows houses and for a pretence you make long prayers; therefore you will receive the greater condemnation.'

'Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity'.

'Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity.' (Matthew 23)

8. That is: These are great misers. The wealth which should have been utilized in helping the poor and needy persons is blocked by them. In fact, they have no love for God nor have sympathy for His slaves, but they are in love with their wealth, and they are anxious only for building their own material world. By putting on religious clothes they show themselves to be religious people, but their unsympathetic treatment of the poor and needy persons is a proof of the fact that they are not true in their claim of God-worshippers, because real God-worship makes a man kind, generous and of

excellent moral character.

In the text the word 'Ma'oon, has been used, whose literal meaning is a useful thing. It also means a thing of daily use, and also wealth. Commentators have generally taken it to mean things of ordinary and common use, or needs, which a person lends to his neighbour, and not giving it is considered a very mean thing. There is no doubt that not to give such things when asked is morally disgraceful. But here the warning of punishment indicates that it should be in connection with non-payment of some big dues or commitment of some big sin. Moreover the subject matter of the Surah also deals with the rights of the poor and the needy, and therefore it would be proper to take the meaning of Ma'oon as 'dues of wealth.' It is supported by the statement of Zohri that in the language of Quraish Ma'oon means wealth or property. (Tafseer Ibn Katheer Vol. IV P. 556), and some persons have taken it to mean Zakat. But the statement of Ibn Umar is the best explanation. When he was asked about Ma'oon, he said:

المال الذى لا يؤدى حقه

"The wealth of which dues are not given ".

He was told that Ibn Masood says that it means those things of use which people give to one another. In his reply he said that the meaning of Ma'oon is the same which he was telling him. (Fathul Bari, Vol. VIII,P. 594, with ref. to Tabri). Therefore, we have translated

يَمْنَعُوْنَ الْمَاعُوْنَ

'Yam naoonal Ma'oon' as 'who withhold dues of wealth'. this thing has been described in Quran in another form also, e.g.

مَنَّاعٍ لِلْخَيرِ (سورہ قلم۔۱۲)

'Man-nail Lil-Khair.'(Surah Qalam)., i.e. one who withholds wealth, i.e. miser. It may be noted that the word خیر Khair' is used in Arabic for wealth also and منع Mana' means one who with holds or acts miserly.

SURAH
AL - KAUTHAR

108. SURAH AL - KAUTHAR
(GOOD IN ABUNDANCE)

NAME: In the very first verse the granting of kauthar is mentioned, which gives the Surah its name.

TIME OF REVELATION: It is Makkan, and was' revealed when the Prophet was passing through a storm of opposition and his enemies were straining every nerve to give him a bad name.

CENTRAL THEME: This Surah gives the great glad tidings to the Prophet and marks the declaration of special favour for him.

ORDER OF THE VERSES: In the first verse the glad tidings of granting him good in abundance is given to the Prophet.

In Verse No.2 the command of worshipping Allah and giving sacrifice for Him as a mark of gratitude to Him, is given.

Verse No.3 comforts the Prophet that those who are bent on his enmity cannot do any harm to him; they would however deprive only themselves of a great good.

108. SURAH AL - KAUTHAR

(GOOD IN ABUNDANCE).



Ayaat : 3

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Verily, We [1] granted you [2] Kauthar.[3]

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ①

2. So offer prayer (salat) to your Lord, and sacrifice.[4]

فَصَلِّ لِرَبِّكَ وَانْحَرْ ②

3. Surely, it is your enemy who is deprived of good. [5]

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ③ ع

1. This is the royal style of speech, in which instead of the singular, the plural pronoun 'We' is used. The purpose is to express the grandeur with which the Prophet has been granted the auspicious gift of kauthar, by the Divine. grace.

2. The address is direct to the Prophet.

3. Kauthar means good in abundance (An-Nihayah Vol. IV, P. 37, Lissanul Arab Vol.V.P. 133), and with this reference it is the name of a river in the Paradise which will be granted to the Prophet in the Hereafter. The great commentator of Quran, Abdullah Ibn Abbas, has taken Kauthar to mean good in abundance, in which the river of the Paradise is also included. Accordingly in the Bukhari it is mentioned:

عن سعيد بن جُبير عن ابن عبّاسؓ انه قال فى الكوثر هُوالخيرُالذى اعطاهُ اللّٰه اِيَّاه۔ قال ابو بشر قُلتُ لِسعيد بن جُبير فَاِنّ الناس يَزْعَمُوْنَ اَنَّهُ نَهْرٌ فِى الجَنَّةِ ۔ فَقَالَ سَعِيدٌ اَلنَّهرِ الَّذِىْ فِى ا لْجَنَّةِ مِنَ الْخَيرِ ا لَّذِى اَعْطَاهُ اللّٰهُ اِيَّاه۔ (بخاری کتاب التفسیر)

"Saeed bin Jubair narrates from Ibn Abbas that kauthar is that good which Allah has granted to the Prophet Abu Bishr(narrator)says that he told Saeed bin Jubair: 'People think that it is a river in the paradise.' Saeed replied that the river of Paradise is within that good which Allah has granted to the Prophet."

(Bukhari Kitabut-Tafseer)

In this way in its meaning even that haudh (tank) is also included which will be granted to the Prophet in the Hereafter. The Prophet will give its water to his sincere followers to drink. In the hadith, this haudh has also been called as kauthar. In Sahih Muslim, Anas is reported to have narrated, that in explaining kauthar the Prophet has said:

هُوَ حوضٌ تَرِدُ عَلَيْهِ اُمَّتِى يَوْمَ القيامةِ ۔

"It it a haudh which my Ummah will reach on the Doomsday." -(Muslim Kitabus-salat).

In other words, in the good in abundance about which Allah has hinted, these two gifts are particularly worthy of mention, because beside being magnificent and most valuable these things are special marks of Prophet's greatness. The hint of the verse, as had been explained by the hadith, is towards these two grand gifts from the Lord of the Universe. Since the grant of the gifts which Allah promises is certain to be accomplished, it is mentioned to have been given by using the verb 'to grant' in the past tense, which expresses its certainty and definiteness.

This is a great glad tidings given to the Prophet at a time when the polytheists of Makka had become his enemies and they were leaving no stone unturned to hurt the Prophet as much as possible. This glad tidings was a great source of comfort to the Prophet. Moreover, its purpose, was to make it clear to the opponents that the person whom they were trying to harm, was most honourable and of a very high rank before Allah. He is a person on whom the showers of Divine blessings and auspiciousness are continually falling, and its further manifestation will be in the form of the grant of the hauz of kauthar and the river of kauthar. If inspite of all this you want to be disrespectful to him, you may be so, but you cannot stop the heavens from showering the flowers of blessings and favour on him.

It would take a lot of space if all the hadith that have been narrated in connection with haudh and river of kauthar are quoted. Therefore we will only quote a few traditions as follows:

The river of kauthar was shown to the Prophet at the time of Me'raj. Anas has narrated:

"لَمَّا عُرِجَ بِالنَّبِيِّ ﷺ اِلَى السَّمَاءِ قَالَ اَتَيتُ عَلى نَهْرٍ حَافَتَاهُ قِبَابُ اللؤ لُو مُجَوّ فٌ ، فَقُلْتُ ما هٰذَا يَا جِبْرِيْلُ؟ قَالَ هٰذَا الْكَوثَرُ۔ "(بخاری کتاب التفسیر)

"When the Prophet went to the skies for his Me'raj, (describing what he observed there) he said: 'I come to a river, on both the banks of which domes of hollow pearls were made. I asked Jibril, what is this?" He said: 'It is kauthar. "

-(Bukhari Kitabut Tafseer).

In another narrative in Bukhari it is stated:

هٰذا الكوثر الذى اعطاكَ رَبُّكَ

"It is that Kauthar which your Lord has granted you."

-(Bukhari Kitabur Riqaq).

And Abdullah bin Umar narrates that the Prophet has said:

اَلْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدُّرِّ وَالْيَاقُوتِ تُرْبَتُهُ اَطْيَبُ مِنَ الْمِسْكِ وَمَاؤُهُ اَحْلٰى مِنَ الْعَسَلِ وَاَبْيَضُ مِنَ الثَّلَجِ ۔

"Kauther is a river in the Paradise, whose banks ,are of gold, and it flows on pearls and yaqut. Its clay is more fragrant than the musk, and its water is sweeter than the honey and whiter than the snow. -(Tirmizi Abwabut Tafseer).

About Haudh of Kauther Sahal bin saad narrated that the Prophet has said:

اِنِّی فَرَطُكُمْ عَلَىٰ الحَوْضِ مِنْ مَرَّ عَلَيَّ شَرِبَ وَمِنْ شَرِبَ لَمْ يَظْمَأْ اَبَداً ۔ (بخاری کتاب الرقاق)

"I will reach the haudh earlier than you. One who will come to me will drink its water, and the one who will drink its water will never feel thirsty again." -(Bukhari Kitabur Riqaq)

Abdullah bin Amar narrates that the Prophet has said:

حَوضِی مَسِيرةُ شَهْرٍ مَاؤُهُ اَبْيَضُ مِنَ اللَّبَنَ وَرِيْحُهُ اَطِيْبُ مِنَ الْمِسكِ وَكِيْزَانُهُ كَنُجُوْمِ السَّمَاءَ مَنْ شَرِ بَ مِنْهَا فَلَا يَظْمَأُ اَبَداً ۔ (بخاری کتاب الرقاق)

"The length (or breadth) of my haudh will be equal to the distance of one month's journey; its water will be whiter than milk, and its fragrance will be better than musk, and its jugs will be as numerous as the stars of the sky. One who will drink its water will never feel thirsty again."(Bukhari Kitabur riqaq).

Uqba bin A'mir says that the Prophet said from the mimber (pulpit):

اِنِّی فَرَطٌ لَكُمْ وَ اَنَا شَهِيْدٌ عَلَيْكُمْ وَاِنِّی وَاللّٰهِ لَاَنْظُرُ اِلىٰ حَوْضِی الآ نَ ۔

"I shall be there as Prophet has said: your predecessor on the haudh before you and I shall be a witness to you. By Allah, I am seeing the haudh at this very moment." -(Mulsim Kitabul Fazail).

Anas bin Malik states that the Prophet has said:

لَيَرِ دَنّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحَبَنِی حَتّٰی اِذَارَأيتُهُمْ وَرُفِعُوا اِلَيَّ اختُلِجُوْادُونِی فَلَا قُولَنَّ اىْ رَبِّ اُصَيْحَا بِیْ اُصَيْجَابِیْ فَلَيُقَا لَنَّ لِی اِنَّکَ لَا تَدْرِیْ مَا اَحْدَثُوا بَعْدَکَ ۔ (مسلم کتاب الفضائل)

"To my haudh will come some such persons as had been my companions. When I would have seen them and they would have been brought to me, they would be removed away from me. I would say O Lord! These are my companions. But it would be said to me: "You don't know what they did after you". (Mulsim Kitabul Fazail).

A number of traditions like these in connection with the haudh explain that the Prophet's ummah will reach the haudh, but only those of them will be allowed to drink who will be his sincere followers, and who would not have modified or changed his way (Sunnah) throughout their life.

4. For being blessed with this valuable gift you should thank your Lord and the manner of showing your gratitude is to offer prayers and sacrifice for Him. In other words these forms of worship are the best way of expressing gratitude and the best means of achieving nearness to Allah. The liking which the Prophet had for the prayers (salat) can be gauged from the fact that he used to get up in the night and busy himself in prayers for hours together, so much so that his feet used to get swollen. When the companions drew his attention to it, he said: "Should I not become a grateful slave of Allah:" -(Bukhari and Muslim).

Similarly he used to obey the command of sacrificing for Allah with great liking. In Madina on the occasion of Eid-ul-Azha it was his usual practice to offer sacrifice, and on the occasion of his last Hajj he slaughtered 63 camels with his own hands.

In the text the word 'Wanhar' has been used, which is originally used for sacrificing the camel, and here its objective is to make a reference to the Millate Ibrahimi who followed the practice of sacrificing camels, as against the jews who considered the sacrifice of camels as improper and un-permissible.The Prophet has been commanded

to revive this practice, but it does not mean that essentially only camels should be sacrificed, otherwise, the sacrifice will not be acceptable. But as is proved by his sayings and practice, sacrifice of other animals is also allowed. Therefore, here the main purpose of the command is to stress on offering sacrifice, it may be any animal which is permissible according to the Shariah. In the hadith the word 'Nahar' has also been used for sacrificing the cow, as in a hadith narrated by Jabir. —(Tirmizi-Abwabul Hajj)

عَنْ جَابِرٍ قَالَ نَحَرْنَا مَعَ رسولِ اللّٰهﷺ عامَ الحُدَيْبِيَةِ البَقَرَةَ عَن سبعةٍ والبدنة عن سبعةٍ۔ (ترمذی ابواب الحج)

"Jabir says: "In the year of Hudaibiyah, we offered sacrifices with the Prophet - cow from seven persons and a camel from seven persons."

The command for prayers and sacrifice that has been given to the Prophet is for the entire Ummah, through the Prophet. As this Ummah is associated with the Prophet in the grant of kauthar, in the same way it is associated with the Prophet in obeying the command of prayers and sacrifice. According to the occasion, this aspect of the command is also being manifested that in the Surah Ma'oon, the prayer of the polytheists that has been declared as unreal, compared to this prayer the prayer of the Muslims should be purely for Allah, as is more clearly expressed at another place:

قُلْ اِنَّ صَلَاتِیْ وَنُسُکِیْ وَ مَحْیَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ العٰلَمِیْنَ ۔لَا شَرِیْکَ لَهٗ۔ (الانعام ۔۱۶۲)

"Say: 'My prayer, my sacrifice, my life and my death all are for Allah, Lord of the Worlds, Who has no partners" -(Al-An'am -162).

5. This is in reply to the insults of the polytheists which they were hurling at the Prophet. They were indulging in a propaganda against him, using insulting language against the Prophet that his connection with the community has been broken" because of his opposition to idolatry and polytheism; the honour, position, superiority and the power which the Quraish have achieved in this world, the Prophet has been deprived of them, and now his position has become that of a helpless and uncared for person. In reply to all this it is stated that he has been blessed with the good in abundance, and his enemies are deprived of all good, and eternal deprivation has been destined for them.

In reality it was a prophecy, which has been proved to be fully right. The enemies of the Prophet were ruined, destroyed and disgraced so completely that no traces of them can now be found, and Allah's Messenger achieved such supremacy and honour that crores of people are sending Darud and Salam on him, daily and will be sending them till the last day.

It may be noted that this prophecy did not relate only to the enemies of the Prophet of that time, but that it relates to all the enemies of the Prophet that will be born in every age. Whoever will indulge in being disrespectful towards him or will oppose him will be destined to be deprived of good and righteousness and will himself be disgraced.

SURAH AL-KAFIRUN

109. SURAH AL-KAFIRUN
(THE INFIDELS)

NAME: The Surah takes its name from the word 'Kafirun' occurring in the first verse.

TIME OF REVELATION: It is Makkan, and was revealed in the last stage of the Makkan period.

CENTRAL THEME: Expression and declaration of positive unconcern and total aversion for idol worship and the religion of the infidels.

ORDER OF THE VERSES: In Verse No.1, the Prophet has been directed to address the infidels directly and to make an unambiguous declaration.

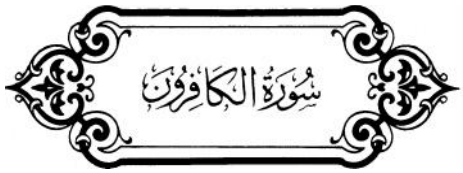
In Verses Nos. 2 and 3, through the Prophet the declaration is made about his stand regarding worship and about their stand.

Verses Nos. 4 and 5 declare that in the matter of worship the question of tolerance or accepting a compromise formula does not arise.

In Verse No.6, there is a clear declaration of total disconnection with the religion of the infidels.

HADITH: It is confirmed through the hadith that the Prophet had recited, in the first two rakaat before the Farz prayer of Fajr and on the occasion of his last Hajj in the two rakaat of tawaf, Surah Al-Kafirun قُلْ يَآ اَيُّهَا الْكٰفِرُوْنَ and Surah Ikhlas. قُلْ هُوَ اللّٰهُ اَحَدٌ (Muslim Kitabu-Salatil-Musafireen, narrated by Abu Huraira and Kitabul Hajj, narrated by Jabir bin Abdullah).

109. SURAH AL-KAFIRUN
(THE INFIDELS)



Ayah:6

In the name of Allah Most Gracious, Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Say:[1] O you that reject Faith![2]**

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾

2. **I worship not that which you worship,[3]**

لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾

3. **Nor do you worship that which I worship;[4]**

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۚ﴿۳﴾

4. **And I shall not worship that which you have worshipped.[5]**

وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾

5. **Nor will you worship that which I worship.[6]**

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ؕ﴿۵﴾

6. **To you your religion, and to me my religion.[7]**

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿۶﴾ ع

1. The Prophet is the direct addressee.

2. Here the addressees are those to whom the truth was very clearly explained by the Prophet, and inspite of that they persisted with their rejection of the faith.

The literal meaning of the word 'kafir' is one who rejects or denies, and in the terminology of the Quran it is the opposite of the word Momin (faithful). By kafir is meant that person who refuses to accept the religion preached by the Prophet, Muhammad (p.b.u.h.). The basic teaching of this religion is that there is no god beside Allah, and therefore, man should worship Allah only, and should not associate anybody with Him in this worship. A person who worships any being other than Allah indulges in polytheism, whether it may be in the form of idolatry, "bhoomi pooja" or whether he may be invoking some devi or devta for assistance, or he may be singing the bhajan of some imaginary god. And any religion which allows this kind of association of others with Allah is a polytheistic religion.

Prophet Muhammad (p.b.u.h) was sent down by Allah as His Prophet with the sole purpose of cutting the root of polytheism and to invite man to worship the One and Only Allah. The call given by him was presented with acceptable evidences and proofs, and he had adopted the best way of persuasion. These missionary efforts continued for a long time, till the truth was made absolutely clear and Allah's argument was unambiguously conveyed to His slaves. After reaching this stage of the Mission, the people found to be persisting with their infidelity and were bent on harming the Prophet and opposing him, were addressed as O, You who reject Faith! It was quite appropriate. The purpose of this address was not to abuse or reproach the opponents, but to openly declare them to be the deniers of Truth, so that it should be made clear that the point, that the divine argument has been conveyed to them without any ambiguity, and then in consequence of their rejection of Faith the wrath of Allah is going to crack down on them. Although this situation completely fits the infidels of Makka, and they were the direct addressees of the warning, but in principle this matter is applicable to those people also who like the infidels of Makka, persist in their opposition to Islam. The objective is that Allah's call with its arguments should be conveyed to all the disbelievers who will be born on this earth till the Day of Resurrection. Moreover, another purpose of these verses seem to be to teach the Muslims that the path of the disbelievers is different from the path of the believers, and there is such a big gulf between the two paths that they cannot compromise on the principle of give and take.

3. Means idols, which were worshipped by the polytheists. These also include all those gods whom they were worshipping, instead of Allah.

In the matter of worship the Prophet has been asked to clarify his stand or his position in other Surahs too, for example in Surah Yunus, it is stated:

قُلْ يٰٓاَيُّهَاالنَّاسُ اِنْ كُنْتُمْ فِىْ شَكٍّ مِّنْ دِيْنِىْ فَلَآاَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ اَعْبُدُ اللّٰهَ الَّذِىْ يَتَوَفّٰكُمْ۔ (یونس۔۱۰۴)

"Say: "O you men! If you are in doubt as to my religion (behold!) I worship not that you worship, other than Allah. But I worship Allah, Who takes your souls (at death)." -(Yunus- 104).

4. The polytheists of Makka were admitting Allah as their Creator and they also did not refuse to worship Him, but they were not ready to accept that instead of idols, only Allah should be worshipped. If they worshipped Allah, they did so by joining others as partners with Him. Therefore it was clarified to them that their worshipping was neither the worship of Allah, nor were they truly worshippers of Allah. With the worship of Allah no other worship can be combined. Therefore, if they thought that they were worshipper$ of Allah, they were under a wrong impression, which had no relation with reality.

5. The polytheists wanted that the Prophet should also worship their idols so that some way of making a compromise may be found. In Surah Zumar this demand of theirs is answered in a very firm way:

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُنِىْ اَعْبُدُ اَيُّهَا الْجَاهِلُوْنَ ؕ (الزمر۔۶۴)

"Say: Is it someone other than Allah that you order me to worship, O you Ignorant ones?" - - (Az-Zumar - 64)

And here also they have been given a very disappointing reply, in order that they may not nurse any false hopes of compromises in this connection.

There is no repetition in Verses Nos.2 and 4 There is a difference between the two in as much as in Verse No.2 the stand with regard to the present is clarified, and in Verse No.4 there is an expression of the stand and declaration of the determination for the future. The meaning is that neither do I worship your gods at present nor may it be expected in the future that I will show any softness or elasticity; I declare my aversion to your gods definitely and finally.

6. That is: Because of your unreasonable persistence you cannot be expected to give up your gods and become the worshippers of Allah.

It does not mean that there was no possibility of any of these infidels embracing Islam in future, because among them were many who subsequently embraced it, but it means that since there is no willingness in them for worshipping his God and they want to persist in worshipping their gods only, he declares his disconnection and aversion till they gives up their infidelity and polytheistic attitude.

7. That is: When in the matter of worship, which is the main foundation of the relationship with God, there is nothing common between you and me, then how can our religion be one and where does the question of compromise and acquiescence arise. If you do not want to accept my call, you may remain on your stand and I on my stand till finally Allah declares his verdict. It is like the situation described in the Surah Yunus:

وَاِنۡ كَذَّبُوۡكَ فَقُلۡ لِّىۡ عَمَلِىۡ وَلَـكُمۡ عَمَلُكُمۡ اَنۡتُمۡ بَرِيۡٓـُٔوۡنَ مِمَّاۤ اَعۡمَلُ وَاَنَا بَرِىۡٓءٌ مِّمَّا تَعۡمَلُوۡنَ۔ (یونس۔۴۱)

"And if they charge you with falsehood, say: 'My work to me, and yours to you. You are free from responsibility for what I do, and I for what you do." -(Yunus -41).

Prophet Ibrahim had very bluntly declared his unconcern with and disconnection from his community, which the Quran has declared as an excellent example for the people of Faith:

قَدۡ كَانَتۡ لَـكُمۡ اُسۡوَةٌ حَسَنَةٌ فِىۡۤ اِبۡرٰهِيۡمَ وَالَّذِيۡنَ مَعَهٗ ۚ اِذۡ قَالُوۡا لِقَوۡمِهِمۡ اِنَّا بُرَءٰٓؤُا مِنۡكُمۡ وَمِمَّا تَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ كَفَرۡنَا بِكُمۡ وَبَدَا بَيۡنَنَا وَبَيۡنَكُمُ الۡعَدَاوَةُ وَالۡبَغۡضَآءُ اَبَدًا حَتّٰى تُؤۡمِنُوۡا بِاللّٰهِ وَحۡدَهٗۤ۔ (الممتحنہ۔۴)

"There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people: 'We are clear of you and of whatever you worship besides Allah; we have rejected you; and there has arisen between us and you, enmity and hatred for ever, -unless you believe in Allah and Him alone.' -(Al-Mumtahinah-4).

In short this Surah is a declaration of positive unconcern with attitude of the infidels and aversion to their religion, and therefore to take it to mean a direction for tolerance and arguing from it to preach softness for the polytheistic religions is like calling white as black and like trying to prove that the day is night.

These days in the name of religious tolerance, the ideology of unity of religions (all religions are equal in which there is no distinction of truth and falsehood) is being presented in a very attractive way. Its propagators want that Allah may be made to sit in the rank of idols (Allah is free of whatever they join with Him), and they want to prepare a mixture of 'Unity of God and polytheism. They can indulge in their pastime, but they cannot join Truth with Falsehood, As day and night cannot be brought together, similarly truth and falsehood also cannot be joined together, and such an attempt is futile. And so far as Quran is concerned, this Surah itself is sufficient to reject this theory. Therefore, those who want to prepare a mixture of Islam and kufr should not expect that Quran will support them in their unholy task.

110. SURAH AN-NASR (HELP)

NAME: In the first verse the coming of Allah's Help (Nasr) is mentioned, and the Surah takes its name from this reference.

TIME OF REVELATION: It was revealed in Madina. Ibn Abbas says that this is the last Surah that was revealed to the Prophet (Tafseer Ibn Katheer, Vol. IV, page 561, with reference to Nasai). The subject matter of the Surah confirms it. Besides, as mentioned by Ibn Abbas in this Surah إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ there is a hint that the time of departure of the Prophet from this world has come near. It is narrated in Bukhari that Umar asked Ibn Abbas what his opinion about the Surah An-Nasr was. He said that in this Surah the Prophet has been Informed that when Allah's help and victory have come, his time for departure has also arrived, therefore he should busy himself in praising Allah, reciting His name and words and asking his pardon. Umar said that he also thought the same. -(Bukhari Kitabut- Tafseer). It is, therefore, clear that this Surah was revealed when the time of the Prophet's death had come very near.

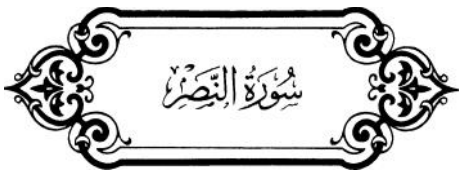
CENTRAL THEME: On the manifestation of Allah's help and the victory of the religion, gratitude should be expressed to the Lord of the Universe, and to recite His name, words, and to pray for His pardon.

ORDER OF THE VERSES: In Verse No.1, mention is made of Allah's help and the victory granted by Him.

In Verse No.2, it is mentioned that people are embracing Islam in large numbers.

Verse No.3 directs that on the achievement of this blessing more praises of the Lord be said, His name and words be recited and His pardon be sought.

110. SURAH AN-NASR
(HELP)



Ayah : 3

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝١

1. When there came Allah's help and the victory.[1]

وَرَأَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ أَفْوَاجًا ۝٢

2. And you saw the people entering Allah's religion in masses [2],

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝٣

3. Then recite the holiness with the praises of your Lord.[3] and ask forgiveness of Him. [4] Surely, He is ever gracious to accept repentance.[5]

1. By the help (Nasr) is meant that help which manifested in the form of a victory of Truth. Allah has promised His Messengers that He will essentially help them against their opponents:

اِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ آمَنُوْافِى الْحَيٰوة الدُّنْيَا وَيَوْمَ يَقُوْمَ الْاَشْهَادُ ۔ (المؤمن۔۵۱)

"Surely, We do help our messengers, and those believe, in the life of the world and on the day when the witnesses arise." -(Al-Mumin-51).

The full display of this help is seen when the fight between the Truth and the Falsehood reaches the last stage, and this is the help which is eagerly awaited by the companions of the messengers:

مَتٰى نَصْرُاللّٰهِ اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ۔ (البقرہ ۔۲۱۴)

"When will Allah's help come ?" Ah, verily, Allah's help is near". -(Al-Baqarah -214).

And in Surah Fatth this help is called نَصْرًا عَزِيْزًا "Nasran Aziza" (great help).

By victory is meant the victory of Makkah, which was a decisive victory, after which the might of the polytheists was broken and in Arabia Islam gained complete supremacy.

The victory of Makka was achieved in (08 A.H. January 630 A.D.) when the Prophet had advanced from Madina with his ten thousand brave companions. He entered Makka without any appreciable resistance. The Prophet declared that whoever would put down his weapons would be given shelter. In the general amnesty declared by him even those who were in the forefront in their hostility against Islam were also pardoned. On this occasion a very large number of people came to him and embraced Islam. In the House of Ka'ba, which was built by the iconoclast Prophet -Prophet Ibrahim - the Quraish had placed 360 idols. The Prophet cleared the House of Allah of this filth. He was knocking down the idols with a stick and reciting this verse:

جَاءَ الحَقُّ وَ زَهَقَ البَاطِلُ اِنَّ الْبَاطِلَ كَانَ زَهُوْقاً۔ (بنی اسرائیل : ۸۱)

"Truth has come and falsehood has vanished away. Surely, falsehood is ever bound to vanish." -(Bani Israil-81).

The biggest idol among these idols was Hubal. The idolaters used to invoke him for help in their battles, but today, on the day of the victory of Makka, he himself had succumbed. How could he help others who were facing defeat. Thereafter the Prophet offered the thanks giving prayer for this victory, and raising the call of Greatness of Allah (Allahu Akbar), declared:

لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ صَدَقَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الاَحْزَابَ وَحْدَهٗ ۔ (ابوداؤدکتاب الدیات)

"There is no god save Allah. He has no partner. He fulfilled His promise, helped His slave, and defeated all the groups singly." - (Abu Daud Kitabud-Diyat).

It may be noted that in Arabic the word 'Iza' is generally used for expressing future tense, but sometimes it is used for the past tense also, but here the circumstances and the interpretation of Ibn Abbas show that it is used to express past tense and accordingly we have translated the verse as 'when Allah's help and victory came,' when generally it is translated as when Allah's help and victory may come or will come.

2. The effect of the victory of Makka was not limited to the Quraish only, but it also greatly affected the different tribes living in the west. The representatives of these tribes began to arrive in Madina as delegates and during the years 09A. H. and 10 A.H. a large number of delegates met the Prophet and declared the acceptance of Islam and people began embracing Islam collectively, in groups, in masses. The religion, whose propagation the Quraish tried to stop for twenty one years reached every nook and cranny of Arabia in two years, till there was not a single polytheist in this land. In other words, the victory of Makka was the forerunner of this great revolution.

3. That is: This supremacy of the religion and the invigorating spectacle of people embracing Islam is the outcome of the Divine Help, and therefore, O Prophet! you should thank Allah for this great favour. And since the objective of his coming to the world has been achieved, the Prophet should busy himself in reciting praises of Allah, and His Holiness.

It also clarifies this important reality that the real ideal of the people of faith is to achieve nearness to God, and for this they have to strive till their last breath -during the efforts for the supremacy of the religion and even after its achievement.

4. That is: You should pray to God that He should pardon all your defects in performing this service and the errors that might have occurred in fulfilling the responsibilities.

By giving this direction to the Prophet, Allah has provided guidance to the faithful that on successfully accomplishing a job or on achieving victory in a battle they should not exult and feel proud like the other people of the world, but they should consider it the favour and grace of Allah, and they should praise Him and remember Him because He alone is deserving of praise. Besides they should always have the feeling that God alone knows what errors they might have committed in performing their duties, they should therefore ask for His pardon. On such occasions this should be the attitude of the people of faith, and they should avoid all methods and manners which would create in them a feeling of superiority instead of the feeling of obedience to God.

After the achievement of such a great victory and such a decisive supremacy, Quran did not command the Ummah to organize celebrations, but commanded it to present the gift of gratitude and obedience to the Almighty, which is a proof of the fact that this great teaching is the Divine Revelation and the great personality which presents it is the personality of a Prophet of God.

In the hadith it is mentioned that the Prophet used to recite words seeking Allah's pardon hundred times in a day (Muslim Kitabuz-Zikr) moreover, in a hadith in Bukhari it is mentioned that after the revelation of this Surah, the Prophet used to recite these words in "Ruku" and 'Sujud (bending and prostration):

سُبْحَانَکَ اللّٰھُمَّ رَبَّنَا وَ بِحَمْدِکَ
اَللّٰھُمَّ اغْفِرْلِیْ ۔(بخاری کتاب التفسیر)

"Holiness is for you alone; O Allah! O our Lord! I recite Your holiness with Your praise. O God! Forgive me", -(Bukhari Kitabut-Tafseer).

5. Allah's attribute is mentioned as 'Tawwab', i.e. the great Acceptor of repentance, which includes both the negative and the positive aspects. Its negative aspect means that if His slave asks for His pardon and repents for his past, He pardons him, and accepts his repentance. The positive aspect means that when the slave turns to Him, He turns to His slave with His favours. Here this attribute connotes that He will not only grant your request for pardon but will also bless you with His favours.

111. SURAH AL-LAHAB.
(THE FLAME)

NAME: The Surah takes its name from the word "Lahab" occurring in the 3rd verse. The word Lahab mean flame.

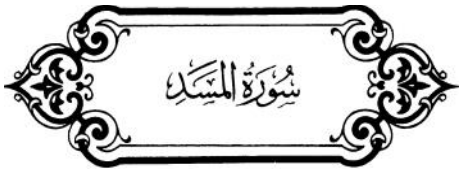
TIME OF REVELATION: It is makkan and appears to have been revealed in the last stage, because in this Surah the name of the Abu Lahab is mentioned, pointing out his adverse end, and the Prophets mention a person's adverse end after conveying Allah's argument to him. Therefore, it appears that this Surah must have been revealed after the Surah Kafirun, in which there is a declaration with the infidels.

CENTARAL THEME: To inform the people of the worst fate of the worst enemy of the Prophet so that all the enemies of the Prophet and the opponents of Islam that will be born this world till the last day may see their image in the mirror of this Surah.

ORDER OF THE VERSES: In Verses Nos. 1 to 3 the painful end of the enemy of the Prophet. Abu Lahab, is mentioned.

Verses Nos. 4 and 5 the distressing, but instructive, end of his wife who was associated with her husband in this hostility, has been described.

111. SURAH AL-LAHAB
(THE FLAME).



Ayah : 5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝١

1. Perished Abu Lahab's [1] both hands [2] and he himself perished.[3]

مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝٢

2. His wealth and that which he earned were of no avail to him.[4]

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝٣

3. Soon will he enter in a fire of blazing flame,[5]

وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۝٤

4. And his wife too, who will be carrying fuel,[6]

فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٥

5. Round her neck will be a strong rope.[7]

1. Abu Lahab is the Kun-niyat (appellation). His original name was Abdul-Uzza, meaning the slave of Devi Uzza. Since this was a polytheistic name, Quran did not mention this unholy name and instead stated his appellation. Abu Lahab was an illustrious member of the family of Bani Hashim of the tribe of Quraish, the son of Abdul Muttalib, and was the uncle of the Prophet.

The reasons, which led to fix his destiny during his lifetime, and to inform of his adverse end by Quranic Surah, are briefly mentioned below:

First, he was a trustee of the House of Ka'ba, and was very keen on continuing it as a temple of idols. This was his great and serious crime.

Secondly, the status and position which he enjoyed made him proud and prompted him to indulge in transgression and rebellion against God. He had become the Firaun (Pharaoh) of his time.

Thirdly, he initiated the opposition to the call of Islam, and therefore, the leadership of disbelief was his destiny.

Fourthly, he was a sworn enemy of the Prophet, and in his enmity against the Prophet he had crossed all the limits of morality, so much so that he had totally forgotten about his kinship with the Prophet, a clear example of which can be seen in his efforts to enforce the social boycott of the Prophet. During the boycott of the Quraish when the Prophet had taken shelter in the valley of Abi Talib, and when he was starving, this heartless man did not flinch a bit and showed no mercy. -(Ibn Hisham Vol. I page 372).

Fifthly, throughout his life he was a great obstacle in the progress of Islam, and he was always in the forefront in opposing the call to believe in Oneness of Allah. When the Prophet presented his Message before the general tribes of Arabia, Abu Lahab tried to dissuade people to listen to this message, Rabia' bin Ebaad says that he saw the Prophet in the market of Zul Majaz, he was saying:

لَآاِلٰهَ اِلَّا اللّٰهُ " O men! Say there is no god save Allah, you will benefit." There was another man going behind the Prophet saying:

"This man is a liar. Do not listen to him." Rabia' asked as to who this man was. He was told that he was Abu Lahab, Prophet's uncle. (Ibn Katheer Vol. I, page 514, with reference to Ahmed).

Sixthly, in miserliness and hoarding money he Was the Qarun of his time.

Seventhly, he was very proud of his gods. Joining Quriash in the boycott of the Prophet, he had said to Hind bin Utba: 'By leaving that man who has left Lat and Uzza, have I not helped these gods?" Hind said: "Yes, May God give you good reward." -(Ibn Hisham, Vol. I page 372).

This news of Abu Lahab's end is really a manifestation of the fact that even if the uncle of the Prophet is guilty of disbelief, he cannot escape Allah's grip. His law of justice is impartial and above the family and race attachments.

2. By perishing of both hands does not mean the perishing of the physical hands only, which he used to raise in opposing the Prophet, but also the perishing of his might and the end of his power. He strained every nerve to repress the propagation of Allah's call, but he failed in his objective. In the battle of Badr, his might receive a setback. His supporters were defeated convincingly and his might and power ended. In this way the prophecy Which was made in this verse proved to be true.

Ibn Abbas has narrated that when the Verse No.214 of the Surah Shu'ara

وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ

(Warn your nearest relatives) was revealed, the Prophet went up the mount of Safa and called: "Beware of the danger of the morning! "The people said:" Who is "calling?" Then they gathered round him. The , Prophet said: "If I tell you that from behind this mountain an army is advancing to attack you, will you believe in my statement?" The people said: "We have not seen you telling a lie." The Prophet said: "Then behold I warn you about the great torment that is coming." Hearing this, Abu Lahab said:

تَباً لَكَ مَا جَمَيْعَتَنَا اِلَّا لِهٰذَا

"May you perish! Did you "call us for this. On this the Verse:

تَبَّتْ يَدَا اَبِىْ لَهَبٍ وَّتَبَّ

"Perished Abu Lahab's both hands, and he

himself perished" was revealed. -(Bukhari Kitabut-Tafseer).

It does not mean that this Surah was revealed at this very time, because as mentioned earlier the punishment for a man is announced only when he is given full opportunity and if after this he is found to be persisting with his transgression. It means that these were the acts of Abu Lahab which caused his downfall and this Surah is a fitting reply to his misdeeds.

3. The defeat of his supporters in the Battle of Badr shocked him immensely, and thereafter he also perished. Accordingly, he died a very distressing death, and the eternal punishment of the Hereafter was also his destiny. He did not participate in the Battle of Badr. Within one week of the defeat of the infidels in the Battle of Badr he died of small pox. From various narratives it is learnt that his dead, body remained unattended to in his house for three days and there was none to dispose it off, because the Quraish considered small pox a very infectious disease. At last his sons buried his dead body standing behind a wall and throwing stones in his grave from a distance. (Albidayah, wan Nihayah Vol. III page 309),

Today there is nobody who remembers Abu Lahab with respect, while there is the whole Ummah to curse him; by reciting the Surah Al-Lahab in their prayers the people cause Allah's curses to be sent to this enemy of the Prophet. In this way, the prophecy of the Quran that the Prophet will gain supremacy and the enemy of the Prophet will be perished has proved to be true in every word. This is such a proof of the authenticity of the Quran that will last till the Doomsday.

4. That is: Neither his wealth which was the cause of his pride, nor those of his acts which he performed as a follower of a false religion were of any use to him, as they did not save him from the wrath of Allah. In the Quran the word 'Kasab' or earning has been used for deeds or acts at a number of places. Here it is used to convey the same meaning.

5. This is his end in the Hereafter which will catch up with him on the Day of Judgment.

Abu Lahab and the inflamed fire has certain similarities. The fire of jealousy and deceit which was in his heart will be in flamed on the day of judgment— —The reward, certainly is the result of the deeds of human being.

6. The name of Abu Lahab's wife was Umme Jameel. She was Abu Sufyan's sister. Since she was a supporter of her husband in hostility to Islam and enmity and rancour against the Prophet and was associated with her husband in these activities, her fate is also described here.

She will act as a carrier of fuel for burning her husband, because she had blazed the fire of hatred. حَمَّالَةَ الْحَطَبِ

The meaning of carrier of fuel has been stated to be carrying the burden of sins, by Saeed bin Jubair. -(Fathul Qadeer Ash-Shaukani, Vol. V. Page 512).

The condition of the, sinners on the Day of Judgment has been described by Quran in these words: وَهُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِم

"They will be carrying their burden on their backs." -(Al-Ana'am -31).

7. That is: In the hell there will be a strong rope round her neck, as if her condition will be like that of a female-slave who is carrying wood for fuel on her head and round her neck there is a strong rope of woven fiber. This is the picture of the punishment of disgrace which she is going to taste on the Day of Judgment. Saeed bin Musayyab says that round her neck there was a necklace of valuable jewels and she used to say that by Lat and Uzza (names of idols) she would spend it in the enmity of the Prophet, therefore on the Day of Judgment this necklace will be the cause of disgraceful punishment to her.— -(Fathul Qudeer Shaukani, Vol. V, page 513). The meaning of the verse is that the necklace of which she feels so proud and which she wanted to spend for opposing the Prophet will really become a source of extreme trouble for her, and this ornament will become the cause of her disgrace.

There is a lesson for women in this end of the wife of Abu Lahab. A woman who adopts an attitude of transgression and disbelief gains a very bad end, and the lesson for men is to see how women associate with men in their evil deeds and push them to final ruin.

112. SURAH AL-IKHLAS
(THE PURITY).

NAME: One name of this Surah is its first Verse: **" Qul Huwallahu Ahad "** (Say; He is Allah, the one). Its second name with reference to its central theme is Al-Ikhlas (The Purity), because it deals purely with Oneness of Allah.

TIME OF REVELATION: It is Makkan, and appears to have been revealed during the early stage of the Mission, because during this period the basic teachings of the religion were presented in short sentences, and their explanation and elucidation was given in the later "Surahs.

One evidence that leads to the conclusion of its having been revealed in the early stage is the event concerning Bilal, when Umayyah bin Khalaf used to make Bilal lie down in the hot sun and place a big stone on his chest asking him to worship Lat and Uzza and to give up belief in Allah and His messenger or else to die in that condition; in reply Bilal used to say: "Ahad, Ahad. " (Al-Bidayah Wan-Nihayah, Vol. III, page 58). It appears that by that time Surah Ikhals had been revealed and the word "Ahad" **احد** (the One) was from that Surah and it had become quite popular.

CENTRAL THEME: is Oneness of Allah and particularly this aspect that a correct idea of Allah's Being is projected so that the polytheistic ideas may be rooted out.

ORDER OF THE VERSES: In Verses Nos. 1 and 2 Allah's attributes are mentioned from the positive aspect while in Verses Nos. 3 and 4 from the negative aspect, so that the paths, from which the beliefs of polytheism entered into the practices of nations and communities, may be blocked.

GREATNESS AND IMPORTANCE: In reality the Surah Ikhlas is the last Surah of Quran, because the two Surahs coming after it have emanated from the very idea of the Oneness of Allah, dealt with in this Surah, and are the means of safeguarding this idea of the Oneness of Allah and also the whole Quran. The Quran began with the mention of Oneness of Allah and ended with the mention of Oneness of Allah, which shows the importance of the belief of Oneness of Allah and the greatness of this Surah. Allama Farahi says:

"Although this Surah from its external appearance is so short compared to all other Surahs that it is like the pupil of the eye in the whole body (of Quran), but the whole world of guidance is illuminated by this Surah." - (Majmua Tafseer Farrahi,P.525).

The greatness of the Surah Ikhlas is confirmed by the authenticated traditions also. In Bukhari it is mentioned that the Prophet has said:

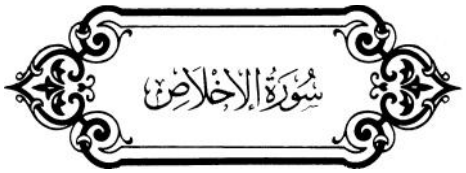
وَالَّذِیْ نَفْسِیْ بِیَدِہٖ اِنَّھَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ

"By the Being in whose hands is my life, this Surah (Qul Huwallahu Ahad) is equivalent to one third of the Quran."

This greatness is according to its meaning, because in Quran the subject of Oneness of Allah has been mentioned at so many places as if it comprises its one-third part, and since in Surah Ikhlas this important and wide spread subject has been concentrated in four short sentences in such a way that it amounts to storing the whole river into a single pot. For this reason it has been said to be equivalent to one-third of the Quran. As regards the auspiciousness of its recital, only those fortunate people can benefit from it who have full faith in the pure Unity of Allah and do not allow any shadow of polytheism to fall over their faith.

112. SURAH AL-IKHLAS

(THE PURITY)



Ayaat: 4

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. **Say:[1] He [2] is Allah, the One.[3]**

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ ①

2. **Allah, the Supreme Being, Besought of all.[4]**

اَللّٰهُ الصَّمَدُ ۚ ②

3. **He begets not,[5] nor was He begotten.[6]**

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ ③

4. **And there is none comparable to Him.[7]**

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ ④

1. The address is direct to the Prophet, and through him to everybody who has belief in Quran. "Say" here means declare, proclaim.

2. In this verse the pronoun, (Huwa) He is, according to the Arabic grammar, Zamirush shan which is used to express the importance of a thing, and it is used in the beginning of a sentence in order to draw attention. It lends eloquence to the sentence, e.g. **Huwaz Zamanu Ghaddar.**(That is time which is disloyal). In the first verse

قُلْ هُوَ اللّٰهُ اَحَدٌ

the pronoun **Huwa** (He) expresses the importance of the statement that is going to be made, so be attentive and listen carefully.

3. 'Allah is One' means that in His Being and in His attributes He is quite unique. Wahid (One)compared to the word Ahad (Unique) explains that in His Oneness there is no aspect of plurality, and that His oneness is so perfect that it cannot be analyzed nor can it be dissected. His existence is by Himself alone and quite separate from the creations. There is no kind or sex of gods. He is One and Alone, He has always been and will always be

Man's nature is acquainted with this idea of God, and the call of his inner self is also the same. His intellect also points to the same thing. Every particle of the universe and the entire system confirms this:

وَفِی کُلِّ شَیۡءٍ لَهٗ آیَةٌ تَدُلُّ عَلٰی اَنَّه وَاحِد

"In everything there is His sign, which proves his Oneness."

His being Unique is the greatest, most prominent and the most basic reality of the universe. By ignoring this reality, people, who thought about God, made such a blunder that they could never recover. The basic error in this connection is to think of God on the lines of creations, when it is quite obvious that there cannot be any resemblance between the Creator and His creations, nor can our limited intellect be able to think and contemplate about His Being. Therefore, leaving aside the straight and simple idea of His being Unique and Unparalleled, all the theories and philosophies invented by the religious people about the existence of God are all unreal and totally false. Obviously when the first brick is not laid straight, the whole edifice that will be built on that brick will also be not straight.

As regards the materialists who do not recognise the very existence of God, this denial of theirs is an ultimatum of war against the human nature, and a person who is bent on fighting with his own nature cannot be convinced about anything by mere arguments. A man can refuse to see anything after blinding himself, and to such a man nothing can be shown.

So far as the guidance by the Prophets is concerned, all the Prophets, without a single exception, imparted the teaching of Oneness of God. Accordingly, in the Bible, inspite of numerous amendments and changes, the basic idea of Oneness of God is found even today. For example in the Torah, the following is found:

"Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4) "

'Whoever sacrifices to any god, save to the Lord only, shall be utterly destroyed." (Exodus 22:30)

And in the Zabur, it is mentioned:

"thou alone art God." (Psalms 86: 10)

But the nations and the communities of the world deviated from this teaching of the Prophet and went astray. One example of this deviation is the belief in Trinity of the Christians, which is the name of the mixture of three gods, Father, Son and the Holy Spirit. Its another example is the belief in त्रिमूर्ती Trimurti of the idolators of our country, which is the combination of three devtas, Brahma, Vishnu and Shiva. Their religious sign, ॐ Om; represents the three gods:

"In later times, Om is the mystic name for the Hindu triad, and represents the union of three gods, viz. a (Vishnu), u (Siva). m (Brahma)."-(A Sanskrit -English Dictionary by Sir Monier Oxford, Page 235).

And in the Introduction to the Vedas, Prof. C.K. Raja admits the fact that we in India had always been unacquainted with the idea of Oneness of God. He writes:

"The difficulty is that in India we never had a Monotheism till very recent times. If one reads the Mahabharata, it will be found that every divinity is in his turn a Supreme Godhead. This is exactly what is found in the Vedas too…… and

there never came a stage when there was only one God." -(The Quintessence of the Rigveda page 11).

4. In the text the word. "As-Samd" is used, which has a very vast meaning. Therefore, it is very difficult to translate it by one word.

The literal meaning of Samad is He who is sought. It is spoken for a chief other than whom there is none superior, and to whom people go for their needs and requirements. Samad is also that rock behind which people take shelter at the time of the enemy's attack, and it is also that solid thing which has no cavity.

In view of these literal meanings, the attribute of As-Samad mentioned in the verse means that Allah is superior to all, His supremacy is complete and perfect, He is the objective and the goal. He is the Refuge; He is the Supporter He is without need, while He provides fulfillment for the needs of others. He is the rock of shelter, is mentioned in the Zabur:

'The Lord is my rock, and my fortress, and my deliverer ," (Psalms 18:1)

"In thee, O Lord, do I take refuge;" (Psalms 71:1)

In the attribute of His being Samad is also included the fact that nothing enters His Being nor does anything come out of it, and therefore, the question of his having children does not arise, and He is also free and clear of this fact that none can join with Him or amalgamate with Him, as is believed by the polytheists of our country.

5. Here also man committed a blunder that considered God like himself and imagined some one as His offspring, although this belief is supported neither by the Scriptures nor by the intellect. It is untenable intellectually because in the vent of accepting the belief in someone being the son of God, it will have to be admitted that the son is a part of God, because son is always a part of the father, and with that it will have to be admitted that godhood is dissectible and divisible. It will also be necessary to admit that the god has a wife and the wife is also of his own kind. Therefore, it will have to be admitted that god also belongs to some kind. It is obvious no idea about god can be more absurd and low than this one. But this obviously foolish and untenable idea has been accepted by some religious people merely by falling a prey to their sentimentality and exaggeration. This theory is not supported by the Scriptures, all the Divine books which were revealed to God's Prophets for the. guidance of the people contain teachings about the Oneness of God. The parts of these books which are available to us today emphasize the Unity of God. As regards that part of Bible in which Prophet Eesa (Christ) has been termed as the son of God, first of all this thing is against the clear and basic teaching of Torah, Zabur and Injeel. Torah, in the collection of the Bible, is the first and the most ancient book. Therefore, any teaching of the four Injeels that goes against the teaching of Torah can be considered only as a modification. Secondly in the four Injeels (Gospels) where the Christ has been called the 'son' of God, there generally other pious slaves of God have also been called sons of God, e.g. "Blessed are the peacemakers, for they shall be called sons of God." (Matthew 5:9)

Apparently it seems that it has been stated in a metaphorical sense and not in its literal or real sense. But if the teaching of Oneness of God that has been imparted in the leaves of Torah, Zabur and Injeel, is taken into consideration, then it would be quite clear that the word 'abd' (slave) has been changed into 'ibn' (son). similarly the word, 'Rab' (Lord, Master) has been substituted by the word 'ab' (father). In the Gospel of Matthew it is mentioned:

"Pray then like this :

Our Father who art in heaven, Hallowed be thy name." (Matthew 6:9)

This is an open modification or distortion which has been committed either by the editors or the translator, because in the Injeel it has been clearly stated:

"Jesus answered, 'The first is, "Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." (Mark 12:29,30)

The Christians are not alone in imagining children of God, but other nations are also associated with them in this misguided activity. The Jews consider Prophet Uzair as the son of God, and the polytheists of Makkah had imagined angels to be the daughters of God. The Idolaters of India are two steps ahead of these. They do not

only believe in innumerable gods, but also in their children, for example:

The Maruts are the sons of Rudra, another great god in the Rigveda." -(The Quintessence of the Rigveda, p. 45).

To them Mahad Brahma is that womb in which Bhagwan as a father puts his seed, which gives birth to the creatures. Accordingly it is written in Bhagwad Geeta:

"Mahad-Brahma is the womb wherein I cast My primal seedling whence are born all creatures. Whatever beings are born from any womb Mahad -Brahma is their Primal Mother and I Their Primal Father who inseminate her." (Bhagwad Geeta 14 -3 - 4 - English Trans. by Dilip Kumar Roy p.160).

But the Quran has presented an understanding about God in such clean, realistic and attractive manner that in its light all the darkness has been removed.

6. What kind of God is that who is begotten by others! But in the polytheistic religions there is an idea of the gods taking birth. For example in the Rigveda there is a description of the birth of gods:

"There is a song about the birth of the gods (X-72). The gods are spoken of generally as having been born from the heaven and the earth and in various other ways." (Quintessence of the Rigveda, page 100).

This polytheistic idea has been negatived here. As Allah has no children, similarly He has no father. The gods that take birth can only be imaginary gods. The real God is the Creator of all, how can He be the created one? It is Allah's Being alone that is not begotten by anybody nor He begets anybody. How befitting and appropriate is this concept of God of Quran and how in accord with His attribute of Oneness!

7. That is: There is none comparable or coequal to Him or His equal as regards His Being nor with regards to His attributes, all are creatures and He alone is the Creator. All are needy and He alone is Rich and Needless. All are servants and slaves, He alone is the Lord and Master. There has never been anyone like Him or His peer and there never will be.

Inspite of this clear reality, polytheists invented His equals. In this matter the polytheists of India are in the forefront. In their religious book, Upanishad, polytheism has been presented as a philosophy:

" All that exists, says the Upanishad, is He, He is that All and the All is He."(The Upanishads by M.P.Pandit -p.154).

"The Self or Soul of everyone is Brahman." -(Upanishads by Swami Sivananda p. 16).

In their other religious books the concept of god is very much confused:

"There is no Personal Supreme God in the religion of Vedas". (The Quintessence of the Rigveda, p.7).

"He is in all and all are in Him……He descends as the Avatar." (The Bhagvad Geeta -A Revelation by D. K. Roy p. 33)

"Lord, I behold in Your body all gods." (The Bhagvad Geeta, Ch. XI: 15)

Those who are wandering in the darknesses, being misled by these philosophies, cannot achieve salvation except when they give up all prejudices and accept the light of guidance provided by the holy Quran.

SURAH AL - FALAQ

113. SURAH AL - FALAQ
(THE DAWN)

NAME: The word 'Falaq' (Dawn) occurring in the first verse gives the Surah its name. The Surah Falaq and the Surah Nas, coming after it, both are the Surahs of 'Isti'azah' (refuge), and they are therefore called 'Mu'avvizatain' (the two Surahs of refuge).

TIME OF REVELATION: It is Makkan, and from the subject matter it appears that it must have been revealed at a time when the Satanic forces had risen to harm the Prophet, and his opponents were burning in the fire of jealousy.

CENTRAL THEME: To teach the slaves that they should seek Allah's refuge only in every kind of trouble, because He is the only Being who can give refuge. In this connection such words of prayer have been taught that are most suitable.

ORDER OF THE VERSES: In the first Verse the slave is taught that he should turn for refuge to that Being whose miracles of Lordship and Might he is seeing day and night.

In Verses Nos. 2 to 5, it is shown from what trouble and evils Allah's refuge should be sought.

GREATNESS: In this Surah and in the one following it, such concise words and effective prayers have been taught for seeking refuge that their importance and greatness have been mentioned in a hadith in the following words:

اُنْزِلَتْ عَلَيَّ آيَاتٌ لَمْ يُرَ مِثْلَهُنَّ قَطُّ : اَلْمُعَوِّذَتَيْن

Uqba bin A'mir states that the Prophet has said: "To me have been revealed such Verses that are unparalleled, that is Mu'avvizatain (Surah Falaq and Surah Nas)." (Muslim Kitab Salatul Musafireen).

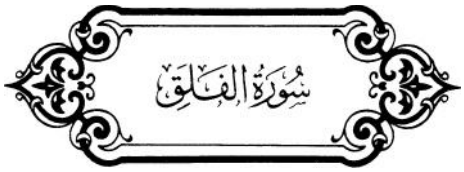
AUSPICIOUSNESS:

عَن عَائِشَةَ رضى اللّٰهُ عنها قَالَتْ كَانَ رسول اللّٰه ﷺ اذا آوٰى اِلَى فِرَاشِهٖ نَفَثَ فِىْ كَفَّيْهِ بِقُلْ هُوَاللّٰهُ اَحَدٌ وَبِالْمُعَوِّذَتَيْنِ جَمِيْعًاثُمَّ يَمْسَحُ بِهِمَاوَجْهَهٗ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهٖ۔ (بخاری کتاب الطب)

"Hazrat Ayesha narrates that when the Prophet used to go to bed, he used to recite Surah *Qul Huwallahu Ahad* (Surah The Purity) and Mu'avvizatain and blow on his hands, and then pass the hands over his face and body as far as his hands could reach." –(Bukhari Kitabut-tib)

Avoiding taweez (amulet) and gandas (threads); this is the correct way and is according to the Sunnah, of deriving benefit and cure from these Surahs. But it may be remembered that the real and main purpose of the Surah is that the slaves should stick to the belief of Oneness of Allah, should fulfill all the demands of this belief and particularly to take care that in their beliefs no shadow of polytheism is found. Those people who try to derive benefit from the external auspiciousness of the Divine words, ignoring their great purpose, are like that thirsty person who goes to the river, washes his hands, feet and face, but does not take the trouble of drinking water. It is obvious that from these efforts of his, his face and limbs would be washed, but his thirst would not be quenched.

113. SURAH AL-FALAQ
(THE DAWN).



Ayah : 5

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

1. **Say[1]: I seek refiuge[2] in the Lord of the Dawn.[3]**

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿۱﴾

2. **From the evil of that which He has created[4];**

مِنْ شَرِّ مَا خَلَقَ ۙ﴿۲﴾

3. **And from the evil of the dark night when it overspreads[5];**

وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿۳﴾

4. **And from the evil of the blowers on the knots[6];**

وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ۙ﴿۴﴾

5. **And from the evil of the jealous when he indulges in jealousy[7].**

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

1. That is: pray to Allah and seek His refuge by reciting these words. The address is to the Prophet, and through him to everybody who has belief in Quran.

2. Refuge means security, safety, and shelter. To seek refuge means to pray to the Giver of refuge for one's safety, to turn to Him; to seek the shadow of his shelter, and to grasp firmly the support given by Him. So here the meaning of 'I seek refuge' is that I consider Allah as the only Giver of refuge and place myself under his shelter. Only He will save from every kind of evil and I establish the relationship of worship with Him only.

It may be noted that to consider anyone as the Giver of refuge in the real sense is to consider him as god, and therefore, to seek refuge of anyone else baside Allah, as is being done by the polytheists who seek refuge of devis and devtas, is open polytheism.

3. That is: He who tears the veil of the darkness of night and causes the dawn to appear, as mentioned at another place as

فَالِقُ الْإِصْبَاحِ

"He who causes"

the morning to appear tearing the darkness of the night" (Al-An'am-96). Here the mention of the miracle of His might with the mention of his attribute of Lordship is to convey the impression that the seeker of the refuge is expressing conviction and satisfaction that the Being Who causes the appearance of the dawn by tearing the darkness of the night will also cause the light of hope to appear in depressing circumstances, and will open the path of safety and security, removing the multitude of evils and mischief's.

4. On contemplating this verse, the following points become clear:

(1) All things are created by Allah. The creator is He alone and also the Master, therefore nothing can be more powerful than the Creator of the universe. Accordingly seeking the refuge of the Creator for being safe from the evil of the created ones is the correct course of action. As against this, for being safe from the evil of the created ones to invoke some created one, whether it may be a devi or a devta or some "Ghaus" or 'wali' is absolutely foolish and totally wrong.

(2) "The evil of that which He created" does not mean that everything created by Him has essentially an aspect of evil, but it means that whatever things, out of the things created by Him, may have evil-and of whatever aspect it may be from that Allah's refuge is sought.

(3) Nothing in itself is able to affect anyone, nor does any evil by itself affect some one. Everything affects some one with the command of Allah only, and every evil that affects anyone, it does so with the command of Allah only. Therefore, to be safe from all evils, we should pray to Him alone and we should totally rely on Him alone.

(4) Evil means tangible troubles and palpable disasters which are external and also internal losses and spiritual waywardness. The example of the first kind is sicknesses, diseases and painful experiences, and the example of the second kind is sins, infidelity and polytheism. From the reference to the context it seems that this second aspect of the evil is what is specially meant here, and this surmise is supported by the fact that the Surahs Falaq and Nas have been kept at the very end of the Quran, which points to the fact that for the safety of the guidance with which ,we are blessed through the Quran, we should be ever alert, so that the forces of evil may not affect us and may not misguide us.

5. In the previous verse the mention of seeking refuge from the evil of the created ones has been made in a general way. Now the guidance is given for seeking refuge particularly from the evil of specific things.

When the night comes, darkness spreads, and in this darkness the evil-loving elements and the Satanic forces get a chance to come into prominence. From the view point of the external and physical troubles, the diseases and sicknesses are aggravated during the night time and harmful animals and reptiles move out during night only. In short, the night presents an atmosphere of fear and fright. As regards internal and moral troubles, generally serious crimes are committed during night only, and conspiracies are also hatched during night time. Satan launches his attacks with his armies in the darkness of night. Therefore, the outward darkness of the night can be the cause of internal

darkness. Accordingly, a warning is given to be alert against this evil and to seek Allah's refuge from it.

It may be noted that this reference of night as attached to evil does not mean that during night blessings do not descend and that no virtuous deeds are performed during the night time. It only means that the time of night is most suitable for the Satanic forces to spread their evil.

6. By knots are meant those knots which Satans tie on the consciousness and senses of men and make them negligent and intoxicated. In the two authenticated books of traditions, it is mentioned that the Prophet has said:

يَعْقِدُ الشَّيْطَانُ عَلٰى قَافِيَةِ رَأسِ اَحَدِكُمْ ثَلَاثَ عُقَدٍ اِذَا نَامَ۔ بِكُلِّ عُقَدَةٍ يَضْرِبُ عَلَيْكَ لَيْلاً طَوِيلاً۔ فَاِذَااسْتَيْقَظَ فَذَكَرَاللّٰهَ اِنْحَلَّتْ عُقْدَةٌ وَاِذَا تَوَضَّأَاِنْحَلَّتْ عَنْهُ عُقْدَتَانِ ۔ فَاِذَاصَلّٰى اِنْحَلَّتِ الْعُقَدُفَاَصْبَحَ نَشِيْطًا طَيِّبَ النَّفْسِ وَاِلَّا اَصْبَحَ خَبِيْثَ النَّفْسِ كَسْلَانَ۔ (مسلم کتاب صلاۃ المسافرین)

"When any of you sleeps, Satan ties three knots on the backside of his head, and with every knot he makes you think that the night is still long. Then when that man wakes up, and remembers Allah, one knot comes open, and when he performs ablutions (wuzu), another knot comes open, and when he offers prayer, then the third knot too comes open, and in the morning he is happy and alert and in a condition of purified self. In other condition, in the morning he is lazy and in a condition of filthy-self." -(Muslim kitab Salatul Musafireen)

This is an example of the Satan's causing man to be negligent, which has been described in the hadith, and which gives an idea of Satan's inspiration, his activities and his attacks.

The word ***Naffathat*** is from the word ***Nafth*** which means blowing. In the hadith the inspiration of Satan has been termed as **Nafth** of Satan:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهٖ و نَفْثِهٖ و هَمْزِهٖ ۔

"I seek Allah's refuge from Satan's ***Nafkh*** his ***Nafth*** and his ***hamz***"

The narrator of this tradition, Ibn Murrah has explained these three words that Satan's ***Nafth*** means poetry his ***Nafkh*** means pride and his hamz means insanity.

-(Abu Daud, Kitabus- Salat Vol. II. P. 479).

The meaning of Nafth as poetry, given here, is in reality a form of the satanic inspiration, and its another form is magic.

The word naffathat is feminine, plural and is a hyperbole. It is the adjective of nufus (persons) therefore, according to the Arabic grammar it is in feminine gender, those persons who are habituated to blow, meaning Evil Persons, that affect the human consciousness and senses by their inspiration. In the foregoing hadith with the mention of tying the knots it is also stated that he makes men think that the night is still long. It is in reality Satan's blowing his breath into this knot.

In the light of these traditions the meaning of the verse is that Satans by their inspiration affect the consciousness, senses, and the psychology of man and cause him to be neglectful, negligent, intoxicated and a victim of psychological diseases, and they inspire into him wicked and evil thoughts. Allah's refuge is sought from this evil of theirs. This satanic influence can also take the form of poetry, or of magic. It can assume the form of flowery discourses or of a song. Therefore there is no reason that it should be limited to any single form. The practitioners of black magic are known to follow the common practice of blowing breath on threads. The magicians and the practitioner of the allied black arts perform these wicked acts with the help of satans and provide material for leading the people astray. In modern times, people's senses and psychology are also affected by subjecting them to hypnotism. These are various forms of the satanic acts. The only correct way of keeping oneself safe from all these harmful things is to seek Allah's refuge, and to believe in the fact that without His command nothing can harm one. Generally the commentators relate a story about the Prophet having been affected by magic, in connection with the explanation of this verse. The main points of the story are: In Madina a jew or a hypocrite who was a partner of the Jews, by name Labid bin A'sim, obtained the hairs of the Prophet from his comb and casting a magic spell on them, buried them in a well. As an effect of

this magic, the Prophet fell ill, and he was under the illusion that he has performed certain act, While actually he had not performed According to some narratives, its effect remained for six months. After this he was in formed by the Revelation and was directed to recite "Mu'avvizatain" and he recovered.

This story is related in Bukhari, Muslim and other books of traditions, but for some valid reasons is not acceptable.

First, this narrative is contradictory to what is stated in Quran, because Quran has refuted this accusation of the infidels that the Prophet is a charmed person or affected by magic.

يَقُولُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلاً مَسْحُورًا

(The wrong-doers say that you are following a person affected by magic -Bani Israil-47). It would mean that the thing which Quran is refuting, this narrative is confirming. The reply of the supporters of this story is that a Prophet can be affected by magic, as Prophet Moosa, seeing the ropes and sticks of the magicians, had thought that they were creeping like snakes: (Surah Taha- 66); and the accusation of the infidels that the prophet can be affected by magic, meant that some magician had made him insane, which Quran has refuted. They also say: "The effect of the magic was limited to the person of Muhammad only and the prophethood of Muhammad (P.b.u.h) was quite unaffected by it." But this reply is a mere play on words, because in the narrative it is mentioned that he was under the illusion that he had done a certain thing but in actuality he had not done it, that is the magic has affected his mind (Allah give us refuge), and that this effect remained for months together; and that he came to know of it only when the revelation from God informed him. When Prophet Moosa had seen the ropes and sticks of the magicians in the form of snakes for a short time only, and he knew that these sticks and ropes were not snakes in reality, but were merely looking like snakes, therefore by seeing them he was not deceived. Then it was also not a disease or sickness from which Prophet Moosa suffered. Therefore, to compare the story of the magic spell over the Prophet Muhammad (p.b.u.h.) with the event of the Prophet Moosa is much too far-fetched and untenable.

Secondly, to admit the story of the magic spell as true would adversely affect the belief in the innocence of the Prophets, because in the story the magic spell is stated to have affected not only his body but also his mind. It is obvious that such a thing is quite contrary to the high position of prophethood. Therefore this argument is meaningless that when the Prophet could be wounded, or could be sick, so he could also be brought under the magic spell.

عصمتِ انبیاء

The matter of Prophets being innocent is agreed upon by all and is fully and unambiguously supported by Quran and Sunnah, and therefore any narrative which goes against the essential attributes of the prophethood cannot be considered tenable, whether it is contained in Bukhari or in Muslim.

Thirdly, so far as the point regarding the narration of this story is concerned, one of the narrators of it is Hisham, who though is reliable, yet Allama Ibn Hajar has written about him in his Tahzeebut-Tahzeeb that after going to Iraq he narrated many traditions as heard from his father, which was not liked by the people of Iraq. Besides, Malik has not accepted his narrations which he said to the people of Iraq. He had gone to Kufah three times. First time he narrated: 'My father related to me that he heard Hazrat Ayesha as saying." When he went second time, he began narrating like this:

"My father informed me that is narrated by Hazrat Ayesha." And when the third time he went, he narrated like this: "My father narrated from Ayesha." (Tahzeebut Tahzeeb, Vol. 11, P.50). It shows that although Hisham was a reliable narrator, in narrating he had become rather incautious. In the circumstances, why his story of the magic spell over the Prophet, which concerns a very important matter, should not be considered a result of his carelessness? Fourthly. In the series of narrators, there is one narrator. Sufyan bin Uaynah, who admits that he heard this story for the first time from Ibn Juraij. On this, the criticism of Maulana Amin Ahsan Islahi is quite apt:

"As if this event became famous a hundred years after the death of the Prophet." Before this.

Its knowledge was limited to a few individuals only. Everybody can understand that if the Prophet were to be under a magic spell (God) Protect us!) for six months, the event would have been so extra-ordinary that it would have received immense publicity in the early period and this narration would have come to us through the narratives of continued, unbroken series of narrators." (Tadabbure Quran, Vol. VIII, P.666).

To avoid lengthy discussion, we rest content by stating only these few reasons. However, we would quote a few extracts from those commentators who have severely refuted the story of the magic spell over the Prophet:

The well-known commentator, Allama Abu Bakar Jassas, in his Tafseer, Ahkamul Quran. has stated:

"And the people have declared a greater and more terrible thing than magic to be permissible. Accordingly they think that the Prophet was subjected to a spell of magic and he was also affected by it, so much so that he said that he thought that he was saying a thing and doing a thing, when actually he had neither said it nor done it; and a Jewess cast a magic spell through the skin of the date, his comb and hair, till the Archangel, Jibril came and informed him that this woman had cast a spell of magic over him through the skin of the date and that it was beneath a stone in well. Then he got it removed and the spell over him was broken, when Allah has refuted the claim of the infidels and has stated:

وَقَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلاً مَسْحُورًا

"And the wrong-doers state that you are following a man who is under the spell of magic." In reality this kind of hadith is invented by the apostates" —(Ahkamul Quran, Vol. I. page 55).

Sayed Qutub in his Tafseer. Fi Zilalil Quran, writes: "These narratives in reality are, in the matter of propagation and conduct, contrary to the belief of innocence of the Prophet, and also clashes with the belief that every saying and act of the Prophet is Sunnah and Shariah, Moreover these narratives also clash with the statement of the Quran that the Prophet is not under the spell of magic and in which the claim of the polytheists has been refuted. On this account these narratives are too far-fetched. Besides, the tradition with a single narrator cannot be accepted in the matter of belief. For this purpose, only Quran is reliable and for the principles of belief, *ahadith* can be accepted on the condition that they are narrated by an unbroken series of reliable narrators, while these narratives are not narrated by a series of narrators. Furthermore, both these Surahs were revealed in Makka according to the preferable testimony." -(Fi Zilalil Quran Vol. VI, P. 4008)

And Maulana Amin Ahsan Islahi writes:

"Although the claim is made that there was no effect of this magic spell on his duties as the Prophet, and with that it is also very inanely admitted that as a result of this spell he was getting weaker and he was under illusion that he had done certain thing, but actually he had not done it…… According to me to refute this story this argument is sufficient that it is contrary to the accepted belief which Quran has taught us about the Prophets. The innocence of the prophets is that characteristic of theirs which cannot be separated from them at any time. This innocence is not at all affected by the fact that a Prophet's teeth were broken, or he was wounded, or he was killed. None of these things is contrary to his Prophethood, that one could use it as an argument that when the Prophet can suffer from these things, he can also be affected by a magic spell, to such an extent that he cannot distinguish between an executed and unexecuted act, between a seen and unseen thing. Allah has kept his Prophets safe from such satanic depredations, and this safety of theirs is inevitable for the safety of the religion, It is this safety which provides authority to every word and act of the Prophet. The whole Quran is a witness to the innocence of the Prophet and it is enjoined on every Muslim that he should believe in the innocence of the Prophets." -(Tadabbure Quran, Vol. VIII, P.665-666).

From the statements of these commentators the reality of the story of the magic spell over the Prophet and of the relevant narrative becomes quite clear. But it is really surprising that people have so much interest in trying to prove one

narrative to be true, and they have not that much interest in realizing what effect his narrative has on the belief on innocence of the Prophets. If this is not blind following of a dubious narrative, then what it is"?

7. Jealousy means that when Allah blesses someone with His favours and gifts, another person does not like it and wants that it should be taken away from him. And the meaning of when the jealous indulges in jealousy' is that when the jealous person acts jealously, or when he tries to harm the other person out of jealousy. On such occasions, to be safe from the evil, harms and troubles of this man, Allah's refuge should be sought.

Although the word jealous is common, yet it is a well known, fact that the beginning of jealousy goes to Satan. When Allah created Adam and crowned him as a superior being by granting him the vicegerency of the earth, Satan became an enemy of the humans, and he wants that man should be led astray:

وَدَّ كَثِيرٌ مِن اَهلِ الْكِتَابِ لَوْيَرُدُّوْنَكُم مِنْ بَعْدِ اِيْمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ اَنْفُسِهِمْ ۔(البقرہ ۔ ۱۰۹)

"Many of the people of the Book wish through selfish envy that they could turn you back from your belief to unbelief." -(Al-Baqarah-109).

The infidels of Makkah were also jealous of the Prophet as to why he, instead of the sardars of Makkah and Taif, was selected for the honourable duty of Prophethood. They used to say:

لَوْلَا نُزِّلَ هٰذَا الْقُرْآنُ عَلٰى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيْمٍ (الزخرف : ۳۱)

"Why was this Quran not revealed to a prominent man (from amongst the rich men) of the two towns". -(Az-Zukhruf-31).

It was the fire of jealousy in which they were burning and which had made them enemies of the Prophet. And they did not want that any good may come to the faithful people from their Lord

مَايَوَدُّ الَّذِيْنَ كَفَرُوْا مِنَ اَهْلِ الْكِتَابِ وَلَاالْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَّبِّكُمْ۔ (البقرہ:۱۰۵)

"Neither those who disbelieve among the people of the Book nor those who associate others with Allah would like that anything good should come to you from your Lord".

-(Al-Baqarah -105).

In short, the purport of the verse is that when a Momin is confronted with a jealous person, he should seek Allah's refuge for keeping him safe from his evils and mischief. In this way the Momin will be able to control his anger, and will also deserve to get the help from God.

The fact that at the end of Quran, direction is given to seek refuge from the evil of a jealous person is a pointer that the people of faith should note it carefully that the great blessing and honour which they have received in the form of Quran is not unlikely to create a feeling of jealousy in their enemies and it is quite on the cards that they would leave no stone unturned in trying to turn you away from the teaching of the oneness of Allah, which is the basis of this guidance, therefore, they should be alert and watchful of the machinations of the jealous forces and should try to seek the support of Allah for keeping themselves safe from the mischief's of these jealous persons.

SURAH AN-NAS

114. SURAH AN-NAS

(MANKIND)

NAME: The Surah takes its name from the word An-Nas occurring in it five times.

TIME OF REVELATION: It is Makkan and from the subject matter it appears that it was revealed when the satans from among the men and Jinns had launched a campaign against the Quran.

CENTRAL THEME: Like Surah Falaq, its central theme is also seeking refuge. However in this Surah, creating doubts is considered the biggest evil and the slaves are taught to seek refuge from this evil.

ORDER OF THE VERSES: in Verses Nos.1 to 3, the attributes of the Giver of refuge have been mentioned.

Verse No.4 warns that the Satan from whose evil the refuge is sought is a clever and dangerous enemy.

In Verse No. 5 it is shown that the real target of his attacks is man's breast (heart).

In Verse No.6 warning is given that as this enemy is found among the Jinns. so also it is found among the humans.

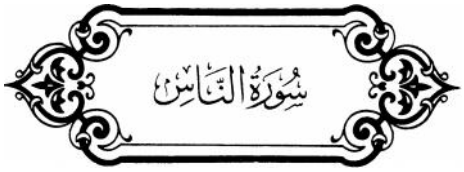
IMPORTANCE: According to the order of the Surahs, this is the last Surah of the Quran. If from one aspect it is a protector of the belief in the Oneness of God. from another aspect it is also a protector of the whole Quran, protector of the Unity of Allah in this sense that it guides men to seek the support of and refuge in Allah, the one and only God, from the tricks of Satan and to be alert and watchful about it. As regards this Surah being the protector of the whole Quran, it is stated in the holy Book:

لَا يَـا تِيْـهِ الْبَـاطِـلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ
تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ۔

"Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, Worthy of Praise." -(Ha Mim As-Sajdah-42).

By placing the two Surahs, Mu'avvizatain, at the end of the Quran all openings for the entrance of Satan have been blocked, therefore, there has remained no possibility of the Satanic words mixing up with the Divine words. In other words, this Surah is the guarantee that this holy Book will remain safe from the tampering of Satan and people of his ilk. There is absolutely no possibility of any change or modification in this Book. It will remain in its original condition for ever.

114. SURAH AN-NAS
(MANKIND).



Ayah : 6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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

1. قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ﴿۱﴾

1. Say;[1] I seek refuge in the Lord of mankind,[2]

2. مَلِكِ النَّاسِ ۙ﴿۲﴾

2. The King of mankind[3],

3. اِلٰهِ النَّاسِ ۙ﴿۳﴾

3. The God of mankind,[4]

4. مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ﴿۴﴾

4. From the evil of the sneaking whisperer,[5]

5. الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ﴿۵﴾

5. Who casts evil suggestions in the breasts (hearts) of mankind[6],

6. مِنَ الْجِنَّةِ وَالنَّاسِ ﴿۶﴾

6. (Whisperer) Among Jinn and among mankind.[7]

1. The first addressee of this Verse is the Prophet. The commencement of the Surah with the word Qul (Say) is the proof of the fact that these are the revealed words, and the Prophet has conveyed Allah's Message in the same words in which it was received by him. Not a single word of the revealed message was dropped by him, not even the word Qul (Say). This is the clear proof of the holy Quran being the revelation from God, word by word.

2. Lord of mankind means the Cherisher of all people and the Real Master. The Verse means that the God who is the Lord of mankind is also the Giver of refuge. There is no other Giver of refuge beside Him, therefore I turn to him for seeking refuge.

Similar subject matter is also found in the Zabur:

"Preserve me, O God, for in thee I take refuge, I say to the Lord, 'Thou art my Lord; I have no good apart from thee. (Psalms 16:1,2)

It may be noted that the literal meaning of the word 'Aoo'zu' is I take refuge, which is expressive of the fact that the slave not only seeks refuge in God but he has also placed himself under his protection and shelter, and has taken his support. Since the two Surahs, Falaq and Nas, are Surahs of prayer, and generally on such occasions the idiom of seeking refuge is used., we have translated the word "Aoo'zu" as I seek refuge.

3. That is: God is the real King of mankind, therefore, He is fully capable of protecting His slaves, and therefore, I take the support of the Most Powerful Being.

This shows that as Allah's rule is established on the earth and the skies, in the same way it is also established on mankind. There is no group of humans on whom His rule is not established, therefore it is against reality if some group thinks it-self independent of His sovereignty. Such an attitude does not alter the reality, but it does change man's conduct, that is: man becomes transgressor in his field of activity.

4. That is: In reality the God of all mankind is Allah, and His being worthy of worship by all is the demand of His being the Lord and King. It is another thing if people have deviated from this reality and have made others beside Allah as their gods. The Being that deserves to be worshipped is Allah, and the attribute of being worthy of worship in this universe is His alone. It is He who is worshipped in the heavens and also on the earth, and therefore there is none beside, Him worthy of worship by the humans.

When the slave, thinking Allah to be the Lord, King and God, prays for refuge, He accepts it, In other words, for the acceptance of the prayer of refuge the belief in the oneness Allah (Tawheed) is essential.

5. Waswasah means to cast a bad thought in someone's heart imperceptibly, and. Waswas means one who indulges in this act of casting bad thought in others' hearts, etc. This is a quality of Satan, and his another quality is khannas. which is derived from the word Khunus. which means hiding, disappearing, and withdrawing. Its other meaning is shrinking.

When Satan wants to induce a man to commit a sin, he presents that sin in a beautiful form and assures him of a pleasant end. This thing enters man's heart in the form of waswasah (secret bad thought), and when the man goes under his influence, this thought takes a firm shape and then is converted into action. The first act of casting bad thought or creating doubts in the heart was practiced by Satan on Adam and Hawwa (Eve):

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وُرِيَ عَنْهُمَامِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْتَكُوْنَا مِنَ الْخَالِدِيْنَ ------ وَقَا سَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ۔ (الاعراف۲۰، ۲۱)

"Then the Satan whispered suggestions to them, so that he may discover to them their shameful part that were hidden from them (before); he said: "Your Lord only forbade you this tree, lest you should become angels or such beings as live for ever. And he swore to them both, that he was their sincere adviser." (Al-A'raf-20,21)

This is a clear example of how Satan comes as a well wisher and how he induces humans in an attractive way to commit sin. Although he had appeared before Adam and Hawwa, but in the world his machinations are carried out as attacks of a sneaking enemy, therefore man does not know about his mischief, However, in his heart he is

conscious about these bad thoughts. But to act or not on these bad thoughts depends on man's own decision. If he is awake and alert about his enemy, then the satanic machinations have no effect on him, and if he is neglectful, he is influenced by it. A man's heart is awake only when the remembrance of God is in it. Remembrance of Allah and reciting his words is the most effective weapon of defence for men. Using this weapon, when he seeks Allah's refuge from the evil of satanic machinations, then they become quite effective, and Satan has to return disappointed. The purport of the verse is to alert man against the secret activities of Satan, so that man may be watchful against his enemy and may make preparation for his protection.

This is the general aspect of the meaning of this verse. The special aspect, with reference to context, is particularly this fact that the greatest danger to the guidance which has been provided to the people of faith in the form of Quran is from the machinations of instilling fancies by Satan, that is: he can put such thoughts in the heart which create doubts and misgivings about Quran and which deviate him from the path of guidance, particularly about the belief in the Oneness of Allah, which is the basis of religion and the real spirit of Quran. The machinations of Satan can be only against this, therefore it "is absolutely necessary to be wary of the tricks of the enemy and of safeguarding the belief and the religion.

6. To create doubts in the hearts is according to the common idiom, but the actual word used is 'sudoor', which is plural of 'sadar', which means breast. The target of machinations of Satan is man's inner self, that is his breast. Breast is like a doorstep for the heart, from which doubts and evil thoughts enter the heart. Allama Ibn Qayyim has explained it very ably:

يُوَسْوِسُ فِيْ صُدُوْرِالنَّاس

"This point is worth considering that Allah has said:

"Who casts evil suggestion in the breasts of mankind, " and did not say he who casts evil suggestion and doubts, in the hearts," because breast is the compound of the heart and its house, from where the feelings and thoughts enter and collect in the breast and then enter the heart, that is, first they gather in the breast and thereafter enter the heart. Therefore, the breast is like a threshold for the heart. All commands and intentions come from the heart and then enter the breast and from there they are distributed among their armies (helpers).(Tafseer Al-Mu'a- vvizatain Ibne Qaiyyim.p.66)

That is: the doubts and evil thoughts do not enter the heart directly, but enter through the breast, as if Satan's arrows lodge in the breast, and their poisonous effect affects the heart only when the heart is sleeping the slumber of neglect; otherwise if the heart is awake with the remembrance of Allah, it defends itself and remains safe from the poisonous effect.

7. That is: The devil who casts doubts in the hearts of men is not only Satan (Iblees) but there are many devils among the Jinn and men who go on doing this work:

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِىْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا۔ (الانعام : ۱۱۲)

"Likewise did We make for every Messenger an enemy,--evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception."(Al-An'am -112)

So far as the devils from the Jinn are concerned. their launching attacks stealthily is obvious. As regards the devils from among men. when they indulge in their machinations, they hide their reality about being devils. Therefore they appear as the well wishers of men because they know that their suggestion and advice would be welcome only when they pose as well wishers and sincere advisers. If they come in their real form as the evil-lovers, none would be prepared to listen to them.

Here it should be understood that in connection with spreading the evil the main role is of the devils from among the Jinns, whose chief is "Iblees", and the human devils are their servants.

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