QUR'AN

THE FINAL BOOK OF GUIDANCE

THE HOLY QUR'AN
WITH
TRANSLATION and COMMENTS

VOLUME ONE

AL-FAATIHA TO AL-MO'MINOON
(CHAPTER: 1) (CHAPTER: 23)

By

SYED ANWER ALI

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QUR'AN

THE FINAL BOOK OF GUIDANCE

Text, Translation and Commentary of the Holy Qur'an

Being
an Abridged Edition of
Qur'an – the Fundamental Law of Human Life –
a Sixteen-volume Commentary of the Holy Qur'an, published by Hamdard Foundation Pakistan, Karachi

(in Two Volumes)

VOLUME I

(Chapters 1 to 23)

By
SYED ANWER ALI

Publisher's Note

After having the pleasure and privilege of publishing a Major Work on the Holy Qur'an, namely *Qur'an – The Fundamental Law of Human Life,* (in sixteen volumes) by Syed Anwer Ali, we are now presenting an Abridged Edition of it in two volumes only.

As the author has himself said in his Preface that to go through sixteen volumes of any book demands much time and labour which is not feasible except by a research scholar. Common man desires to know about anything at the expense of less time and labour. Keeping in view the requirement of a common man, therefore, the author has prepared this Shorter Edition of his Major Work, wherein though detailed discussions and elaborate articles have been expunged out yet full attempt has been made to maintain the sequence between the verses and explanatory notes on all important points arising therefrom so that the reader may not feel any flaw in the narrations on account of lack of detailed discussions, and wherever necessary reference to the detailed discussions has also been given so that the reader, desirous of knowing more about anything, may consult the Major Work.

We hope this Abridged Edition will prove fruitful for the large majority of the people to comprehend what Allah the Almighty has provided for the guidance of human beings to follow and achieve the success of this life as well as the life to come, in the form of *Qur'an – the Final Book of Guidance* revealed through His Last Prophet Muhammad (ﷺ).

Before concluding, we bow down, with utmost humility, in prostration to Allah the Almighty, by way of thanks, for affording us the courage, guidance and resources to publish His Last and Everlasting Message for the mankind, namely the Holy Qur'an and its Commentary in its Shorter form also after publishing it in its Major form, for the benefit of the mankind in general.

May Allah the Almighty, out of His extreme Benevolence and infinite Mercy, accept our this humble service for the cause of Islam, and make it a source of blessings and salvation for ourselves, our benefactor Shaheed Hakim Mohammed Said and our generations to come, *Aameen.*

Sadia Rashid
President
Hamdard Foundation Pakistan

PREFACE

In a Sixteen-volume Compilation, known as *Qur'an – the Fundamental Law of Human Life*, I have given the Text and Translation of the Holy Qur'an, together with detailed Commentary referring to views of all prominent Scholars of Qur'an, right from Hazrat Abdullah bin Abbas upto the scholars of the present ages, also referring to the Philosophical thought, Scientific research, Political, Economical, and Social developments in the human society down the ages. That work was complete by the year 1999 of the Christian Era. In the month of Rabi'ul Awwal this year, i.e., 1425 A.H. (May, 2004 A.D.) all of a sudden an idea came to my mind that to go through the sixteen volumes is not easy for everybody. The common man, in particular, requires a shorter edition of it which he may read with the expense of less time and energy. With this end in view, in this book, I am presenting the Text and Translation of the Holy Qur'an, together with an abridged edition of the Commentary given in that work. Anybody desirous of knowing more about anything will of course have to go through the Major Work or the authorities cited therein.

I hope this shorter edition will prove to be useful for large majority of the readers who have somehow or the other made up their mind to know about Qur'an and its teachings for the welfare and ultimate success of the human life in this world as well as in the Hereafter.

In fact, Qur'an is the Final Book of Guidance which Allah the Almighty has revealed through His Last Prophet Muhammad (ﷺ). It is the only Book of Divine Guidance which is complete and safe in all respects, and provides full, final and sure guidance in all affairs of the human life.

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Thursday, 14 Sha'baan, 1425 A.H.;
30 September, 2004 A.D.

ACKNOWLEDGEMENT

After the Praise of Allah, and Salutation to the Holy Prophet Muhammad (ﷺ), I acknowledge with profound thanks the debt of gratitude I owe to Mohtarma Sadia Rashid Sahiba, President of Hamdard Foundation Pakistan, Karachi, Pakistan, for bearing the responsibility of publishing, under her benign patronage, orders, and guidance, this book, viz. *Qur'an – The Final Book of Guidance,* at the exclusive cost and expenses of Hamdard Foundation Pakistan. She already has the privilege of sharing, with her illustrious father Shaheed Hakim Muhammed Said, the blessings of publishing the last two volumes, i.e. volumes fifteen and sixteen, of the sixteen-volume commentary of the Holy Qur'an, i.e. *Qur'an – The Fundamental Law of Human Life,* of which the first fourteen volumes had already been published by Shaheed Hakim Muhammed Said before his *Shahadat.*

May Allah reward this pious and sincere service of Mohtarma Sadia Rashid Sahiba for the cause of Islam, with His Pleasure and Mercy, and grant her long life, health, happiness and success in all affairs of this life, and also make it an asset for her for salvation in the Hereafter.

My thanks are also due to Mohtaram Furqan Ahmad Shamsi Sahib, Director General of Hamdard Foundation Pakistan, for his keen interest and deep sincere efforts in the publication of this book. In fact, he has the credit of agreeing with and encouraging me to prepare this Abridged Edition of the Major Work, i.e. *Qur'an – The Fundamental Law of Human Life,* for the greater benefit of a large majority of the readers, in understanding the Message of Qur'an with the least expense of time and labour.

I also thank Mohammad Feroz Ibrahim Sahib, Manager, Composing Section, Hamdard Foundation Pakistan, for his extraordinary interest, very hard labour and most expert knowledge which he has most ably and efficiently put in the setting up of this book. He already has to his credit the excellent setting up of all the sixteen volumes of the Major Work. May Allah grant him His Blessings for this arduous job in this life as well as in the Hereafer.

Lastly, Mr. J.H. Rizvi, a very able and competent Associate Editor of Hamdard Foundation Pakistan, also deserves my sincere commendation and thanks for the proof-reading of this book. He has really put in very hard labour, with keen interest, in the accurate proof-reading and correction of the typographical errors in the initial drafts of this book.

May Allah shower His Choicest Mercy over all these benefactors and helpers of mine in the pious work of publishing this book, *Aameen.*

Syed Anwer Ali

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

BISMILLAH-IR-RAHMAN-IR-RAHIM

(In the Name of Allah, the Most Gracious, the Most Merciful)

INTRODUCTION

KNOWLEDGE AND ITS SOURCES

"What is life?", "What is its aim?", and "How to achieve it?", these are the three fundamental questions for the human mind always to think and understand. But this is not something merely to acquire a sort of academic knowledge. It is necessary from practical point of view also. This is because a man has to live and die in this world, and during the span of his birth and death he has to do many things in order to satisfy the basic needs of his life, particularly those of food, shelter and sex. In order to do all this he has to make use of the things available as well as deal with his fellow beings. For this purpose he has been endowed with so many mechanisms, inside as well as outside his body, and also an instinctive urge to make use of these mechanisms. But to put these mechanisms to their proper use knowledge is required, and knowledge is possible when there is guidance, which in fact starts from the very birth. It is really the mother, who is the first guide. Then there are other near relatives, and finally the teachers, who work as guides in different walks of life. Step by step, however, with the advancement of age and development of the capabilities, the requirements and sources of guidance also change. Ultimately there comes the stage of understanding the higher values and ultimate reality of life. This also requires guidance because man has no source of his own to understand them himself. Here comes the need for guidance from transcendental source. This is because the realm of reality is totally outside the limits of the physical world and, therefore, the human mind has no direct reach over it. Knowledge of ultimate reality, however, is necessary because unless one understands it, he can neither understand the nature of the things available nor can he make proper use of them, and naturally, therefore, he cannot achieve the purpose for which life has been created. Thus transcendental guidance is required not only to understand the higher values and ultimate reality of life but in fact, in order to understand the real nature of things, and to make proper use of them, such a guidance is the only source.

Guidance is always from a "Being" higher and superior in knowledge, and, to be more correct, from the Creator Himself, because it is the Creator only Who has an overall and exact knowledge of His creation. Allah the Almighty, Who is undoubtedly the Creator, Cherisher, and Sustainer of the human life, has, therefore, from the very beginning also provided the source of transcendental knowledge through His Prophets who have, from time to time, come to the mankind and guided them to the "Right Path". History of the Prophets from Adam to Jesus Christ, and their struggle to uproot the "Evil" and establish the "Virtue", however, tells us that time and again the people ignored, rather rejected, the guidance provided by the Prophets, distorted their Messages, and took to passing their lives according to their own wishes, with the result that they repeatedly fell a victim to the satanic forces, and adopted the life of idolatry, immorality and tyranny.

From the historical facts we come to know that Adam and his descendants till about four generations maintained the Law of God and acted throughout their lives according to His Commands. In about 4000 B.C., however, the people violated the Command of God and started idol-worship. Prophet Idris (Enoch) appeared on the scene and invited the people to the Almighty God, and people accepted his call.

Sometime, after Prophet Idris, the people again missed the "Right Path" and started idol-worship. Prophet Noah (3800-2850 B.C.) then came forward and declared, "I have come to you with a clear warning that you serve none but Allah" (*Hud,* 11:25-26). But the people rejected him and were, by way of punishment, swept away by a huge flood (*Hud,* 11:39-47). Prophet Noah and those few persons who had accepted the faith in him were, however, saved and their generations again inhabited the earth (*Hud,* 11:48).

After Prophet Noah, however, the people again went astray. In this respect the most important nation mentioned in the Holy Qur'an is that of 'Aad (*Ahqaaf,* 46:21). Prophet Hud warned them saying; "O my people serve none but Allah, you have no god but He (i.e. Allah the Almighty)" (*A'araaf,* 7:65). The people, however, rejected him and were, therefore, destroyed by a terrible wind (*Ahqaaf,* 46:24-25).

After Prophet Hud another people known as Samood (a remnant of 'Aad) gave up the faith in God and became arrogant inspite of the warning from Prophet Swaleh and were, therefore, destroyed by an earthquake (*A'araaf,* 7:78).

Thereafter the famous monarch of history, namely Nimrood, established his rule over Syria, Turkey and Iraq with his capital at Babylon. He was very proud and claimed himself to be the god, and the people, who were already engaged in idol-worship, accepted him as such. At that time Prophet Abraham came on the Scene. He first pleaded to his own father saying, "O my father! why do you

worship that which hears not, nor sees, nor can it avail thee aught? To me has come the knowledge, which has not come to you, so follow me, I will guide you on the "Right Path". His father, however, rejected him and asked him to go away (*An'aam,* 6:77-80). Prophet Abraham also pleaded to his people saying: "what are these images to whose worship you cleave?" He also said to them, "your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who bear witness to this (*Ambia,* 21:52-57). Abraham then broke their idols (*Ambia,* 21:58), and was brought before Nimrood (*Baqarah,* 2:258). Abraham invited Nimrood to submit to the Command of God, but he refused. Nimrood then firstly put Abraham in prison and then, according to the decision of his State Council, threw him into the burning flames. Allah the Almighty, however, saved him (i.e. Abraham) (*Ambia,* 21:68-69).

Thereafter, Abraham established two centres for the propagation of Islam – one in Syria under the leadership of his second son Prophet Isaac (Ishaq), and the other in Arabia under the leadership of his first son Prophet Ishmael (Ismail). Thus Prophet Abraham, for the first time in the human history, succeeded in re-establishing the link of man to God. From the first centre there arose a large number of Prophets through his grand son Prophet Jacob (Yaqoob), also known as Israil, and from the second centre there arose the last Prophet Muhammad (ﷺ), through his first son Prophet Ismail.

Prophet Jacob, before his death, said to his sons, "O my sons! surely Allah has chosen for you (this) religion (i.e. Islam), so die not unless you are the submitting ones (i.e. Muslim)" (*Baqarah,* 2:132). Similarly Prophet Joseph (Yusuf) said to his fellow prisoners, "You serve none but Allah, this is the right religion" (*Yusuf,* 12:37-40).

After Prophet Joseph, people again went astray, and started violating the Commands of God, particularly the people of Midyan. Prophet Shu'aib (Jethro) was, therefore, sent to them. Prophet Shu'aib said, "O my people! serve Allah, you have no god other than Him" (*A'araaf,* 7:85-87), but the people rejected him and were, therefore, destroyed by a severe earthquake (*Ankabut,* 29:37).

Then there came another famous monarch, namely Pharaoh, who established his rule over Egypt, declared himself to be the god of people, and tortured the Bani Israel i.e. the descendants of Prophets Jacob and Joseph. Allah the Almighty deputed Prophet Moses (Musa) along with his brother Prophet Aaron (Haroon) to invite Pharaoh to submit to the Command of God and allow the Bani Israel to go with them. Pharaoh, however, rejected the word of Prophet Moses and when, under the Command of God, Prophet Moses left Egypt along with Bani Israel, Pharaoh along with his army chased them but Moses and his followers safely crossed the river and Pharaoh and his men were all drowned in it (*Sho'ara,* 26:52-66).

Bani Israel were then settled in Syria where Prophet Moses received the Torah (Torat) i.e. the First Written Law of God, generally known as the Ten Commandments, according to which the Bani Israel had to pass their lives. Qur'an says that in it (i.e. Torah) there was guidance and mercy for those who fear their Lord (*A'araaf,* 7:154). The Bani Israel were asked to serve none but Allah, and do good to their parents, and to the near of kin, and to orphans, and the needy, and speak good words to all men, and keep up prayer, and pay the Poor-rate (*Baqarah,* 2:83).

Bani Israel, however, repeatedly violated the Law of God and started torturing and killing the Prophets of God. They were, therefore, condemned (*Baqarah,* 2:61).

Among the Bani Israel, Prophets David (Dawood) and Solomon (Sulaiman) established big Islamic States and controlled their affairs according to the Commands of God. After Solomon, however, Bani Israel again fell into the life of sin. Prophets Yunus (Jonah), Ilyas (Elias or Alijah), Al-Yasa'a (Elisha), Amos, Hoshia, Yasayah, Yarmiah, Zulkifl (Ezakiel), Ezra, Nehemiah, Zakaria (Zacharia) and Yahya (John the Baptist) did their best to keep them on the "Right Path", but they did not listen to them at all.

Then there came Prophet Jesus Christ (Issa son of Maryam) the last Bani Israeli Prophet and pleaded to his people, "I am a verifier of that which is before me of the Torah and I allow you part of that which was forbidden to you, and I have come to you with a Sign from your Lord; so keep your duty to Allah and obey Him; this is the "Right Path" (*Aal-e-Imran,* 3:49-50). Prophet Jesus also received the third well known Heavenly Book i.e. the Gospel (Injeel) from Allah the Almighty for guidance of the Bani Israel. The Bani Israel, however, treated him with their usual wickedness and when Prophet Jesus perceived disbelief on their part, he said, "who will be my helpers in Allah's Way?" His disciples said, "we are Allah's helpers; we believe in Allah, and bear thou witness that we are the submitting ones," (*Aal-e-Imran,* 3:51). But then one of his own disciples, namely Judas, got him arrested, and, when ultimately he was brought to the Cross for crucifixion, all his disciples deserted him. Allah the Almighty, however, saved him and lifted him up (*Nisa,* 4:157-158).

The fundamental teachings of all Prophets, from Adam to Jesus Christ, were one and the same. Qur'an says that all of them were sent with one and the same Mission, i.e. to teach that, "there is no God except Allah", and to ask the people to "serve Him alone" (*Ambia,* 21:25), and all of them were sent as bearers of Good News (of Paradise) for all those who believe, and Warning (of Hell) for all those who disbelieve, in Allah the Almighty (*Nisa,* 4:165; *An'aam,* 6:48; *Kahf,* 18:56).

Thus the whole emphasis was on obedience to the Command of God, and the only Mission with which the Prophets came was to persuade the human beings to submit to the Will of God, i.e. not only worship Him alone but also follow His Commands in all affairs of life. The Prophets worked for the fulfilment of this Mission throughout their lives inspite of overall opposition from, and sufferings at the hands of, their opponents. From their point of view neither building of houses was important, nor accumulation of wealth, nor even establishment of kingdoms, or making scientific inventions. They passed their lives with whatever least assets of lives they could get and even without such assets. But they remained true to their Mission and ultimately achieved the success which, in its strict sense, is the real success of this life. On the one hand their sacred names and their pious teachings both have become the most valuable assets of the human history to be always remembered with utmost reverence and love in this world, and on the other hand Allah the Almighty has Himself declared all of them to be the benefactors, righteous, and exalted ones (*An'aam,* 6:84-87), and has granted them the eternal peace and blessing in the Hereafter (*Saaffaat,* 37:79, 109, 120, 130, 181).

After Prophet Jesus, the people changed his teachings and recompiled the Bible, from time to time, according to their own choice and need of the time, and thus the Message of God was again defaced. It was neither maintained in letter nor in practice.

Then there came the last Prophet Muhammad (ﷺ). He was born at Mecca (Arabia) on Monday the 20th April, 571 A.D. At that time not only Arabia but the whole world was shrouded in darkness of unbelief and worship of several gods and godesses. The Message of God was altogether forgotten, defaced, and mixed up with falsehood. There was no morality or moral values in the society. There was idolatry, adultery, obscenity, drinking of wine and gambling, cruelty and injustice. Women were treated to be like chattels having no social status or rights of their own. Girls were thought to be a curse and were, therefore, sometimes buried alive soon after their birth. There was no sense of discipline or maintenance of law and order in the society.

In these circumstances the last Prophet Muhammad (ﷺ) came and lived among the people as the most pious, truthful, just, honest, kind and well-behaved man so much so that people gave him the title of *Al-Ameen,* i.e. the Trustworthy. In the first forty years of his life he passed most of his time in the Cave of Hira in the suburb of Mecca where he kept himself busy in meditation and prayers to God. Ultimately he received the First Message of God through the Angel Jibrael (Gabriel) asking him to "Read! in the Name of your Lord, Who Created – Created man from a clot of blood. Read! full of magnificence is your Lord Who made the pen the vehicle of knowledge and taught man what he knew

not." (*'Alaq,* 96:1-5). After about a year the Angel again appeared and said: "O thou wrapped up in thy mantle! arise and warn thy people (of God's punishment) (*Muddassir;* 74:1-2). He returned home and started propagation of Islam in secret. His own wife Khadija, friend Abu Bakr, cousin Ali, and slave Zaid, were the first to accept the Islamic faith. Then came the third command to "expound openly what thou art commanded and turn away from those who join false gods with God" (*Al-Hijr;* 15:94). He accordingly started the work publicly and people came out with all-around opposition to him.

The Prophetic Mission of Prophet Muhammad (ﷺ) continued for the first twelve years at Mecca and then for the next eleven years at Medinah. During these twenty three years guidance relating to the (1) Fundamental Beliefs i.e. Unity of God, Prophethood, Heavenly Books, Angels, Day of Judgment, Paradise and Hell, (2) Morality, i.e.. Standards of Good and Bad, (3) Prayers i.e. *Salaat, Zakat, Som,* and *Haj,* (4) Administration of the State, War and Peace, (5) Family Life, including Marriage, Divorce, Custody and Mainenance of Children, (6) Social Life, including Relations with Parents, Relatives, Friends, Neighbours and other Human Beings, and all other affairs of the human life, in the form of Qur'an, was revealed to him by Allah the Almighty through the Angel Jibrael (Gabriel), by and by, according to the need of the time, till it was complete and a declaration was made that "this day We have perfected for you your religion, and completed Our Favours upon you, and chosen for you Islam as religion" (*Maa'idah,* 5:4).

During the revelation of the guidance not only the guidance but also the way to seek the guidance from Allah the Almighty was revealed in the form of a *Surah* known as *Faatiha* which forms part of the Holy Qur'an as its First Chapter.

Thus Qur'an is the final and complete Book of Divine Guidance for the human life. It is fully safe and sound both in letter as well as in spirit. It provides a Complete Code of sure Guidance for the entire mankind, in all affairs of their life, spiritual as well as physical, relating to the world as well as the Hereafter.

As regards putting into actual practice the injunctions of the Holy Qur'an, the life of the Holy Prophet Muhammad (ﷺ), known as *Sunnah,* is the Best Exemplar for it (*Ahzaab,* 33:21). Therefore the only way for the human beings to know "what is life?", "what is its aim?", and "how to achieve it?", is to have complete faith in, and sincerely follow, the Holy Prophet Muhammad (ﷺ) so that they may correctly understand, and rightly act upon, the Holy Qur'an.

Arrangement

For the purpose of ease in reading, learning and memorizing the Qur'anic Text is divided in 30 Parts (*Juz* or *Seepaarahs*), 114 Chapters (*Surahs*), 558 Sections (*Ruku*), over 6000 Verses (*Aayaat*), and 7 Stages (*Manazil*).

Classification of Chapters and Verses was made by the Holy Prophet under the Commands of Allah, Stages were fixed by the Holy Prophet himself, Parts and Sections were settled by the scholars later. Similarly the *Nuqaat* and *A'raab* (Dots and Sound Marks) and *Rumuz-ul-Auqaaf,* (points at which the stop or not to stop during recitation) were also put later by the scholars for the purpose of correct reading the non-Arabs.

Mecci and Madani *Surahs*

Out of the 114 Chapters, 86 were revealed before, and 28 after, the migration of the Holy Prophet from Mecca to Medinah. Accordingly, the former are known as Mecci and latter as Madani irrespective of the place of their revelation.

Collection, Recitation and Memorisation

The Verses of the Holy Qur'an were memorized by heart as well as put into writing by Companions of the Holy Prophet immediately after their revelation, under the directions of the Holy Prophet. First Collection of Holy Qur'an was made under the orders of Hazrat Abu Bakr – the First Caliph of the Holy Prophet and the Final One was made under orders of Hazrat Usman – the third Caliph of the Holy Prophet which is extant till today throughout the Muslim World.

Qur'an till today is totally safe and sound in all respects. It is the only Book which is widely printed published, extensively read and recited, and even memorized by heart by millions of Muslims all over the world. Apart from its reading in general, Qur'an is particularly and compulsorily read and recited by the Muslims during the daily five times Compulsory Prayers, besides also in the congregational and Optional Prayers, and during the month of Ramazaan each year the entire Qur'an is read and recited in the *Taraweeh* – Prayers offered during the nights after the *'Isha* Prayer.

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THE NOBLE QUR'AN

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Surely this Qur'an guides to that which is most upright

(Al-Qur'an, *Bani Israel,* 17: 9)

CHAPTER* I

AL-FAATIHA

(The Opening)

This chapter consists of 1 section, 7 verses, 25 words and 123 letters.** It was revealed in the earliest period (most probably in the 4th year) of the Prophetic Mission of Prophet Muhammad (ﷺ). It was the first chapter which was revealed in full. Earlier to it different verses were revealed in piece-meal which were subsequently included in *Alaq, Muzzammil, Muddassir* and other chapters of the Holy Qur'an. This chapter is known as *Faatiha* (i.e. Opening) because it is the opening chapter of the Holy Qur'an. It is also named as *Sab-am-min-al-Masani* in the Holy Qur'an (*Al-Hijr;* 15:87) which means "seven oft-repeated verses" because its all the seven verses are to be constantly repeated by every Muslim in every *Rak'at* of *Salaat* (i.e. prayer), whether performed in congregation or alone. In a Tradition (*Hadees*) of the Holy Prophet it is also referred to as *Faatiha-tul-Kitab* i.e. the key to the Holy Qur'an. The Holy Prophet has said that "no prayer is complete without the recitation of *Faatiha-tul-Kitab* (Bukhari: 10-95); and as such it is also called as *Surat-us-Salaat* i.e. the Chapter of Prayer, and also as *Surat-ud-Du'a* i.e. the Chapter of Supplication, because in fact it is a supplication to Allah the Almighty. Yet another name of it is *Ummul Kitab* i.e. the Mother of Book, because it is really an epitome of the Holy Qur'an in a nut-shell. It is also generally known as *Surat-ul-Hamd* i.e. the Chapter of Praise of the Almighty, and also *Ash-Shifa* i.e. the Healing because in it there is healing for all the spiritual as well as physical diseases and uneasiness of the human life. Other names of this chapter are *Al-Ruqaiyyah* (the Charm) which signifies that it provides protection against Satan, *Al-Kanz* (the Treasure) meaning thereby that this chapter is an unexhaustable treasure of knowledge, and also *Qur'an-al-Azim.*

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*In this book "Chapter" stands for *Surah,* "Section" for *Ruku,* "Verse" for *Aayat* and "Verses" for *Aayaat.*

**Ziaul Qur'an, by Peer Karam Shah Azhari, Vol. I, p. 20.

PART* I – (*ALIF. LAAM. MEEM.*)

CHAPTER 1

AL-FAATIHA
(The Opening)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Praise be to Allah, the Cherisher and Sustainer[1] of the worlds;

١- اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ○

2. The Most Gracious, the Most Merciful,[2]

٢- الرَّحْمٰنِ الرَّحِيْمِ ۙ○

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* "Part stands for *Juz, Paarah* or *Seepaarah*".

1. *Rab,* is generally translated as "Lord", but in Arabic, it means the "Cherisher and Sustainer" i.e. the One Who, step by step, helps one to grow from lower to higher stages till he reaches the stage of finality and completeness. This word is used for Allah alone because He alone is the Creator, Cherisher and Sustainer of the entire creation throughout the different stages of its growth till it is complete and final according to the estimation of Allah Himself (Qaamus-ul-Qur'an).

2. *Rahman* and *Rahim* are the two chief attributes of Allah the Almighty, and although both are derived from the same root i.e. *Rahmat,* meaning Mercy, yet they bear different meanings. According to Abu Hayyan Al-Undlusi, the word *Rahman,* being of the measure of *Fa'laan,* indicates the greatest preponderance of the quality of mercy, and the word *Rahim,* being of the measure of *Fa'il,* indicates a constant repetition and manifestation of mercy (Behr-ul-Muheet).

3. Master of the Day of Judgment.[3]

٣ - مٰلِكِ يَوْمِ الدِّيْنِ ۝

4. You alone (O Allah) we worship, and only Your aid we seek.

٤ - اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝

5. Show us the Straight Path,

٥ - اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝

6. The Path of those upon whom You have bestowed Your Favours,[4]

٦ - صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝

7. Not of those who have incurred Your wrath,[5] nor of those who have gone astray.[6]

ع ٧ - غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝

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3. *Maalik-e-Youm-id-Deen:* The word *Maalik* is derived from the word *Milk* which means absolute and rightful ownership and control of anything (Qamus). Thus the word *Maalik* means the *master* or one who is the rightful owner of a thing, and who has full and exclusive power to deal with it as he may like (Aqrab).

The word *Youm* generally means a day from sunrise to sunset. In the Holy Qur'an, however, it is used for a moment (*Rahman,* 55:29), also for one thousand years (*Sajdah,* 32:5), as well as for a period of fifty thousand years (*Ma'arij,* 70:4). According to the Arabic English Lexicon, *Youm* is a time, whether day or night, time absolutely, whether night or not, little or not, also a day. It indicates a period of time, whatever period it may be.

The word *Deen* is derived from *Dana* which means be recompensed, judged, obeyed (Arabic English Lexicon). Here in this verse *Deen* is used for reckoning or judgment.

Thus all the three words i.e. *Maalik, Youm* and *Deen* taken together mean "the Master of the Day of Judgment", or, in other words, "the One Who is the Absolute, Exclusive Owner of everything and every affair on the Day when there will be complete reckoning of whatever the men have done in this world, and when each and every act of man will be fully recompensed" (Kashshaf).

4. Those upon whom Allah has bestowed His Favours are indicated in verse 69 of Chapter 4 (*Surat-un-Nisa*), which says: and whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed His favours from among the Prophets, and the Truthful, and the Faithful, and the Righteous, and a goodly company are they.

5. They are those who leave the *Sirat-al-Mustaqeem,* i.e. the "Straight Path," knowingly and intentionally, and defy the Commands of Allah, and oppose His Prophets. They are like the Jews who opposed, tortured, and killed the Prophets of Allah, and corrupted His Messages (see Ma'ariful Quran, Vol. I, p. 93 and Ziaul Quran, Vol. I, Chapter 1, Note 13).

6. They are those who, due to ignorance, or illiteracy, leave the *Sirat-al-Mustaqeem,* i.e. the "Straight Path", and go astray. Their instance consists in the Christians who respect Prophet Jesus to the extent of raising him to the status of God (*ibid.*).

CHAPTER 2

AL-BAQARAH

(The Cow)

Name

This chapter is known as *Surat-ul-Baqarah* because it has been so named by the Holy Prophet Muhammad (ﷺ). The word *Baqarah* also appears in verse 67 of this chapter which relates to an important event of the history of Bani Israil.

This chapter is the biggest of all other chapters of the Holy Qur'an. In it there are 40 sections, 286 verses, 6121 words, and 25500 letters[1], and it runs in about two and a half *Juz* i.e. parts of the Holy Qur'an.

Revelation

This chapter is Madani. It was the first chapter whose revelation commenced after migration of the Holy Prophet Muhammad (ﷺ) to Medinah. It was not, however, revealed all at one and the same time. Different verses of it were revealed on different occasions and the verse relating to the "ban on usury" was revealed at the time of victory over Mecca i.e. in the 8th year of Hijra. According to Qurtabi, one of its verses i.e. verse 281 reading: *Wattaqu Youman Turja'oona Feehe Illallahe* was the last verse revealed to the Holy Prophet Muhammad (ﷺ) which was revealed on the l0th of Zilhij in the l0th year of Hijra, at Mina during the *Hajjat-ul-Wida* i.e. the Last Hajj. After about 80 or 90 days of the revelation of this verse the Holy Prophet left this world (Ma'ariful Quran,[2] Vol. I, p. 103). There are also some verses, particularly the last ones, which, though revealed before migration, have also been included in this chapter. It is said that at the time

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1. Khaza'inul Irfan, by Maulana Naimuddin Muradabadi (a Commentary on the Translation by Maulana Ahmad Raza Khan, known as "Kanzul Eimaan"), referred to in this Commentary as "Naimuddin"), Ch. 2, Note 1; Ziaul Quran, *ibid.*, Vol. I, p. 27.

2. Ma'ariful Quran, by Mufti Muhammad Shafie.

of revelation of each of its verses eighty angels came with it (Ibn-e-Kaseer,[1] Musnid-e-Ahmad).

Its Status

The Holy Prophet has said that *Surat-ul-Baqarah* is *Sinamul Qur'an* and *Zarwatul Qur'an.* In Arabic, *Sinam* and *Zarwah* are used for the best part of a thing. Hazrat Abu Huraira has reported a Tradition which says that in this chapter there is one verse which is the best of all verses of the Holy Qur'an and it is *Aayat-ul-Kursi* (i.e. verse 255) (Ibn-e-Kaseer with reference to Tirmizi).

Its Blessings

The Holy Prophet says: "read *Surat-ul-Baqarah* because its reading is a source of great blessings and to leave it is a misfortune". The Holy Prophet has also said that the disbelievers cannot have any power over this chapter. On the authority of Hazrat Ma'viah, Qurtabi says that in this *Hadis* by the 'disbelievers' are meant the 'magicians'. This means that one who reads this chapter remains safe from the effect of magic. The Holy Prophet has also said that the house in which *Surat-ul-Baqarah* is being read remains safe from the Satan (Ibn-e-Kaseer as reported by Haakim).

Hazrat Abdullah Bin Mas'ood says that in *Surat-ul-Baqarah* ten verses are such that if anybody recites them at night, the whole night he remains safe from the *Jinn* and the Satan and, in that night, there remains no fear of trouble or illness for him and his family; and if these verses are recited to a mad man, he gets relief from madness. These ten verses consist of the four from the beginning, three from the middle (i.e. *Aayat-ul-Kursi* and the two verses subsequent to it), and the last three verses (Ma'ariful Quran).

In Order of Revelation

According to the arrangement of Qur'an, this chapter is second in number but according to the order of revelation it is the eighty-seventh which means that eighty-six chapters had already been revealed before it at Mecca and twenty seven were revealed after it after migration to Medinah.

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1. Arabic Translation and Commentary by Hafiz Emaaduddin Abul Fida Ismail bin Kaseer Shaafa'ee of Damascus (d. 774 A.H.).

In Order of Arrangement

Surat-ul-Faatiha, as said earlier, is the epitome of the entire Qur'an, which consists of a prayer for *Sirat-al-Mustaqeem,* which in fact is the Holy Qur'an itself. Therefore, immediately after *Surat-ul-Faatiha,* there is placed the *Surat-ul-Baqarah* which begins with the words *Zaalikal Kitab* which, in other words, amounts to saying that this is the *Sirat-al-Mustaqeem* you had prayed for.

It is said that among the Jews there was one Ma'alik Bin Saif who used to say about the Holy Qur'an that "this is not the Book for which news was given in the previous Heavenly Books". Allah, therefore, at the very beginning of this chapter, which admittedly was the first chapter revealed at Medinah, said that "this is the Book" wherein there is no doubt, which, in other words, means to say that undoubtedly "this is the same Book that was mentioned in the previous Heavenly Books particularly the Torah."

Subject Matter

This chapter first speaks of the authenticity of Qur'an as the Book of Allah and a guidance for the righteous. Then it gives the qualifications, and also the ultimate destiny, of the *Momin* i.e. the believers, *Kafir* i.e. the non-believers, and the *Munafiq* i.e. those who claim to be the believers but at heart they are the non-believers. Then there is invitation to the entire mankind to accept the Islamic Faith, and side by side the ways to submit to the Will of Allah have also been mentioned.

Next is the account of the creation of the first man i.e. Adam and his status as a vicegerent of Allah on earth. Side by side it is also said that Satan did not obey the Command of Allah, and he also induced Adam and his wife (Eve) to fall in error which, though subsequently forgiven by Allah, yet resulted in coming down of Adam and Eve to the earth.

Then there is an address to the Bani Israil. It is explained how Allah the Almighty favoured them but they always proved to be unfaithful and disobedient. In this connection many important events of their history have been quoted, as for instance their pledge to Allah to obey His Commands, appearance of the "Light" of Allah on the Mount Sinai, violation of the command relating to the *Sabbath,* slaughter of cow, assassination of Prophets, learning of magic, and so on.

Then there is an account of the lives and works of Prophets Abraham and Ishmael telling us how sincere they were in their submission to the

Will of Allah, and what sacrifices they gave for the Religion of Allah. Side by side, there is also mention of the rebuilding of *Ka'bah* at Mecca, and change of *Qiblah* from *Bait-ul-Muqaddas* to *Ka'bah* after migration to Medinah. Then the Muslims are asked to seek help through *Salaat,* and patience, and stick to Islam during the hard days.

Then the supremacy of Allah the Almighty has been proved through logical reasoning, and objections of the non-believers have been answered, and the people have been asked to shun the evil and distinguish between *Halal* and *Haram.* Then there are commands relating to *Qasaas,* inheritance, fasting, supplication, *Hajj, Jehad,* and spending in the Way of Allah.

Then there are the principles regarding social and family life including *Nikah,* menstruation, purity after delivery, *Talaq* and *Iddat,* second marriage, upbringing of children and payment of dower.

Then there is dealing with *Jehad* and, as an instance, the account of the fight between Saul (Taalut) and Goliath (Jalut) has been quoted and it has been explained that defeat or victory does not depend upon the strength of the armies or the arms, but it actually depends upon the support of Allah, and for this reason sometimes small armies have defeated the big ones.

Then there is a detailed account of the Unity of Allah and His Attributes. It has also been told that in Islam there is no compulsion. Then some more details of the life and works of Prophet Abraham have been given, and the merits of spending in the Way of Allah have been explained, and the people have been encouraged to offer *Sadaqah* and *Khairat.* Usury has been forbidden and some basic principles of the dealings between the people have been laid down. At the end there is a precis of *Eiman* (Faith) and "Islam" (total submission to Allah), and finally a very thorough supplication to Allah the Almighty.

Surat-ul-Faatiha **and** ***Surat-ul-Baqarah***

As regards the sequence between *Surat-ul-Faatiha* and *Surat-ul-Baqarah,* it may be noted that in *Surat-ul-Faatiha,* by the prayer *Ehdinas Sirat-al-Mustaqeem,* guidance was sought from Allah the Almighty for the "Straight Path". At the very beginning of *Surat-al-Baqarah* it is said that this "Book", i.e. Qur'an, is the Guidance you prayed for. Then as regards the subject matter, *Surat-al-Baqarah* consists of a detailed account of all the basic subjects of *Surat-ul-Faatiha.* Thus *Alhamdo lillah-e-Rabbil Aa'lameen* has been explained in the first three sections (*Rukus*) of *Surat-ul-Baqarah* by giving a precise account of the creation of the heavens and earth, crops fruits, flowers, and all other things which are necessary for the maintenance of human life in this universe. Then rewards to the Bani Israil, loftiness of

Ka'bah, and supply of unlimited food to the people of Mecca, supply of *Manna* and *Salwa* to Bani Israil, shadow of clouds, re-establishment of their kingdom, and rescue from the hands of Pharoah, all these are the manifestations of *Ar-Rehman-ir-Rahim.* Then the slaughter of cow and coming to life of a dead man through striking of a piece of its meat, the various sorts of punishments awarded to Bani Israil for the misdeeds, and the ultimate punishment of Hell which is going to be inflicted on the non-believers on the Day of Judgment, all these are explanations of *Maalik-e-Youm-ud-Deen.* Then commands relating to *Shariah* including *Tasbeeh,*[1] *Takbeer,*[1] *Tahleel,*[1] abstinence from *Shirk* or idol-worship, love of Allah, etc., are all explanations of *Iyyaka Na'budo-Wa-Iyyaka Nasta'een.* Then Principles of good moral conduct, commands relating to marriage, dower, divorce, obedience to the parents and help to, and good dealings with, the relatives and neighbours, all these are explanations of *Ehdinus Sirat-al-Mustaqeem.* Then the life history of Prophets Abraham, Ishmael, Jacob and other Prophets (*Alaihimus Salam*), and the rewards they ultimately got from Allah the Almighty, are all explanations of *Sirat-al-Lazina An'amta Alaihim.* Then lastly, the drowning of Pharoah and his army, destruction of Nimrod as against Abraham, suffering of the Jews, are all to explain *Ghairil Maghdube Alaihim Walad-Duaallin.*

Surat-ul-Baqarah and the Prophetic Mission of the Holy Prophet

In order to appreciate the exact nature and set-up of the contents of *Surat-ul-Baqarah,* we should also keep in mind the developments in the Prophetic Mission of the Holy Prophet Muhammad (ﷺ) after the *Hijrat* i.e. migration to Medinah.

In Mecca there were the non-believers who had no ideology of the Unity of Allah, Prophethood, and the Day of Judgment. They used to worship the idols and had no sense of morality or political organisation of a State. The revelations at Mecca, therefore, mostly dealt with the fundamentals of the Islamic Faith.

In Medinah, however, the situation was different. Here there were the Jews who were well of and had also the overall control of the affairs of the city. They claimed to be the followers of the Musaic Law i.e. Torah, though no doubt in a changed and defiled form. Thus they were at least conversant with the basic ideologies of Islam, namely the Unity of Allah, Prophethood, Books and Angels of Allah, as well as the reckoning of deeds on the Day of Judgment. They also knew that a Prophet was due to come because regarding him news were already given in the Torah. They were, however, of the view that since they were

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1. All being "praising of Allah".

previously the chosen people of Allah, the expected Prophet would also come from among them, and through his leadership they would again rule the land. But when the Holy Prophet Muhammad (ﷺ) came from among the Quraish of Mecca, and the other Medinites took a lead in accepting the Faith in him, the Jews became jealous and took to oppose him when he migrated to Medinah. They actually started propagating that neither the Holy Prophet Muhammad (ﷺ) was the Prophet who was mentioned in the Torah nor was Qur'an the Book revealed by Allah.

With this background the very first revelation at Medinah, i.e. *Surat-ul-Baqarah,* started with the declaration that, "this is the Book, wherein there is no doubt", which means that this Book has been revealed by Allah the Almighty and that the guidance in it is sure, correct, complete, and exactly according to the needs of the human life, and that total following of it ensures success in this as well as the next world.

In view of the unique position of the Jews in the human history, as being the recipients, and the first followers, of the Divine Law, Qur'an, in this chapter, addresses them in detail and appeals to them to accept the truth, and also points out their misdeeds which they had committed with the Torah and the Gospel. It also tells us that on account of their repeated misbehaviour the Jews were condemned and cursed in this world, and a very severe punishment awaits them in the Hereafter also.

Another important event of the Madani life was the establishment of the Islamic State. In Medinah the Muslims succeeded in getting a free atmosphere for the following and propagation of Islam, and consolidating their power as one community. Therefore, detailed command relating to the religious and social set up of the believers including the fixing of *Ka'bah* as *Qiblah* for all of them, beliefs, prayers, rule of law, justice, family life, rights of relatives and other people, etc., were given in detail in this chapter.

Side by side to the propagation of Islam, and set up of the civic life, the believers, in Medinah, had also to face the danger from the enemies inside as well as outside the city This Chapter, therefore, also deals with the affairs relating to war and peace. As regards the danger from the inside, the main tole was played by the hypocrites i.e. the people who merely pretended to be the believers although at heart they were not the believers at all. This chapter, therefore, also deals with them in detail, and tells us that ultimately the hypocrites have also to suffer serious punishment for what they have done to the Holy Prophet Muhammad (ﷺ) and his true followers.

Thus *Surat-al-Baqarah* consists of 11 concise account of the affairs and success of the Prophetic Mission of the Holy Prophet Muhammad (ﷺ) immediately after migration to Medinah.

CHAPTER 2

AL-BAQARAH
(The Cow)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Alif. Laam. Meem.[2]

الٓمّٓ ۝١

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1. Section 1 consists of 7 verses i.e. verses 1 to 7. Verse 1 is one of the fourteen *Huroof-e-Muqatta'aat* used in the Holy Qur'an at the commencement of 29 Chapters.

Verse 2 deals with the authenticity of Qur'an, and says that this Book, i.e. Qur'an, wherein there is no doubt, is a guidance for the righteous ones.

Verses 3 and 4 give the qualifications of the "righteous ones" and say that they are those who believe in the "Unseen" i.e. Allah the Almighty, and also in the revelations sent by Allah to Prophet Muhammad (ﷺ), in the form of Qur'an, and also in all heavenly Books revealed to the Prophets previous to him, and also in the Day of Judgment, i.e. the Last Day (on which there will be complete reckoning of the deeds and the virtuous will get the reward of Paradise and the vicious will be punished with the Fire of Hell), and they also keep up the prayer, and spend in the Way of Allah (for the help of the poor and the needy, out of what Allah has given them). Verse 5 says that they are on the Right Path, and they are the successful ones.

Verses 6 and 7 deal with the non-believers and say that those who (are determined to) disbelieve, whether you warn them or not, they are not going to believe at all. On account of their adamance on dis-belief their hearts and ears have been sealed and their eyes have been veiled so that they can understand, nor listen, nor see, and for them (therefore) there is ultimately a very severe punishment in the Hereafter.

2. *"Alif. Laam. Meem."* – This is one of those fourteen words which are known as *Huroof-e-Muqatta'aat,* and which have been used in the Holy Qur'an at the beginning of twenty nine *Surahs.* Each one of the letters occurring in these words is to be read separately.

According to some commentators, *Huroof-e-Muqatta'aat* are the names of the chapters but according to others these are the names of Allah. The general opinion of the companions of the Holy Prophet Muhammad (ﷺ) and the *Ta'be'een* as well as the learned scholars is that these words are from amongst the secrets of Allah, and their real meaning is known to Allah alone. It is, however, possible that their meaning might have been revealed by Allah to the Holy Prophet Muhammad (ﷺ).

Qurtabi in his commentary says that, "the real meaning of these words is known

2. This[3] Book,[4] wherein there is no doubt, is a guidance for the righteous,[5]

٢- ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ

3. Who believe in the Unseen,[6] and keep up[7] prayer,[8] and spend out of what We have given them;

٣- الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ

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to Allah alone and we should not discuss them. We should, however, believe in them because to believe in them, and to recite them, is itself a matter of great blessings, both manifest as well as hidden." Another commentator Ibne Kaseer is also of the same view. However, some scholars have also given some meanings of these words which are in fact by way of examples or explanations and cannot, therefore, be taken to be the exact meanings of these words.

3. "This" stands for *Zaalika* meaning "that" which is generally used to point out something remote. In this verse, however, it indicates the "esteem", "honour", "grandeur", or "high value". According to the Arabic English Lexicon, "like as a person held in mean estimation is indicated by *Haaza* which denotes a thing which is near, so, on account of its high degree of estimation a thing that is approved is indicated by *Zaalika* whereby one indicates a thing that is remote".

According to Aqrab also, *Zaalika,* which is primarily used in the sense of "that", is also sometimes used in the sense of "this". According to *Fath-ul-Baari,* sometimes it is used to indicate the high rank and dignity of the subject to which it refers. In this verse also the word *Zaalika* indicates the loftiness of the Book i.e. Qur'an.

4. "Book" stands for *Kitab* which literally means a writing or a written matter which is complete in itself.

According to the Arabic English Lexicon, the word *Kitab* has been derived from the word *Kataba* which means "he wrote" and also "he brought together". In this sense even a letter may also be called a *Kitab* as for instance in verses 28 and 29 of Chapter 27 (*Naml*), the letter written by Prophet Solomon to the Queen of Saba is also mentioned as *Kitab.*

In this verse, however, the word *Kitab* means the "Qur'an".

5. "Righteous" stands for *Muttaqi* which is derived from *Taqwah* which signify "the fear of God", and also "restraint, or guarding one's tongue, hands and heart from evil". Thus piety and good conduct both are implied in the word *Taqwah.*

6. According to the Arabic English Lexicon, anything inappreciable, absent from the range, or beyond the reach of perception by sense or of mental perception, or undiscoverable unless by means of Divine Revelation, is *Ghaib.*

In the Holy Qur'an, however, *Ghaib* has been used for those things which have been told by the Holy Prophet Muhammad (ﷺ) and knowledge of which is not possible through senses or intelligence. In it are included the Personality of God and His Attributes, Fate, Paradise and Hell, Day of Judgment, Angels and the Heavenly Books.

7. "Keep up" stands for *Yoqeemoona* which has been derived from *Aqamah* which, according to the Arabic English Lexicon, means "he kept the thing or the affair in a right state". With reference to *Salaat,* however, it means to offer the prayers with attentiveness and at the exact timings fixed by the Islamic *Shariah.*

4. And who believe in that which has been revealed to you, and that which was revealed before you,[9] and who are sure of the Hereafter.[10]

٤- وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ
مَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ
يُوْقِنُوْنَ ۝

5. They are on guidance from their Lord, and they are the successful.[11]

٥- اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ
هُمُ الْمُفْلِحُوْنَ ۝

6. Those who disbelieve, whether you warn them or warn them not – it is all one for them, they will not believe.

٦- اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ
ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝

7. Allah has sealed[12] their hearts[13] and their hearing; and on their eyes there is a covering; and for them there is a grievous punishment.

٧- خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ۗ وَ
عَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۖ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ۝ ع

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8. "Prayer" stands for *Salaat* which means supplication or prayer. In Islam it is a well established institution for the worship of Allah by the Muslims all over the world five times a day. It is second among the five fundamental Pillars of Islam. The other four being *Eimaan, Zakaat, Som* and *Hajj.* For detailed commands relating to *Salaat,* see Hedayah, Bahare Shari'at or any other book on Fiqah. Also see *Salaat* in the "Major Work", (Vol. II, pp. 176-207), viz., Qur'an – the Fundamental Law of Human Life" (in sixteen volumes) by the same author, published by Hamdard Foundation Pakistan, Karachi.

9. "Revealed before you" stands for *Unzela Min Qablika,* and refers to the Scriptures revealed before the Holy Prophet Muhammad (ﷺ) including the Torat (Torah), Zaboor (The Psalms) and Injeel (Gospel).

10. "Hereafter" stands for *Aakherat* which means the Day of Judgment when there will be complete reckoning of the deeds which a man has done in this world, and reward of Paradise for the good deeds, and punishment of Hell for the bad deeds, will be awarded by Allah the Almighty. In its wider sense it implies the entire life after death.

11. "Successful" stands for *Muflehoon* which is plural of *Mufleh* which is the nominative form of *Alfalah* meaning "he attained to success", and includes both the good of this life and the good of the Hereafter (Taaj-ul-Uroos).

12. In this verse the word *Khatama* in fact indicates that on account of refusal to accept the truth, the hearts of the disbelievers have no room for acceptance of the faith.

13. "Hearts" stands for *Quloob* which is the plural of *Qalb* which, as in the Bible, is the seat of all emotional, intellectual and volitional life, and the centre of all moral and spiritual functions (Maajid*, Vol. I, Part I, Note 47).

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*English commentary of the Holy Qur'an by Maulana Abdul Maajid Daryabadi (referred to in this commentary as "Maajid").

SECTION 2[1]

8. And among the people are some who say: we believe in Allah and in the Last Day; although (in fact) they are not the believers.

٨- وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَ
بِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۘ

9. They seek to deceive[2] Allah and those who believe, but they deceive only themselves, and they perceive not.

٩- يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا
يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۘ

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1. In Section 1 there was the talk of the believers and the non-believers, the first five verses spoke of the attributes and ultimate success of the believers, and the next two of the disbelievers and their unfortunate destiny.

The disbelievers, however, are of two categories, namely, those who disbelieve and do not claim the Faith at all, and those who claim to be the believers although at heart they are not the believers. The former are known as *Kuffar* i.e. the non-believers, and they have been dealt with in verses 6 and 7 of Section 1; and the latter are known as *Munafeqeen* i.e. the hypocrites, and they are dealt with in Section 2.

Section 2 consists of 13 verses i.e. verses 8 to 20 which deal with the hypocrites i.e. the people who claim to be the believers in Allah and the Last Day although in fact they are not the believers.

Verses 8 to 16 speak of the hypocrites in general, but in verses 17 to 20, Qur'an depicts the hypocrites through two different parables which were on account of the two groups of the hypocrites. The one who were firm in their *Nifaq* or hypocrisy at heart and claimed the Faith only for worldly reasons. They in fact had no concern with Islam at all. The others were those who were neither firm in their Faith nor in unbelief. Sometimes they were on the side of the believers and sometimes, for worldly reasons no doubt, they sided the non-believers.

The parable of the former, as depicted by verses 17 and 18, is of those that when a fire is kindled, they find themselves in the light all-round, but when the light is taken away, they are again left to wander on in the darkness.

As regards the latter, their parable is like the rain in which there is thunder and lightning wherein the rain represents Islam and thunder and lightning represent the hardship which the true believers had to face in their early days. Their parable is depicted in verses 19 and 20.

Apart from these verses, the hypocrites have also been dealt with in several other verses of Chapters 2 (*Baqarah*), 3 (*Imran*), 4 (*Nisa*), 5 (*Maa'idah*), 8 (*Anfaal*), 9 (*Taubah*), 24 (*Noor*), 29 (*Ankabut*), 33 (*Ahzaab*), 48 (*Fatha*), 57 (*Hadeed*), 58 (*Hashr*), 63 (*Munafiqoon*), and 66 (*Tehreem*).

2. According to the learned scholars the disease spoken of in this verse was the disease of enmity which the hypocites had in their hearts against the Holy Prophet and his companions (Ziaul Quran, Vol. I, Chapter 2, Note 16).

10. In their hearts is a disease, so Allah has increased their disease, and for them is a painful punishment because they lie.

١٠- فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ○

11. And when it is said to them: do not make mischief in the land, they say: we are only peace-makers.

١١- وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِ ۙ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ○

12. Surely they are those who make mischief, but they perceive not.

١٢- اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ○

13. And when it is said to them: believe as the people believe, they say: shall we believe as the fools believe? Nay, surely they are the fools, but they know not.

١٣- وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ۭ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ○

14. And when they meet those who believe, they say: we believe; and when they are alone with their evil companions,[3] they say: surely we are with you, we were only mocking.

١٤- وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ○

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3. "Evil Companions" stands for *Shayateen* which is plural of *Shaytan* meaning the "devil". Ibn-e-Mas'ood says that by "their *Shayateen*" is meant "their leaders" in unbelief. (Jaame'ul Bayan, by Allama Abu Jaffar Muhammad bin Jarir Tabri). According to Kashshaf and Anwaar-ut-Tanzeel, by "their *Shayateen*" is meant "those men who made themselves like the "*Shayateen* in their insolence and rebellion". According to Raghib, the word *Shaytan* signifies "very insolent or rebellious one from amongst the *Jinn* and the men and the beasts" (Mufradaat).

15. Allah mocks at them,[4] and leaves them to wander blindly in their contumacy.

١٥- اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○

16. They are those who buy error for guidance, so their bargain brings no gain, nor are they guided.

١٦- أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ○

17. Their likeness is that of a man who kindles a fire, and when it lights up all round him, Allah takes away their light, and leaves them in darkness, so they cannot see.

١٧- مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ○

18. Deaf, dumb and blind, so they will not return.

١٨- صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ○

19. Or like a rain-laden cloud from the sky, wherein is darkness, and thunder and lightning; they put their fingers into their ears because of the thunder – peal for fear of death. And Allah encompasses8 the disbelievers.

١٩- اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّرَعْدٌ وَّبَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۭ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ○

20. The lightning almost snatches away their sight. Whenever it flashes upon them, they walk therein; and when it becomes dark to them, they stand still. And had Allah willed, He would have taken away their hearing and their sight. Surely Allah has power over all things.

٢٠- يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ۭ كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ۭ وَلَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ○ ع

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4. According to Lisan-ul-Arab, the more preferable explanation of the words *Allaho Yastahzeo Behim* is that Allah will requite them with punishment exactly in terms of their mockery, and that is the reason that the punishment is also spoken of as an evil. According to another explanation given by Kashshaf, it means the sending down of disgrace and contempt, because the real object of a mocker is basically to bring contempt and disgrace upon the person he mocks at.

SECTION 3[1]

21. O people! Worship your Lord Who has created you and those before you, so that you may be the righteous ones;

٢١- يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ

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1. Section 1 of *Surat-al-Baqarah* started with a declaration that this Book i.e. Qur'an is "the guidance" for which prayer was made by man to Allah the Almighty in the *Surat-ul-Faatiha,* and then it gave the attributes, and ultimate destiny, of those who believe in it, and also of those who refuse to believe in it. Then Section 2 told us of another category of men who simply pretend to believe, although at heart they do not believe at all. Thus Qur'an gives a threefold division of the mankind based on the "faith", or "no faith", or a mere "show of faith", in the Holy Qur'an, and technically names them as *Momin* (i.e. the believers), *Kafir* (i.e. the non-believers), and *Munafiq* (i.e. the hypocrites). This in fact indicates that the natural division of the mankind is on basis of the "Faith", and not on that of colour, caste, country, or language.

After speaking of the authenticity of Qur'an, and indicating the three-fold division of the mankind in Sections 1 and 2, Qur'an, in Section 3, proceeds to invite the entire mankind to submit to Allah the Almighty.

Section 3 consists of 9 verses i.e. verses 21 to 29. Verse 21 gives an invitation to the mankind in general to worship Allah the Almighty.

Verse 22 speaks of the creation of the earth and heavens, and the sending of rains by Allah, and growing of the fruits from the earth, and side by side it also asks the people not to raise sharers to Him.

Verses 23 and 24 deal with the Prophethood of the Holy Prophet Muhammad (ﷺ), and the authenticity of the Holy Qur'an, and says that if any body is in doubt regarding its authenticity, then he is given a challenge to bring one *Sura* like it, and, at the same time, it also says that if anybody is unable to do so, and actually nobody would be able to do so, then he should fear the Fire of Hell, of which men and stones will be the fuel, and which is prepared for the non-believers.

In verse 25 there is good news for the believers and they are given the promise of the reward of Paradise containing Gardens underneath which rivers flow, and there they will be given fruits of all kinds, and they will recognise them to be similar to those that they had in this world. They are also given the promise of beautiful and pure mates, and that there they will reside for ever.

In verses 26 and 27, Qur'an refers to a doubt of the disbelievers in the Holy Qur'an. The disbelievers objected to the mentioning of the parables of flies and mosquitoes in the Holy Qur'an because, according to them, it was against the status of the Word of Allah and, therefore, they were of the view that had Qur'an been the Word of Allah, there would not have been the mention of such small creatures in it. Qur'an, in reply, says that mentioning of such small creatures is not against the status of the Qur'an and such doubts arise only in the minds of those who disbelieve. As far as the believers are concerned, they can never have such doubts, because for them such parables provide the guidance, while the disbelievers go astray as usual. Qur'an also says that from such parables only those persons go astray who break their covenant with Allah and also break the relations which Allah has ordered to be joined, and this is nothing but creation of mischief on earth.

25. And give good news to those who believe and do good deeds, that for them are Gardens underneath which rivers flow. Whenever they will be provided with the food of the fruit thereof, they will say: this is what was given to us before; and they will be given the like of it. And for them therein are pure companions[6] and therein shall they abide (for ever).

٢٥- وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا
هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ
مُتَشَابِهًا ؕ
وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ
فِيْهَا خٰلِدُوْنَ ۝

26. Surely Allah disdains not to set-forth any parable – be it of a gnat or anything bigger than it. Then those who believe, they know that it is the truth from their Lord; but those who disbelieve, say: what is it that Allah means by this parable? Many does He cause to stray by it, and many does He lead aright by it; and He causes not to stray (any) except the transgressors.

٢٦- اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا
مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا
فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَاَمَّا
الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ اَرَادَ اللّٰهُ
بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِيْ
بِهٖ كَثِيْرًا ؕ وَمَا يُضِلُّ بِهٖٓ اِلَّا الْفٰسِقِيْنَ ۝

27. Those who break the Covenant of Allah after it is ratified, and sever that which Allah has ordered to be joined, and make mischief on earth; These are they who are the losers.

٢٧- الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ
مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ
يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ
هُمُ الْخٰسِرُوْنَ ۝

In these verses it is already said that nobody can produce a chapter or even ten verses like that of Qur'an even if he has everybody (except Allah) as his helper in this work. It is also said that Qur'an is not such as could be forged by anybody.

This challenge stands good for the last fourteen hundred years and nobody on earth has so far been able to accept it, and can never be able to do so obviously because Allah the Almighty has Himself said that, "surely We have revealed it and surely We are its Guardian" *(Hijr,* 15:9).

6. "Pure Companions" stands for *Azwajum Mutaharatun* which, according to the Arabic English Lexicon, means the "wives purified from the polution of the menstrual discharge and the other natural evacuations".

31. And He taught Adam[4] all the names, then He placed them before the angels, and said: tell Me the names of these, if you are right.

٣١- وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

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is made superior to the angels, and all other creations, not only in his capacity as a ruler but also in knowledge.

From Section 4, in fact, starts the history of man as bearer of the Messages of Allah and as a vicegerent to enforce His Commands on earth.

Section 4 consists of 10 verses i.e. verses 30 to 39. Verse 30 makes a declaration of Adam's Vicegerency on earth. Verse 31 tells us that Allah taught the names, or in other words gave him the knowledge, of all things, which, as verse 32 says, was not known even to the angels. According to verse 33, on Allah's Command, Adam told the names of (or all about), the things to the angels. Thereafter, as it is said in verse 34, the angels were commanded by Allah to prostrate before Adam, and all of them prostrated, but *Iblees* refused to do so and was proud of himself.

Verse 35 says that, after establishing Adam's superiority over the angels, and consequently over all other creations, Allah asked Adam to live with Eve in the Garden (of Paradise) and eat of its bountiful things as they could wish but not to approach a particular tree. Satan, however, as verse 36 tells us, made Adam and Eve slip from it, and Allah asked them to go down (to the earth). Then, as per verse 37, Adam learnt some words of repentance, and repented for it, and Allah turned to him mercifully. Surely Allah is Oft-Returning to Mercy, Most Merciful. Then as verse 38 says, Allah asked Adam and Eve to go down to earth and live there for a fixed time. Allah also told them that Guidance will come to them from Allah, and whosoever will follow the Guidance, he will neither have the fear of the future nor grief for the past, but as verse 39 says, those who will disbelieve in, and reject, the Message of Allah, they will suffer the punishment of Hell, and will remain therein for ever.

2. "Angels" stand for *Mala'ika* which is the plural of *Malak* which is derived from *Malaka* meaning "he controlled" or from *Alk* which means "to send". The angels are called *Malak* because through them the affairs of nature are controlled, or because they bring Divine Revelations to the Messengers of Allah. The root *Malak* in fact refers to the angel's physical function of controlling the affairs of nature, and the root *Alk* refers to an angel's spiritual function of acting as intermediary between God and man. Thus both roots contain a reference to the basic functions assigned to the angels.

Mala'ika are made of *Noor* i.e. light and they can change their shape. The human eye cannot see them, but the righteous ones can perceive them through the spiritual eyes (Ziaul Quran, Vol. I, Ch. 2, Note 45).

3. "Vicegerent" stands for *Khalifa* which is derived from *Khalafa* which means "he came after", or "succeeded another that had perished or died". Thus it primarily means "a successor", and hence the supreme or the Greatest Ruler who supplies the place of him who has been before him (Tajul Uroos and Arabic English Lexicon). Ibn-e-Masud and Ibn-e-Abbas explain the word *Khalifa* as meaning the "one who judges among, or rules, the creatures of Allah by His Command" (Jaame-ul-Bayan Fi Tafseer-ul-Qur'an).

4. Adam, the Father of Mankind, has been mentioned in the Holy Qur'an at about

35. And We said: O Adam! dwell you and your wife[6] in the Garden, and eat of its bountiful (things) as you wish, but approach not this tree, lest you be of the wrongdoers.

٣٥- وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ○

36. But Satan made them (both) slip from it, and made them depart from the state (of happiness) in which they were. And We said: go down, some of you are the enemies of others. And there is for you on earth a dwelling and a provision for a time.

٣٦- فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۪ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ○

37. Then Adam learnt from His Lord words (inspiration), and He turned to him (with Mercy). Surely He is Oft-Returning (to Mercy), the Most Merciful.

٣٧- فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ۚ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ○

38. He said: go down, all of you from here. And when, as it is sure, there comes to you a Guidance from Me, (then) whosoever shall follow My guidance, on them there shall be no fear, nor shall they grieve.

٣٨- قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

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6. While speaking of the permission to live in Paradise, verse 35 also speaks of the wife of Adam. It appears that after the angels prostrated before Adam and *Iblees* was turned away on account of disobedience, Allah the Almighty created Eve for giving company to Adam in the Paradise. Shah Abdul Aziz writes that when Adam felt lonely, he desired for a companion, and therefore, when Adam was asleep, Allah ordered the angels to bring out a beautiful woman from his left rib, and the angels did accordingly. When Adam woke up, he saw the woman and asked who she was. Allah told him that she is His servant and her name is Eve and she has been created to give him the company. When Adam wanted to touch her, the angels asked him to wait till *Nikah* was performed and the dower was paid. Allah asked Adam to recite the *Durood* i.e. salutation to Prophet Muhammad (ﷺ) ten times by way of dower which he did, and thus *Nikah* was performed of which the angels were the witnesses ("Tafseer-e-Azizi" by Shah Abdul Aziz and "Madarij-un-Nabuwat" by Shaikh Abdul Haq Muhaddis of Delhi).

42. And confound[3] not truth with falsehood, nor hide the truth, while you know.

٤٢- وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ○

43. And keep up prayer[4] and pay the poor-rate[5] and bow down with those who bow down.[6]

٤٣- وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ وَارْكَعُوا مَعَ الرّٰكِعِينَ ○

Medinah and its suburbs, and this address continues upto the end of Section 16 (verse 130), also containing the commands for the believers and the mankind in general.

Section 5 consists of 7 verses i.e. verses 40 to 46, which contain an invitation, of faith and good deeds, to the Bani Israil. Verse 40 calls upon the Bani Israil to remember the Favours of Allah, and fulfil the covenant (of obedience) which they had made with Him and fear none but Allah. It also contains a promise from Allah that He will also fulfil His covenant with them. Verse 41 asks them to believe in Qur'an which confirms the earlier revelations which were with them in the form of Torah, and do not barter away the revelations of Allah for a few chips. Verse 42 asks them not to mix up truth with falsehood while they know. Verse 43 asks them to keep up prayer, pay the poor-rate, and bow down before Allah with those who bow down, i.e. the believers. Verse 44 speaks of their strange practice of asking others to do the good while they themselves neglect the good altogether although they read the Torah (and thus fully know what is good and what is bad)" Verses 45 and 46 again ask them to seek help, in all affairs, with patience and prayer, which is hard but not for those who are the humble ones i.e. those who submit in humility to the Commands of Allah, and who are certain that they are to meet their Lord i.e. Allah the Almighty, and unto Him they are all to return.

2. "Children of Israil" stands for *Bani Israil. Bani* means "descendants" or "children", and *Israil* was the second name of Prophet Yaqoob (Jacob) the son of Prophet Ishaq (Issac) and grandson of Prophet Ibrahim (Abraham). The word *Israil* is Hebrew. It is made up of *Yasaraa* and *Ail,* and means God's Prince, warrior or soldier (see Concordance, by Cruden; and Hebrew-English Lexicon, by W. Gesenius). According to Hamiduddin Farahi, *Isr* means *Abd* (in Arabic) or *Banda* (in Urdu) or the "servant" (in English); and *Eil* means " Allah" or God (in English). Thus *Israil* means *Abdullah* or the "servant of God".

Yet another view is that *Israil* means "wanderer in the night" and since Prophet Yaqoob had left for *Kan'aan* in the night fearing his brother Ees, he also came to be known as *Israil.* According to the Bible, the name *Israil* was bestowed on Jacob by God (Genesis, 32:28).

Since the Jews are the descendants of Prophet Yaqoob (Jacob) they are, therefore, also known as *Bani Israil.* Here in this verse by the *Bani Israil* are meant the Jews who were at that time settled in Medinah and its suburbs. Also see "The Bani Israil" in the Major Work, *ibid.,* Vol. II, pp. 147 to 175.

3. "Confound" stands for *Talbesoo.* It is derived from *Talbees* which means "to cover or to hide or to conceal" (Mufradaat). It also means to say something incompletely so that the sense may become ambiguous or to tell lie under the cover of truth.

4. "Prayer" stands for *Salaat* which means supplication or prayer. In the Islamic *Shari'ah,* however, it signifies a particular mode of prayer to Allah the Almighty which is generally known as *Namaaz* in Urdu, and is offered by the Muslims all over the world five times a day. Also see *"Salaat"* in the Major Work, *ibid.,* Vol. II, pp. 176 to 207.

5. "Poor-rate" stands for *Zakaat* of which the dictionary meaning is "to clean" as well

Contd....

48. And guard yourselves against a Day when no soul shall avail another at all, nor shall intercession[2] be accepted on its behalf, nor shall compensation be taken from it, nor shall they be helped.

٤٨- وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ
نَّفْسٍ شَيْئًا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَّلَا هُمْ يُنْصَرُوْنَ ○

49. And (remember the time) when We delivered you from the

٤٩- وَاِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ

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intercession be accepted on its behalf, nor will compensation be taken from it; nor will they be helped. And remember the Day when We delivered you from Pharaoh's people who subjected you to severe torment, i.e. they used to kill your sons and spare your women, and in this there was a great trial for you from your Lord. And remember when We divided the sea for you, and We saved you from Pharoah and his people, and drowned them while you looked on. And We appointed a time of forty nights with Moses, and in his absence, you took the calf for worship, and you were unjust. Then We pardoned you after that so that you might give thanks. And remember when We gave Moses the Book and the Discrimination (between truth and falsehood) that you might walk aright. And when Moses said to his people: O my people, you have surely wronged yourselves by taking the calf for worship, so turn to your Creator repentantly, and slay yourselves the wrong-doers among you. That is the best for you with your Creator. Then He turned to you mercifully. Surely He is Oft-returning to Mercy, the Most Merciful. And when you said: O Moses, we will not believe in you till we see Allah manifestly, a thunderbold overtook you while you looked on. Then We raised you up after your death so that you might give thanks. And We made the clouds to give shade over you and We sent to you *Manna* and *Salwa,* saying: eat of the good things that We have given you. And they did not do Us any harm but they wronged their own souls. And when We said to them: enter this city (i.e. the city of Shemitton) then eat from it plenteous food from wherever you wish, and enter the gate (of the city) prostrating, and make petition (to Allah the Almighty) for forgiveness, We will forgive you your wrongs and increase the reward of those who do good. But those who were unjust, changed the word, which had been told to them, for another word, so We sent upon the wrong-doers the plague from the heaven, because they transgressed.

2. "Intercession" stands for *Shafa'at* which is derived from *Shaf* which signifies the making a thing to be one of a pair (Arabic English Lexicon and Taj-ul-Uroos), or the adjoining of a thing to its like (Mufradaat), and hence it comes to mean intercession. According to the ideology of *Shafa'at,* as it is well known among the Muslims, the Prophets and the righteous ones will intercede for the sinners on the Day of Judgment. According to verse 85 of Chapter 4 (*Nisa*), however, another significance of *Shafa'at* is the institution of a way which another imitates, so that the latter, in fact, joins himself to his model. Thus *Shafa'at* has a twofold meaning, viz, firstly, it means giving shelter to man from the evil consequences of his weakness which he is himself unable to overcome, and secondly, it enables a man to walk in the way of another by imitating his model. Here in this verse, however, the word *Shafa'at* has been used in its first meaning.

53. And (remember) We gave Moses the Book and the Discrimination[5] that you might be rightly guided.

٥٣- وَإِذْ آتَيْنَا مُوسَى الْكِتَٰبَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ○

54. And (remember) when Moses said to his people: O my people! You have indeed wronged yourselves by taking the calf (for worship); so turn (in repentance) to your Creator, and slay yourselves (the wrong-doers); that will be better for you in the Sight of your Creator. Then He turned towards you (mercifully). Surely He is Oft-returning (to mercy), Most Merciful.

٥٤- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَٰقَوْمِ إِنَّكُمْ
ظَلَمْتُمْ أَنفُسَكُم بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا
إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ ۚ
فَتَابَ عَلَيْكُمْ ۚ
إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○

55. And (remember) you said: O Moses! We shall never believe in you unless we see Allah manifestly, so the thunderbolt overtook you while you looked on.

٥٥- وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ
حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّٰعِقَةُ
وَأَنتُمْ تَنظُرُونَ ○

56. Then We raised you up after your death, that you might be grateful.

٥٦- ثُمَّ بَعَثْنَٰكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ
تَشْكُرُونَ ○

57. And We gave you the shade of clouds, and sent down to you

٥٧- وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ

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5. "Discrimination" stands for *Furqaan.* It is an infinitive noun from the root *Farq* which means the making of distinction between two things, and *Furqaan,* according to the Arabic English Lexicon, is anything that makes a separation, or distinction between truth and falsehood, and hence it signifies a proof, or demonstration, and also aid, or victory. The *Furqaan* or discrimination, which is here spoken of as being given to Prophet Moses, was Pharaoh's drowning in the sea and the deliverance of the Israil. The Battle of 'Badr' afforded *Furqaan,* or discrimination, in the case of the Holy Prophet Muhammad (ﷺ), and hence in verse 41 of Chapter 8 (*Surat-ul-Anfal*), the day of Badr is called *Youm-ul-Furqaan* or the day of discrimination.

people, We said: strike[2] the rock with your staff. Then there gushed forth therefrom twelve springs. Each tribe knew its own drinking-place. So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the earth.

اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ
اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ
مَّشْرَبَهُمْ ؕ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَ
لَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ○

61. And (remember) when you said: O Moses! we cannot endure one food, so pray your Lord for us to produce for us of what the earth grows, of its vegetables, and its cucumbers and its garlics and its lentils and its onions. He said: would you take in exchange that which is mean for that which is better? Get you down into a city[3] as verily therein is for you that which you ask for. And abasement and humiliation were

٦١- وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى
طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا
مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَقِثَّآئِهَا
وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ اَتَسْتَبْدِلُوْنَ
الَّذِىْ هُوَ اَدْنٰى بِالَّذِىْ هُوَ خَيْرٌ ؕ
اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۗ
وَبَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ

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of food and water in the desert of Sinai and their desire to have other things to eat which grow out of the earth. It also speaks of their other misdeeds i.e. rejecting the Signs of Allah slaying the Prophets, and transgressing the limits of Allah, and the punishments which they were awarded for it.

Thus this Section is also in continuation of Section 6 in which a number of other unique favours of Allah, including the rescue from the people of Pharaoh, giving of the Torah, shade of the clouds, and supply of *Manna* and *Salwa* were mentioned.

2. "Strike" stands for *Idrib*, which means smite or strike. Its root is *Durb*, which, if followed by the preposition "Fi", also signifies to "seek a way or to go forth". Since in this verse the preposition "Fi" has not been used, therefore, it simply means 'smite' or strike.

3. "City" stands for *Misr*, which is a common noun and means a city (Maajid, *ibid.*, 258). According to Abdullah Yusuf Ali, the declension of the word *Misr* in the Arabic text here shows that it is treated as a common noun meaning any town, but this is not conclusive, and the reference may be to the Egypt of Pharaoh. The *Tanween* expressing indefiniteness may mean "any Egypt" i.e. any country, as fertile as Egypt. There is here a subtle reminiscence as well as a severe reproach (Vol. I, Note 74). Maulana Ahmad Raza Khan, in his Urdu translation, has also rendered it in both senses i.e. 'Egypt' or 'any city' (Naimuddin, Chapter 2, Note 105). The foreign translators, namely Sale, Rodwell, Palmer and Bell have translated it as meaning "Egypt", or "the country of Egypt".

Christians,[3] and the Sabians[4] – whoever believes in Allah and the Last Day and does good – shall have their reward with their Lord, and there is no fear for them, nor shall they grieve.

وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

63. And (remember, O children of Israil) when We took a covenant[5] from you and We raised above you the mountain (of Sinai)[6] (saying): hold firmly that which We have given you, and bear in mind what is therein, so that you may be the righteous ones.

٦٣- وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّوْرَ ؕ
خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ
وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ○

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3. "Christians" stands for *Nasara.* Originally the followers of Jesus Christ were all known as *Nasara.* After him, however, when his followers were divided in two major groups, the followers of his true successor, i.e. Peter, named themselves as the *Nasara,* and the followers of Paul named themselves as the "Christians". The former accepted the faith in the Holy Prophet Muhammad (ﷺ) and became Muslims. Regarding them the Holy Qur'an says: and you will find the nearest in friendship to the believers to be those who say: we are *Nasara* (*Maa'idah,* 5:82) (Tadabbure Quran, Vol. I, p. 85). The latter, however, continued to be called as the "Christians". They claim to be the followers of Paul who was really the inventor of the theories of "Trinity", "Christ Crucifixion", and "Salvation" through the death of Jesus Christ.

4. "Sabians" stands for *Sabe'een* which is plural of *Sabe'ee* who, according to dictionary meaning, is one who forsakes his religion for a new one (Arabic English Lexicon). Technically, however, the word *Sabians* refers to certain religious sects that were found in parts of Arabia and countries bordering on it. The name was applied to (1) the "star-worshipping" people living in Mesopotamia (Gibben's Roman Empire, Encyclopaedia of Religions and Ethics, Vol. VIII, under "Mandaeans") as well as to (2) a "people" who lived near Musal in Iraq and believed in One God and in all Divine Prophets but possessed no Revealed Book. They claimed to follow the religion of Prophet Noah (Ibn-e-Jareer and Kaseer). For more details, see the Major Work, *ibid.,* Vol. II, pp. 250-254.

The Sabians are mentioned in the Holy Qur'an on three occasions namely, in this verse and in verse 72 (according to this compilation – according to others it is 69 – see Introduction to Chapter 5). of Chapter 5 (*Maa'idah*) alongwith the Jews and the Christians, and in verse 17 of Chapter 22 (*Hajj*) with these as well as the Magians comments on those verses may also be seen.

5. "Covenant" stands for *Meesaaq.* The words *Mausiq* and *Meesaaq* mean agreements and covenants which are entered into with full consciousness and sense of responsibility. Here in this verse it particularly means the covenant which had been taken from the Bani Israil to hold fast to the Torah and strictly follow it in all affairs of their lives (Tadabbure Quran, Vol. I, p. 198).

6. "Mountain of Sinai" stands for *Toor.* The mountain of Sinai known as *Toor-e-Sina* is a prominent mountain in the Arabian desert, in the Peninsula between the two arms of the

68. They said: pray for us to your Lord to make it clear to us what she is. He said: He says: surely she is a cow neither advanced in age nor too young, but of middle age; so do what you are commanded.

٦٨- قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ؕ
قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّ
لَا بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ
فَافْعَلُوْا مَا تُؤْمَرُوْنَ ○

69. They said: pray for us to your Lord to make it clear to us what her colour is. He said: He says: she is a yellow cow, her colour is intensely yellow, delighting the be-holders.

٦٩- قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ؕ
قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ
لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ ○

70. They said: pray for us to your Lord that He may make it clear to us what she is, for surely the cows are all alike, and if Allah please, we shall indeed be guided aright.

٧٠- قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ
اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ
وَاِنَّآ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ○

71. He said: He says, she is a cow not made to plough the land, or water the fields; sound and without blemish. They said: now you have brought the truth. Then they slaughtered her, though they looked not doing it.

٧١- قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ
الْاَرْضَ وَلَا تَسْقِى الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا
شِيَةَ فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا
وَمَا كَادُوْا يَفْعَلُوْنَ ۧ ○

SECTION 9[1]

72. And (remember) when you slew a man, then (you) disagreed concerning it, and Allah was to bring forth that which you were hiding.

٧٢- وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ
وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ۚ ○

1. Section 9 consists of 11 verses i.e. verses 72 to 82. Verses 72 and 73 deal with the same incident of slaughtering a cow as mentioned in Section 8, and actually gives the purpose

73. So We said: smite him[2] with a piece of it. Thus Allah brings the dead to life, and He shows you His Signs that you may understand.

٧٣- فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ
كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى ۙ
وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ○

74. Then your hearts hardened thereafter, and became like rocks, and even worse in hardness. For indeed among the rocks there are some from which streams gush forth, and indeed there are some of them which split asunder so that water flows from them; and indeed there are some of them which fall down for the fear of Allah. And Allah is not unaware of what you do.

٧٤- ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ
فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَاِنَّ مِنَ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَاِنَّ
مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَ
اِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَ
مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

75. Have you (then) any hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then alter it knowingly, after they had understood it.

٧٥- اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ
فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ
يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ
يَعْلَمُوْنَ ○

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of it. Verse 74 addresses the Bani Israil and says that even after seeing the dead coming to life again, by smiting the piece of the slaughtered cow, your hearts became hard, rather harder than even the rocks. Verse 75 addresses the Muslims, and says that even after knowing all about the Bani Israil which has been told to you so far, do you hope that they would believe in you i.e. become Muslims, and that there had been people among them who used to hear the Word of Allah, and then alter it. Verse 76 speaks of the hypocrisy of the Bani Israil, and their conspiracy to conceal the truth. Verse 77 gives a warning to them that Allah knows what they hide and what they disclose. Verse 78 speaks of the illiterate among the Bani Israil who merely follow their own desires or the hearsay knowledge which they receive from others. Verse 79 relates to their learned ones and says that they distort the Messages of Allah and declare their own writings to be the writings from Allah and take small prices for it. Verse 80 speaks of their self-made notion about the punishment of Hell. Verse 81 says that the evil-doers will remain in the Hell for ever. Verse 82 declares that those who believe and do good deeds shall be the rightful owners of the Garden of Paradise.

2. "Smite him" stands for *Nadrebuho,* which is derived from *Darb* (*Zarb*) which conveys a number of significations (as in verse 17 of Chapter 13 i.e. *Ra'ad;* verse 74 of

76. And when they meet those who believe, they say: we believe, and when they are apart one with another, they say: shall you tell them what Allah has disclosed to you (so) that they may contend with you before your Lord? Do you not understand?

٧٦- وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۚ وَ
إِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ
بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِندَ
رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ○

77. Are they not aware that Allah knows what they hide and what they disclose?

٧٧- أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ○

78. And among them are the illiterate, who know not the Book, but from hearsay,[3] and they do nothing but conjecture.

٧٨- وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ○ النصف

79. Woe then to those who write the Book with their own hands, and then say: this is from Allah, (so) that they may take for it a small price. So woe to them for what their hands write and woe to them for what they earn.

٧٩- فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ
ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ
ثَمَنًا قَلِيلًا ۚ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ○

80. And they say: the Fire shall not touch us save for a few days. Say: have you taken a promise from Allah, for He never breaks

٨٠- وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ
قُلْ أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ

Chapter 16 i.e. *Nahl*, and verse 57 of Chapter 43 i.e. *Zukhruf*). It means smiting or striking, as well as likening or confirming (Arabic English Lexicon). Here in the context of this as well as the previous Section, however, it means smiting.

3. "Hearsay" stands for *Amaania*. The word *Amaani* is plural of *Umniyyah* which means "a desire", and also carries the significance of 'lying' because desire leads to lies (Mufradaat). It is also understood to mean "the repetition of words without knowing their significance" or, in other words, to have a purely "hearsay" knowledge.

His promise? Or do you speak against Allah what you know not?[4]

اللّٰهُ عَهْدَهٗۤ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

81. Nay, whoever earns evil and his sin surrounds him – they are the companions of the Fire, therein shall they abide.

٨١- بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّ اَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

82. And those who believe and do good deeds, they are the owners of the Garden, therein shall they abide.

٨٢- وَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○ ع

SECTION 10[1]

83. And (remember) when We took a covenant from the children of Israil (saying): you

٨٣- وَ اِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا

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4. In verse 75 to 80 Qur'an gives us five different types of the Bani Israil particularly with reference to their misdeeds and wrong notion as regards the salvation on the Day of Judgment. Verse 75 speaks of their religious leaders who used to alter the Word of Allah, verse 76 speaks of the hypocrites among them, verse 78 speaks of the illiterate among them whose knowledge was usually hearsay, verse 79 speaks of their learned ones who used to write something out of their own and declare it to be from Allah, and verse 80 speaks of those who propagated a wrong notion about the salvation on the Last Day.

1. Section 10 consists of 4 verses i.e. verses 83 to 86, which deal, particularly, with the moral law. Verse 83 speaks of the moral law binding on the Bani Israil on account of their covenant with Allah, and verse 84 deals with the covenant made by them with the Holy Prophet Muhammad (ﷺ) immediately after his migration to Medinah. Verse 85 deals with the violations committed by the Bani Israil of these covenants and verse 86 says that they will be surely punished for it and no Mercy will be shown to them at all.

In fact in spite of repeated misdeeds the Bani Israil claimed, as in verse 80, that if at all they will be punished, the punishment will be for a short time only. In order to refute this unfounded claim of theirs verses 81 and 82 gave the principle that "whoever earns evil and his sins surround him, he shall abide in the Hell for ever; and those who believe and do good, they will be the owners of the Paradise and will reside therein for ever".

In continuation of it, verses 83 and 84 first remind the Bani Israil of the covenants made by them with Allah and the Holy Prophet Muhammad (ﷺ) regarding the moral dealings, and then verse 85 speaks of the violations committed by them, and finally verse 86 says that they are the people who buy the life of this world for the Hereafter and, therefore, for them the punishment of the Hereafter shall not be lightened. Thus their claim of "slight punishment" or punishment for a "short period" is again refuted by a different argument.

shall worship none but Allah, and be good to (your) parents, and to kindred, and to orphans and the needy, and speak good (words) to the people, and keep up prayer, and pay the poor-rate.[2] Then, after that, you turned back, except a few of you, and you are averse.

تَعْبُدُوْنَ اِلَّا اللّٰهَ ۙ وَ بِالْوَالِدَيْنِ اِحْسَانًا
وَّ ذِى الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنِ وَ
قُوْلُوْا لِلنَّاسِ حُسْنًا وَّ اَقِيْمُوا الصَّلٰوةَ وَ
اٰتُوا الزَّكٰوةَ ؕ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ
وَ اَنْتُمْ مُّعْرِضُوْنَ ○

84. And (when) We took a covenant from you (saying): you shall not shed the blood of your people, nor turn your people out from your dwellings; then you promised and you were witness (to it).[3]

٨٤- وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ
دِمَآءَكُمْ وَ لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ
دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَ اَنْتُمْ تَشْهَدُوْنَ ○

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2. According to verse 83 the moral covenant taken by Allah from the Bani Israil consisted of five fundamental clauses, namely (1) worship none but Allah, (2) be good to parents, next of kin, orphans, and the needy persons, (3) speak good words to the people, (4) keep up prayer, and (5) pay the poor-rate.

All these five clauses of the moral law are also confirmed by the Old Testament. Thus as regards clause 1, it says, "and He declared unto you His covenant, which He commanded you to perform" (Deuteronomy, 4:13). It also says, "thou shalt have no other gods for Me" (Exodus, 20:3), and that "ye shall serve the Lord, your God" (Exodus, 23:25). As regards clause 2, it says, honour thy father and thy mother" (Deuteronomy, 5:16); and that "thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deuteronomy, 15:11).

As regards prayer and poor-rate, the Bani Israil were also commanded to offer prayers and pay the poor-rate, although the details may be different. As regards the poor-rate, Bible says, "at the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thine gate; and the Levite, (because he hath no part nor inheritance with thee), and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deuteronomy, 14:28-29).

3. Verse 84 speaks of one more covenant taken from the Bani Israil, by which they were bound (1) not to shed the blood of their people, and (2) not to turn them out of their dwellings.

According to one view, the covenant referred to in verse 84 is the covenant which was taken from the Bani Israil in the days of Prophet Moses which is also mentioned in the Old Testament saying that "thou shalt not kill" (Exodus, 20:13), and that, "innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance" (Deuteronomy, 19:7, 10).

According to another opinion, however, the covenant referred to in verse 84 is the covenant

85. Yet you it is who slay your people, and turn a party from among you out of their homes, supporting each other against them, unlawfully and exceeding the limits. And if they come to you as captives, you ransom them, though it was not lawful for you to turn them out. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this except disgrace in the life of this world, and on the Day of Judgment they shall be consigned to the most grievous penalty; And Allah is not unaware of what you do.

٨٥- ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَ
تُخْرِجُوْنَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ
عَلَيْهِمْ بِالْاِثْمِ وَ الْعُدْوَانِ ؕ وَ اِنْ
يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ
وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ
اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَ تَكْفُرُوْنَ
بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ
اِلَّا خِزْيٌ فِى الْحَيٰوةِ الدُّنْيَا ۚ وَ يَوْمَ الْقِيٰمَةِ
يُرَدُّوْنَ اِلٰٓى اَشَدِّ الْعَذَابِ ؕ
وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

86. These are the people who buy the life of this world for the Hereafter, so their punishment shall not be lightened, nor shall they be helped.

٨٦- اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا
بِالْاٰخِرَةِ ۪ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَ لَا هُمْ يُنْصَرُوْنَ ۝ ع

SECTION 11[1]

87. And verily We gave Moses the Book and We sent Messengers after him – one after another; and We gave

٨٧- وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ قَفَّيْنَا مِنْۢ
بَعْدِهٖ بِالرُّسُلِ ۪ وَ اٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ

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which the Jews of Medinah had entered into with the Holy Prophet Muhammad (ﷺ) in the year after his migration to Medinah (Abdullah Yusuf Ali, Vol. I, Note 88). This covenant has been safely recorded by Ibn-e-Hishaam in his famous "Seerat-ur-Rasul" (pp. 341-343), as also reproduced by Muir in his "Life of Mohammad".

1. Section 10 spoke of the two fundamental covenants which Allah the Almighty had taken from the Bani Israil. By these covenants the Bani Israil were bound to worship none but Allah, be good to the parents, relatives, orphans, and needy persons, and speak good words to the people. They were also bound not to shed blood of their people nor turn them out of their houses.

Jesus, the son of Mary, clear signs and strengthened him with the Holy Spirit.[2] It is then that whenever there came to you a Messenger with what you yourselves desired not, you behaved arrogantly, and some you disbelieved, and some you slew?

الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ
اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى
اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ
فَفَرِيْقًا كَذَّبْتُمْ ۗ وَفَرِيْقًا تَقْتُلُوْنَ ○

Section 11 indicates the arrangement which Allah the Almighty had made for reminding the Bani Israil of these covenants. The arrangement was that after giving the Book, i.e. Torah, to them through Prophet Moses, a large number of Prophets were deputed, one after the other, to remind the Bani Israil of these covenants, and guide them to follow the law of Torah in all affairs of their lives. Among the Prophets so deputed the most prominent was Prophet Jesus, son of Mary, who had come with clear signs i.e. Prophetic miracles. The Bani Israil, however, as per their usual wickedness, either disbelieved or slew the Prophets.

Section 11 consists of 10 verses i.e. verses 87 to 96, which deal with the rejection of "the Prophets, the Books, and the Revelations of Allah the Almighty by the Bani Israil, and their baseless claim of preference over all other nations as regards the Hereafter, and also their greediness for the life of this world. In verse 87, addressing the Bani Israil, Allah says that We gave Prophet Moses the Book (i.e. the Torah) and We sent Messengers after him, one after another, and We also gave Jesus, the son of Mary, clear signs (i.e. Prophetic miracles) and strengthened him with the Holy Spirit (i.e. the angel Gabriel). But whenever there came to you a Prophet, with what you yourself desired not, you behaved arrogantly, and some of the Prophets you disbelieved and some you slew. Verse 88 says that the Bani Israil say that our hearts are wrapped up in cover (so that there is no room for further revelations in them). Qur'an says: No! the correct position is that Allah has cursed them for their unbelief, so little is it that they believe. Verse 89 says that when there came to Bani Israil a Book from Allah verifying what they (already) possessed; and before that they used to pray for victory against the non-believers (with the help and under the leadership of the expected Prophet), but when there came to them that which they (also) recognized, they disbelieved in it. So Allah's curse is on the disbelievers. According to verse 90, evil is that for which they sell their souls – that they deny, that which Allah has revealed, out of envy that Allah should send down of His Grace on whomsoever of His servants He pleases. So they incur wrath upon wrath; and there is humiliating punishment for the disbelievers (in the Hereafter). Verse 91 says that when it is said to them (i.e. the Bani Israil) : believe in that which Allah has revealed (i.e. the Qur'an), they say that we believe in that which was revealed to us, (i.e. the Torah) and disbelieve in that which (i.e. Qur'an) comes after it though it is the truth which verifies that which they (already) possess (i.e. the Torah). Say: why then you killed the Prophets of Allah before this if you are the believers? Verse 92 addresses them and says that Prophet Moses came to you with clear signs, yet when he was away, you took the calf for worship, and you were the wrong-doers. Verse 93 reminds them of the covenant (i.e. the covenant of Sinai) and says that when We took a covenant from you and raised the mountain above you, saying: hold fast by that which We have given you and hear (Our Word), they said: We hear and we disobey. And their hearts were saturated with the love of the

Contd.....

88. And they say: our hearts are wrapped up in covers. Nay, Allah has cursed them for their unbelief;[3] so little it is that they believe.

٨٨- وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ
بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مَّا يُؤْمِنُونَ ○

89. And when there came to them a Book from Allah verifying that which they possessed and before that they used to pray for victory against those who disbelieved – but when there came to them that which they (also) recognized, they disbelieved in it; so Allah's curse is on the disbelievers.

٨٩- وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ
وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم
مَّا عَرَفُوا كَفَرُوا بِهِ ۚ
فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ○

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calf because of their unbelief. Say (O Prophet): evil is that which your faith enjoins on you if you are the believers. Verse 94 asks the Holy Prophet Muhammad (ﷺ) to say to the Bani Israil: if the abode of the Hereafter with Allah is specially for you, to the exclusion of all other people, then wish for death if you are truthful. Verse 95 says that they will never wish, for death on account of what their hands have sent before (i.e. on account of the misdeeds they have committed) and Allah knows the wrong-doers. Verse 96 says that you will indeed find them (i.e. the Jews) the greediest of men for life, and (even more) than the idolaters. Each one of them would like to be allowed to live in this world a thousand years, but even if he has lived so long, this will not save him from the punishment of the Hereafter. And Allah is Seer of what they do.

2. The word *Rooh-ul-Quds,* translated as the "Holy Spirit", has been used by the Holy Qur'an for the angel Jibra'il (Gabriel), who was deputed to bring Revelations from Allah the Almighty to His Prophets. He has also been mentioned as *Rooh-ul-Amin* i.e. "Faithful Spirit" as in verse 1983 of Chapter 26 (*Sho'ara*).

As regards Prophet Jesus, the angel remained with him, as his protector and helper, throughout his life of about 33 years in this world, and even before his birth, as we are told by the Holy Qur'an itself, it was Gabriel through whom "a holy son" (i.e. Prophet Jesus) was bestowed by Allah the Almighty to his mother Maryam (Mary) (*Maryam,* 19:19), and thus he was born without a father. Thereafter, due to the acute enmity and opposition of the Jews, the angel constantly remained with him till he was actually lifted up to the heavens, and this is what is meant by the words *Ayyadnaho Be Rooh-ul-Quds* used by the Holy Qur'an in verse 87.

3. "Unbelief" stands for *Kufr* which is derived from *Kafara* which has many shades of meaning, i.e. (1) to deny God's goodness, to be ungrateful; (2) to reject Faith, deny His revelation; and (3) to blaspheme, to ascribe some limitation or attribute to God which is derogatory to His nature. In a translation, one shade or another must be put forward according to context, but all are implied (Yusuf Ali, Vol. I, Note 93).

90. Evil is that for which they sell their souls – that they deny that which Allah has revealed, out of envy that Allah should send down of His Grace on whomsoever of His servants He pleases; so they incur wrath upon wrath. And there is a humiliating punishment for the disbelievers.

٩٠- بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ
اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا
اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ
مِنْ عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى
غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ○

91. And when it is said to them: Believe in that which Allah has revealed, they say: we believe in that which was revealed to us. And they disbelieve in that which comes after it, though it is the truth verifying that which they possess. Say: Why then did you kill the Prophets of Allah before (this) if you are believers?

٩١- وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ
قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا
وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۤ وَهُوَ الْحَقُّ
مُصَدِّقًا لِّمَا مَعَهُمْ ۭ
قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ
مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

92. And Moses came to you with clear signs, yet, when he was away, you took the calf (for worship), and you were wrong-doers.

٩٢- وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ○

93. And (remember) when We took a covenant from you and raised the mountain above you, (saying): "Hold fast by that which We have given you and hear (Our Word). They said: we hear and we disobey. And their hearts were saturated[4] with the love of

٩٣- وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ
وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ۭ
خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ
وَّاسْمَعُوْا ۭ قَالُوْا سَمِعْنَا وَعَصَيْنَا ۤ
وَاُشْرِبُوْا فِيْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۭ

4. "Saturated" stands for *Ushribu* which is used to signify the soaking of the love of something in somebody's heart (Aqrab). According to the Arabic English Lexicon, the phrase *Wa Ushreboo fi Quloob-e-him-ul-Ijla,* means, "and they were made to imbibe into their hearts the love of the calf".

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهٖٓ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

the calf because of their unbelief. Say: Evil is that which your faith enjoins on you, if you are believers.

٩٤-قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

94. Say: If the abode of the Hereafter with Allah is specially for you to the exclusion of all other people, then wish for death, if you are truthful.

٩٥-وَلَنْ يَّتَمَنَّوْهُ اَبَدًا ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ○

95. But they will never wish for it on account of what their hands have sent on before; and Allah knows the wrong-doers.

٩٦-وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۛ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۚ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ○ ع

96. And you will indeed find them the greediest of men for life, and (even more) than the idolaters. Each one of them would like to be allowed to live a thousand years, but this will not save him from the punishment even if he has lived so long. And Allah is Seer of what they do.

SECTION 12[1]

٩٧-قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا

97. Say: whoever is an enemy to Gabriel,[2] for he it is who has revealed it to your heart by

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1. According to section 11 (verse 91) the Bani Israil refused to accept faith in the Holy Qur'an on the pretext that they believed in that which had been given to them (i.e. Torah), and denied what was besides it. In other words their plea was that since they were already the believers in Torah, the previously revealed heavenly Book given to them, there was no need for them to accept faith in any other Book at all. That plea of the Bani Israil was fully refuted by the argument that had they been really the believers in Torah, then why did they at all kill the Prophets of Allah, which, in other words, amounted to saying that since they killed the Prophets of Allah, their claim of faith in the Torah was totally false. Moreover, if they were actually true as regards their faith in the Torah, there was no reason at all why they should have refused to

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Allah's command, verifying that which was before it, and a guidance and glad-tidings for the believers.

لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّ بُشْرٰى لِلْمُؤْمِنِيْنَ ○

accept the faith in Qur'an which actually verifies the Torah, and for which the news was already given in the Torah itself.

In Section 12 Qur'an proceeds further and deals with yet another plea advanced by the Bani Israil for not accepting the faith in the Holy Qur'an, and it is that they used to say that since Qur'an has been revealed through the angel Gabriel, who, according to them, was their enemy, they, therefore, would not accept the faith in it. This plea of the Bani Israil has been refuted in Section 12 and it is said that enmity of anybody with Gabriel is not at all material because Gabriel has revealed the Qur'an to the heart of the Holy Prophet under the command of Allah, and not out of his own wish. Moreover, enmity of Gabriel, Mikaeel, angels, and Prophets of Allah is in fact an enmity to Allah. Section 12 also makes mention of their misdeeds against Prophet Solomon, and their learning of magic and creating mischief.

Section 12 consists of 7 verses i.e. verses 97 to 103. Verse 97 asks the Holy Prophet Muhammad (ﷺ) to say (to the Bani Israil) that whoever is an enemy to (the angel) Gabriel (he should know) that he (i.e. Gabriel) has revealed it (i.e. Qur'an) to your heart by Allah's command, which (i.e. Qur'an) is verifying that which was before it (i.e. Torah), and it is a guidance and good news for the believers. Verse 98 says that whoever is an enemy of Allah, and His angels, and His Messengers (ﷺ), and Gabriel and Mikaeel, then surely Allah is an enemy to (such) disbelievers.

Verse 99 says that We have indeed revealed to you (O Muhammad [ﷺ]) very clear signs in which none but the transgressors disbelieve.

Verse 100 says that whenever they (i.e. the Bani Israil) make any covenant, a party of them throws it away i.e. refuses to honour it. In fact most of them have no faith at all. They in fact are such, as verse 101 says, that when there came to them a Messenger of Allah (i.e. the Holy Prophet Muhammad [ﷺ]) (exactly according to the forecast contained in their own Book i.e. Torah), verifying that (i.e. Torah) which they (already) possess, a party of those who were given the Book (i.e. Bani Israil) threw the Book of Allah behind their backs as if they did not know it at all; and, as verse 102 says, they followed that which the devils fabricated against the kingdom of Solomon; and Solomon did never do (any act of) disbelief at all, but (actually) the devils did (the acts of) infidelity, and (it were) they who used to teach magic to the people, an art which was revealed to the two angels (namely) Haroot and Maroot at Babylonia, although neither (of the two) taught (any thing to) anybody until they warned (him) saying that, "we are only a trial, so do not indulge (yourself) in disbelief". But they (i.e. Bani Israil) learned from them (i.e. the two angels) that (i.e. magic) by which they (i.e. Bani Israil) could cause separation between husband and wife, although they could cause no harm to anybody except with the permission of Allah, and they (actually) learned that which harmed them, and not profited them at all, although they knew that whoever acquired that (i.e. magic) had no portion (of happiness) in the Hereafter. Surely evil is that for which they have sold away their souls, if they could but know. On the contrary, as verse 103 says, had they believed in, (and acted upon) (the Commands of Allah), and kept away from evil, the reward from Allah (for it) would certainly have been better, if they could but know.

2. "Gabriel" stands for *Jibraeel* which is a compound word made up of a *Jabr* and *eel*,

98. Whoever is an enemy to Allah, and His Angels, and His Messengers, and Gabriel and Michael,[3] then surely Allah is an enemy to the disbelievers.

٩٨- مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ○

99. And We have indeed revealed to you clear signs, and none disbelieves in them except the transgressors.

٩٩- وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ○

100. Is it that whenever they make a covenant, a party of them casts it aside? Nay, most of them have no faith.

١٠٠- اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ۭ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ○

101. And when there came to them a Messenger from Allah verifying that which they possess, a party of those who were given the Book threw the Book of Allah behind their backs as if they did not know.

١٠١- وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۘ كِتٰبَ اللّٰهِ وَرَاۗءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ○

102. And they follow what the devils fabricated[4] in the reign

١٠٢- وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى

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and means, "a brave man of God", or "a servant of God", *Jabr* in Hebrew is *Geber* which also means, "a servant" and *eel* means the "mighty", the "powerful" (Hebrew English Lexicon). *Jibraeel* is in fact the name of a very prominent angel of God who used to bring the Divine Messages to His Prophets. Qur'an also mentions him as *Ruh-ul-Quds* and *Ruh-ul-Amin.* According to Ibn-e-Abbas, the other name of *Jibraeel* is *Abd-ul-Allah* (Jarir).

3. The word "Michael" is considered as being a combination of *Mik* and *eel,* which means "who is like God?", or, in other words, "there is none like God" (Jewish Encyclopaedia, and Bukhari). Mikaeel (Michael) is also one of the prominent angels of God. The Jews looked upon him as their favourite angel (Jewish Encyclopaedia), and as the angel of peace and plenty, rain and herbage (Ibne Kaseer). In the words of Bible, he was "the great prince which standeth for the children of thy people" (Danial, 12:1).

4. "Fabricated" stands for *Yatlu Alaihe* which sometimes also carries the sense

of Solomon. And Solomon disbelieved not, but the devils disbelieved, teaching men magic,[5] and that which was revealed to the two angels in Babylon, Haroot and Maroot.[6] Neither (of the two) taught it to anyone, until they had said: we are only a trial, so disbelieve not. But they learnt from them that by which they might cause separation between man and his wife. And they could hurt none with it except with the permission of Allah. And they learned that which harmed them and profited them not. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, if they but knew.

مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ
الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ
وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ
وَمَارُوْتَ ؕ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ
حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ
فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ
الْمَرْءِ وَزَوْجِهٖ ؕ
وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ
وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ؕ
وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِى
الْاٰخِرَةِ مِنْ خَلَاقٍ ۗ وَلَبِئْسَ مَا شَرَوْا
بِهٖٓ اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ○

103. And had they believed and kept away from evil, reward from Allah would certainly have been better, if they but knew.

١٠٣- وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ
مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ؕ
لَوْ كَانُوْا يَعْلَمُوْنَ ۝

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of *Yaqoolo Alaihe* which means "such a one lies or says what is false against such a one" (Arabic English Lexicon, and Taaj-ul-Uroos). Imam Raazi says, *Taala Alaihe* means "he lied", and this is the significance here in this verse also.

5. "Magic" stands for *Sehr* which means, "a crafty device; mischief; enchantment; producing what is false in the form of truth; any event of which cause is hidden and which is imagined to be different from what it really is" (Arabic English Lexicon).

6. "Haroot and Maroot". According to the Arabic Dictionaries both these words are descriptive. The word *Haroot* has been derived from *Harat* of which the root is *Hart,* and which means "he tore up" or "one who tears up". Similarly the word *Maroot* has been derived from *Marata* of which the root is *Mart,* and which means "he broke" or "one who breaks".

Here in verse 102, however, *Haroot* and *Maroot* mean the two angels from whom the Bani Israil learnt the art of magic and misused it for bad motives.

SECTION 13[1]

104. O you who believe! say not (to the Messenger) *Raa'ina*[2] but say *Unzurna,*[3] and listen; and for the disbelievers is a painful punishment.

١٠٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا
وَ قُوْلُوا انْظُرْنَا وَ اسْمَعُوْا ؕ
وَ لِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ○

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1. Section 12 dealt with enmity of the Jews to angel (Gabriel), their rejecting the Revelations and Prophets of Allah, their misdeeds in learning and practising the magic to create evil in the human society, and so on. In continuation of it, Section 13 deals with their misbehaviour to the Holy Prophet Muhammad (ﷺ), and warns the believers not to use the word *Raa'ina* which the Jews used to utter with a slight twist of the tongue in an insulting sense, nor to put unnecessary questions to him as the Bani Israil did to Prophet Moses, and then also discloses the real intention of the Jews to the believers that their real aim was to bring back the believers in the camp of disbelievers.

Section 13 consists of 9 verses i.e. verses 104 to 112. Verse 104 commands the believers not to say *Raa'ina,* (while addressing the Holy Prophet), but say *Unzurna,* and listen (to him). It further says that for the disbelievers there is a painful punishment.

Verse 105 says that neither the disbelievers among the people of the Book (i.e. the Jews), nor the polytheists, like that any good (i.e. Revelation) should be sent down to you from your Lord. But Allah chooses whom He pleases for His Mercy (i.e. Revelation); and Allah is the Lord of Mighty Grace.

Verse 106 deals with abrogation and replacement of Revelations and says that whatever Message We abrogate, or cause to be forgotten, We bring one better than it or one like it. Don't you know that Allah is Possessor of Power over all things?; and further, as verse 107 runs, don't you know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no friend or helper?

Verse 108 deals with putting questions to the Holy Prophet and addresses the believers saying: Would you question the Messenger, as Moses was questioned (by the Bani Israil) before? This verse, in fact, prohibits putting unnecessary questions to the Holy Prophet and holds it as a "disbelief", and says that whoever adopts disbelief instead of faith he indeed has lost the even way.

Verse 109 discloses the real intention of the Jews and, addressing the believers, says that many of the people of the Book (i.e. Jews) wish that they should turn you back into disbelief, after you have believed, out of envy from themselves, after the truth has become manifest to them. But forgive and overlook till Allah brings His command. Surely Allah is Possessor of power over all things.

Verse 110 commands the believers to keep up prayer and pay the poor-rate; and says that whatever good (deed) you will send before (entering into the life of the Hereafter) for yourselves, you will find it with Allah – Surely Allah is Seer of what you do.

Verse 111 refutes the false claim of the Jews regarding their exclusive right of entry into the Paradise, and says that they say: none shall enter the Garden (i.e. Paradise) except the Jews and the Christians. This is (however) nothing but their vain desire. So ask them (i.e. the Jews

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105. Neither those who disbelieve from among the people of the Book,[4] nor the polytheists, like that any good should be sent down to you from your Lord. But Allah chooses whom He pleases for His Mercy; and Allah is the Lord of Mighty Grace.

١٠٥- مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا
مِنْ اَهْلِ الْكِتٰبِ وَ لَا الْمُشْرِكِيْنَ
اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ؕ
وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

106. Whatever Message[5] We abrogate or cause to be forgotten, We bring one better than it or one like it. Do you not know that Allah has power over all things?

١٠٦- مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ
بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ؕ
اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

107. Do you not know that the kingdom of the heavens and the earth belongs to Allah; and that besides Allah you have no protector or helper?

١٠٧- اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ ؕ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ
وَّلِيٍّ وَّ لَا نَصِيْرٍ ○

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and Christians) to "bring your proof, if you are truthful". Lastly, verse 112 gives the principle that whoever submits himself (with absolute sincerity) to Allah, and he is the doer of good (deeds), he (alone) has his reward (of Paradise) from his Lord, and for him (in the Hereafter) there shall neither be any fear (for the future) nor grief (for the past).

2. "Raa'ina" – This word belongs to the measure of *Mufaa'alah,* and means "please look at us, or "attend to us" (Yusuf Ali, Vol. I, Note 106), or "listen to us" (Maajid, *ibid.,* 466). With a slight twist of the tongue, however, this word could be pronounced as *Raa'ina* which means "foolish", "stupid" or "unsound in intellect".

3. "Unzurna" – This word means "wait for us" or "grant us a little time". It also means "look upon us" (Maajid, Vol. I, Part I, Note 467).

4. "People of the Book" stands for *Ahlil Kitaab* which name, in contra-distinction to the idolaters, Islam gives to the Jews and Christians on account of their possessing, though in a modified form, the divine Books of Revelations i.e. Torah, Gospel, and Zabur, and grants them a privileged position. Here by the words *Ahlil Kitaab* are meant the Jews in particular (Maajid, *ibid.*, 470).

5. "Message" stands for *Ayat* which has several distinct meanings, the principal ones, according to the Arabic English Lexicon, are; (1) a sign, token, or mark, by which a person or thing is known; (2) a miracle, a wonder of God; (3) an example, a warning; (4) a verse of the Qur'an, or of the former Scriptures (Maajid, *ibid.,* 476). Thus the word *Ayat* is used in a general sense for Allah's revelations as in verse 39 of Chapter 2 (*Baqarah*), and for other signs of Allah in the history, or nature, or miracles, as in verse 61 of Chapter 2 (*Baqarah*). It has even been

108. Would you question your Messenger as Moses was questioned before? And whoever adopts disbelief instead of faith he indeed has gone astray from the even[6] way.

١٠٨- أَمْ تُرِيدُونَ أَنْ تَسْئَلُوا رَسُولَكُمْ
كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ
يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ○

109. Many of the people of the Book wish that they could turn you back into infidelity after you have believed, out of envy from themselves, after truth has become manifest to them. But forgive and overlook till Allah brings His command.[7] Surely Allah has power over all things.

١٠٩- وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَٰبِ
لَوْ يَرُدُّونَكُمْ مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا ۚ
حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا
تَبَيَّنَ لَهُمُ الْحَقُّ ۚ
فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِۦ ۗ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ○

110. And keep up prayer and pay the poor-rate; and whatever good you send before for yourselves, you will find it with Allah; surely Allah is Seer of all that you do.

١١٠- وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ ۚ
وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ○

111. And they say: none shall enter the Garden unless he be a Jew or a Christian. These are their vain desires. Say: produce your proof if you are truthful.

١١١- وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن
كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ
هَاتُوا بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ○

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used for human signs and tokens of wonder, as for example monuments, or land-marks, built by the ancient people of 'Aad' as in verse 128 of Chapter 26 (*Shu'ara*).

6. "Even" stands for *sawaa* which signifies smoothness as opposed to roughness; symmetry as opposed to want of plan; or equality or proportion as opposed to want of design; recititude as opposed to crookedness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness (Yusuf Ali, Vol. I, Note 109).

7. "Command" stands for *Amr* which is a comprehensive word and includes (1) an order or command as in verse 12 of Chapter 96 (*Alaq*); or (2) a purpose, design, will, as in verse 82 of Chapter 18 (*Kahf*); or (3) affairs, working, doing, carrying out or execution of a design, as in verse 5 of Chapter 79 (*Naazi'aat*). In many cases some of these meanings run together (*ibid.,* Note III).

112. Nay, whoever submits himself [8] entirely to Allah and he is the doer of good, he will get his reward from his Lord, and there shall be no fear for such, nor shall they grieve.

١١٢- بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ
وَهُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪
ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

SECTION 14[1]

113. And the Jews say (that) the Christians have nothing (worth following), and the Christians say (that) the Jews have nothing (worth following), while they (both) recite the (same) Book. Even those who nave no knowledge say like that which they say. So Allah will judge between them on the Day of Judgment concerning that wherein they differ.

١١٣- وَ قَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى
شَيْءٍ ۖ وَّ قَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ
عَلٰى شَيْءٍ ۖ وَّ هُمْ يَتْلُوْنَ الْكِتٰبَ ؕ
كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ
فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا
فِيْهِ يَخْتَلِفُوْنَ ۝

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8. "Himself" stands for *Wajh* which means "face"; the thing itself, object and motive, deed or action to which a man directs his attention; the desired way; favour or countenance (Aqrab). It is a comprehensive Arabic word which literally means "Face", but may also imply (1) countenance or favour as in verse 20 of Chapter 92 (*Lail*); or (2) honour, glory, presence as applied to God, as in verse 115 of Chapter 2 (*Baqarah*) and verse 27 of Chapter 55 (*Rahman*); or (3) cause, sake ("for the sake of") as in verse 9 of Chapter 76 (*Dehr*); or (4) the first part, the beginning, as in verse 71 of Chapter 3 (*Imran*); or (5) inner nature, inner being, essence, self, as in this verse (i.e. verse 112) (Yusuf Ali, Vol. I, Note 114). The word *Wajhi* used in verse 19 of Chapter 3 (*Imran*) signifies "my person" or "myself" (Tajul Uroos). Here in this verse also it stands for "the whole" because *Wajh* is the most noble part" (Arabic English Lexicon).

1. Section 13 concluded with refutation of the claim of the Jews and Christians that only they have the right of entry into the Paradise; and the assertion of the principle that the reward (of Paradise) from Allah is in fact only for the one who submits totally to the Will of Allah and does good deeds; for such person neither there is any fear (for the future) nor grief (for the past).

In order to emphasize it, Qur'an, in Section 14, further exposes the Jews an Christians, and says that although, as against the Muslims, they assert exclusive right of entry into the Paradise yet in fact even among themselves they are not unanimous on faith and action and each one refutes the faith of the other although they claim to read (and follow) the same Scripture. Then there is also the dealing with their misdeeds, false notions, and bad motives, and so on.

Section 14 consists of 9 verses i.e. verses 113 to 121. Verse 113 speaks of the refutation

114. And who is more unjust than he who prevents (men) from the mosques of Allah lest His Name be remembered therein, and strives to ruin them? As for such, it was not (fit) for them to enter them except in fear. For them is disgrace in this world, and for them is a grievous punishment in the Hereafter.

١١٤- وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ
أَنْ يُّذْكَرَ فِيهَا اسْمُهٗ وَسَعٰى فِي خَرَابِهَا ؕ
أُولٰٓئِكَ مَا كَانَ لَهُمْ أَنْ يَّدْخُلُوهَآ إِلَّا
خَآئِفِيْنَ ؕ
لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ
عَذَابٌ عَظِيْمٌ ○

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of each other's faith by the Jews and Christians, and says that the Jews say (that) the Christians have nothing (worth following), and the Christians say (that) the Jews have nothing (worth following) although both of them recite (and, therefore, pretend to be the followers of) the (same) Book (i.e. the Bible). Similar is the saying of those who have no knowledge (i.e. the non-believers). So Allah will decide between them (all) on the Day of Judgment concerning that wherein they differ.

Verse 114 speaks of those who prevent people from remembering Allah the Almighty in the mosques and says (that) who is more unjust than he who prevents (men) from the mosques of Allah so that they may not remember the Name, of Allah therein, and (thus) strives to ruin them (i.e. the mosques)? It further says (that) it was not (fit) for such (persons) to enter the mosques except in fear. For them is disgrace in this world, and for them is a grievous chastisement in the Hereafter.

Verse 115 deals with facing a particular direction in the prayers and says that East and West both belong to Allah, so whichever direction you turn to, there is the Countenance or Presence of Allah. Surely Allah is All-Embracing, All-Knowing.

Verse 116 refutes the most absurd and baseless ideology of the Jews and Christians, and says that they (i.e. the Jews and the Christians) say that Allah has taken to Himself a son – Glory be to Allah! i.e. it is not befitting Him at all that He should have taken a son to Himself. In fact all that is in the heavens and the earth belongs to Him, and all are subservient to Him, and He, as verse 117, says, is the Originator or Creator of the heavens and the earth; and when He decrees an affair, He simply says to it "Be", and it "becomes".

Verse 118 deals with certain ill-founded demands of the non-believers and says (that) those who have no knowledge ask (as to) why does not Allah speak to them, or a sign come to them? It further says that similar demands were also made by the people earlier to them. Thus they say what those previous to them said. In fact the hearts of both of them are alike. Lastly, this verse says that "We have made the Messages clear for a people who are sure" (i.e. who are true in the faith).

Verse 119 Allah addresses the Holy Prophet Muhammad (ﷺ) and says that We have sent you with the Truth (i.e. Qur'an) as a bearer of good news (for all those who believe), and as a warner (for all those who disbelieve), and you will not be called upon to answer for the companions of the Blazing Fire (i.e. the non-believers).

115. And to Allah belong the East and the West, so wither-soever you turn, there is the countenance of Allah.[2] Surely Allah is All-Embracing, All-Knowing.

١١٥- وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ ۚ
فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ
اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ○

116. And they say: Allah has taken to Himself a son – glory be to Him! Nay, to Him belongs all that is in the heavens and the earth. All are subservient to Him.

١١٦- وَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ
سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ
كُلٌّ لَّهٗ قٰنِتُوْنَ ○

117. The Originator[3] of the heavens and the earth! And when He decrees an affair, He only says to it: Be! and it becomes.

١١٧- بَدِيْعُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ
وَ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ
فَيَكُوْنُ ○

118. And those who have no knowledge say: why does not

١١٨- وَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ لَا

Verse 120 disclosed the real intention of the Jews and Christians, and addressing the Holy Prophet, says that neither the Jews will be pleased with you, nor the Christians, unless you follow their religion (and give up Islam i.e. the Religion of Allah), and then asks him to say (to the Jews and Christians as well as the non-believers) that guidance in reality is the guidance provided by Allah (in the form of Qur'an) (and therefore the question of following your religion does not arise at all). It further says that if you (O Prophet) follow their desires after the knowledge (i.e. Qur'an) has come to you, then you will find no friend or helper against Allah.

Verse 121 first speaks of the true believers and says that those to whom We have given the Book (i.e. Qur'an) read (and also follow) it as it ought to be read (and followed), and they (also) believe in it (in its true sense); and then in the end it also talks about the disbelievers and says that whoever disbelieves in it (i.e. Qur'an), he in fact is the loser (in this world as well as in the Hereafter.

2. "Countenance of Allah" stands for *Wajhullah* which literally means "the Face of Allah" and signifies "His Presence".

3. "Originator" stands for *Badee* which means the one who makes or produces or brings into existence for the first time, and not after the similitude of anything pre-existing (Arabic English Lexicon). The word *Badee* also signifies "a thing which is not after the similitude of anything pre-existing" (*Ibid.*).

يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ
كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ
قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ
قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ○

Allah speak to us, or a sign come to us? Even thus, as they say, said those (who were) before them. Their hearts are all alike. We have made clear the Messages for the people who are sure.

١١٩- اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ
نَذِيْرًا ۙ
وَّ لَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ○

119. Surely We have sent you with the Truth as a bearer of good news and as a warner, and you will not be called upon to answer for the companions of the Blazing Fire.

١٢٠- وَ لَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَ لَا النَّصٰرٰى
حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ
اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ
وَ لَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِيْ
جَآءَكَ مِنَ الْعِلْمِ ۙ
مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ○ ق ل

120. And the Jews will never be pleased with you, nor the Christians, unless you follow their religion. Say: surely the Guidance of Allah is the (true) Guidance.[4] And if you follow their desires after the knowledge that has come to you, you will have against Allah no friend, nor helper.

١٢١- اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ
تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ
يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○ ع ١٦

121. Those to whom We have given the Book read it as it ought to be read. They believe in it. And whosoever disbelieves in it, these are they who are the losers.

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4. "Guidance" stands for *Huda* which means the guidance of Allah or the religion of Islam which is also called as *Al-Huda* or "the Perfect Guidance" as against the Jewish and Christian religions which are called *Ahwa-o-hum* or "their desires" because both the religions have lost their originality.

SECTION 15[1]

122. O children of Israil! remember My favour which I bestowed upon you, and that I exalted you above the nations.

١٢٢- يٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ
أَنۡعَمۡتُ عَلَيۡكُمۡ
وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ○

123. And guard yourselves against the Day when no soul shall avail another in the least, neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

١٢٣- وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن
نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ
وَلَا تَنفَعُهَا شَفَٰعَةٞ
وَلَا هُمۡ يُنصَرُونَ ○

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1. Section 13 refuted the false claim of the Jews and Christians that "none shall enter the Garden (of Paradise) except he who is a Jew, or Christian". In continuation of it, Section 14, after dealing with some of the objections raised by them, firstly indicated that "the Jews will not be pleased with you (O Prophet), nor the Christians, unless you follow their religion", and then concluded with the assertion that "those to whom We have given the Book read (and follow) it as it ought to be read (and followed)"; and "these are they who believe in it (i.e. Qur'an)".

Section 15 first asks them to remember the favours of Allah; and then also tells them how Prophet Abraham and his son Prophet Ishmael re-built the *Ka'bah* (the House of Lord) at Mecca, and prayed for raising a Prophet among their descendants.

Since the Jews and Christians, both claim to be the descendants and followers of Prophet Abraham, they are told that your claim of exclusive entry in the Paradise and refusal to accept the faith in Prophet Muhammad (ﷺ), and the Holy Qur'an revealed through him, is unjustified, rather baseless because it was really Prophet Abraham who had, re-built the *Ka'bah,* and it was in acceptance of his prayer to "show us our' ways .of devotion" that Qur'an was revealed; and another prayer to "raise up a Messenger from among them" that Prophet Muhammad (ﷺ) was raised in their generation, and, therefore, the religion of Abraham was in fact the one revived and preached by Prophet Muhammad (ﷺ) and therefore the only way to achieve the ultimate success and entry into the Paradise is total submission to him.

Section 15 consists of 8 verses i.e. verses 122 to 129. In verse 122 Allah the Almighty addresses the Bani Israil and says; O children of Israil! remember My favours which I bestowed upon you, and that I exalted you above the (nations of the) worlds. Verse 123 gives them a warning on account of their repeated misdeeds and forgetting the favours of Allah and being unthankful to Him. It says: And guard yourselves against the Day (of Judgment) when no soul shall (be able to) avail another in the least, neither will any compensation be accepted from it, nor will intercession profit it, nor shall they be helped (against the punishment for unbelief, infidelity and, misdeeds).

From verse 124 onwards there is the narration about Prophets Abraham (Ibrahim) and

124. And (remember) when his Lord tried[2] Abraham with certain Commands,[3] he fulfilled them. He said: surely I will make you a leader[4] of men. (Abraham) said: and of my offspring? (Allah said): My covenant (or promise) does not include the wrong-doers.

١٢٤-وَإِذِ ابْتَلَىٰٓ إِبْرٰهِمَ رَبُّهُۥ
بِكَلِمٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ
لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ
قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ○

Ishmael (Ismail), the re-building of *Ka'bah* (the House of Lord) at Mecca, and their supplications to Allah the Almighty.

Verse 124 says: and (remember) when His Lord (i.e. Allah the Almighty) tried (Prophet) Abraham with certain commands, he fulfilled them. He (i.e. Allah) said (to him): surely I will make you a leader of men. Abraham said: and from my offspring? (Allah said): My covenant (or promise) does not include the wrong-doers.

In Verse 125 Allah the Almighty says: And (remember) when We made the House (i.e. *Ka'bah* at Mecca) a resort for men and a place of security; and (We said to the mankind): take the Place of Abraham for a place of prayer. And We enjoined Abraham and (his son and Prophet) Ishmael, (saying): purify My House (i.e. *Ka'bah*) for those who perform the circuit (round it), and those who retreat in it for devotion, and those who bow down (in prayer), (and) those who prostrate themselves (in prayer).

Verse 126 gives the supplication of Prophet Abraham regarding the city of Mecca and its inhabitants. It says: And (remember) when Abraham said: My Lord! make this (i.e. Mecca) a city of peace, and provide its people with fruits, such of them as believe in Allah and the Last Day. He (i.e. Allah) said: whoever disbelieves, I shall grant him too enjoyment for a short while, then I shall drive him to the punishment of the Fire (of Hell) and it (i.e. Hell) is an evil destination.

Verses 127, 128 and 129 mention the supplications of Prophets Abraham and Ishmael, both, regarding their ownselves as well as for their descendants, and say: And (remember the time) when Abraham and Ishmael raised the foundations of the House (i.e. *Ka'bah*) praying: Our Lord! accept (this service) from us; surely You are the Hearer, the Knower. Our Lord! and make us both submissive to You, and (raise) from our offspring, a nation submissive to You, and show us our ways of devotion, and turn to us (mercifully); surely You are the Oft-returning (to mercy), the Merciful. Our Lord! and raise up in them (i.e. our offspring) a Messenger from amongst them who shall recite to them, Your Messages, and teach them the Book, and the Wisdom, and purify them; surely You are the Mighty, the Wise.

For a bit detailed account of Life and Mission of Prophet Abraham, see the Major Work, *ibid.,* Vol. II, pp. 364 to 379.

2. "Tried" stands for *Ibtala* which implies (a) the learning of the state or the condition of the object, and becoming acquainted with what was unknown of the case thereof; and (b) the manifesting of the goodness or badness of the object (Arabic English Lexicon).

3. "Commands" stands for *Kalemaat* which is the plural of *Kalemah* which means a Commandment (Mufradaat). Generally *Kalemah* means a "word", but here it is used in the mystic sense of God's Will or Decree or Purpose (Yusuf Ali, Vol. I, Note 123).

4. "Leader" stands for *Imam* which means "any object that is followed", whether a man or a book (Mufradaat). The primary sense of *Imam* is that of being foremost, but here it may

125. And (remember) when We made the House[5] a resort for men and a (place of) security,[6] and (We said): take the Place of Abraham for a place of prayer. And We enjoined Abraham and Ishmael, (saying): purify My House for those who perform the circuit (around it), and those who retreat[7] (in it) for devotion, and those who bow down, (and) those who prostrate themselves (in prayer).

١٢٥- وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنًا ۖ
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ
وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
أَن طَهِّرَا بَيْتِيَ
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ
السُّجُودِ ○

126. And (remember) when Abraham said: My Lord! make this a city of peace, and provide its people with fruits, such of them as believe in Allah and the Last Day. He said: and whoever disbelieves, I shall grant him too enjoyment for a short while, then I shall drive him to the punishment of the Fire. And it is an evil destination.

١٢٦- وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا
آمِنًا وَّارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ
مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ
قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا
ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ
وَبِئْسَ الْمَصِيرُ ○

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mean a leader in religion; leader in congregational prayer; model or pattern or example; a book of guidance and instruction as in verse 17 of Chapter 11 (*Hud*), a book of evidence or record as in verse 12 of Chapter 36 (*Yaa Seen*).

5. "House" stands for *Bait* and particularly *Ka'bah,* the famous "House of Allah" at Mecca. It is also known as *Baitullah* and is the same as *Beth-el* of the Bible. In the Qur'an itself it is mentioned as *Al-Bait* in several verses. It is also mentioned as *Al-Baitul Haraam* or the Sacred House as in verses 2 and 97 of Chapter 5 (*Maa'idah*), and *Al-Baitul Ateeq* or the Ancient House as in verses 29 and 33 of Chapter 22 (*Haj*), and *Al-Baitul Ma'moor* or the Oft-Visited House as in verse 4 of Chapter 52 (*Tur*), or as *Awwala Baitin Wudi'a Linnaase* i.e. the First House appointed for men for the worship of Allah as in verse 95 of Chapter 3 (*Imran*).

6. "Place of Security" stands for *Al-Baita Masabatan Linnaase Wa Amna* which, in fact, refers to the *Ka'bah* i.e. the House of Allah in the town of Mecca. The territory of Mecca was always treated to be sacred and a place of peace by the Arabs at all times and, therefore, Qur'an has also referred to it is a place of peace and security.

7. "Those who retreat" stands for the word *Aakifeen* which is plural of *Aakif* which is derived from *Eitekaaf* and means retiring to the place as a spiritual retreat, for contemplation and prayer. Generally *Eitekaaf* is observed by the Muslims during the last ten days of the month of *Ramzan* each year.

127. And (remember) when Abraham and Ishmael raised the foundations of the House (praying): Our Lord! accept (this service) from us; surely You are the Hearer, the Knower.

١٢٧- وَإِذْ يَرْفَعُ إِبْرٰهٖمُ الْقَوَاعِدَ مِنَ
الْبَيْتِ وَإِسْمٰعِيْلُ ۚ رَبَّنَا تَقَبَّلْ مِنَّا ۚ
إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ ○

128. Our Lord! and make us both submissive to You, and (raise) from our offspring, a nation submissive to You, and show us our ways of devotion, and turn to us (mercifully); surely You are the Oft-returning (to mercy), the Merciful.

١٢٨- رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ
وَمِنْ ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ ۠
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ ○

129. Or Lord! and raise up in them a Messenger from among them who shall recite to them Your Messages and teach them the Book and the Wisdom,[8] and purify them. Surely You are the Mighty, the Wise.

١٢٩- رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ
يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ۗ
إِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝ ع ١٥

SECTION 16[1]

130. And who forsakes the religion of Abraham but he who

١٣٠- وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ إِبْرٰهٖمَ

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8. "Wisdom" stands for *Hikmah* which primarily is what prevents, or restrains, from "ignorant behaviour", but is usually used in the sense of "wisdom". It also means "knowledge in matters of religion, and the acting agreeably therewith; and understanding" (Arabic English Lexicon).

1. Section 15 actually told us that the Holy Prophet Muhammad (ﷺ) is the same Prophet for whom Prophets Abraham and Ishmael had prayed, and the Holy Qur'an is the same "guidance" which they had requested for in their prayer. Therefore, refusal to accept the faith in the Holy Prophet, and the Holy Qur'an, particularly by the Jews and Christians, is in fact refusal to follow the religion of Prophet Abraham, and this is what has been explained in a bit detail in Section 16, which tells us that Prophets Abraham, Ishmael, Isaac, Jacob, and all other Prophets had all taught the people to live and die on one and the same religion i.e. total submission to the Will of God, or, in other words, as "Muslims". Thus in this Section there is rejection of the self-made religions of the Jews and Christians, and revival of the religion of Prophet Abraham.

makes a fool[2] of himself. And certainly We chose[3] him in this world, and surely in the Hereafter he shall be among the righteous.

إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصّٰلِحِيْنَ ○

Section 16 consists of 12 verses i.e. verses 130 to 141. Verse 130 declares forsaking of the religion of Prophet Abraham as foolishness and says: who forsakes the religion of Abraham except the one who makes a fool of himself? As regards the righteousness and supremacy of Prophet Abraham over the mankind, in verse 130 Allah says: certainly We chose him in this world, and surely in the Hereafter he shall be among the righteous odes. As regards his absolute faith and unconditional submission to the Will of Allah, Verse 131 says: when his Lord said to him: submit; he said: I submit myself to the Lord of the worlds.

Verses 132 and 133 speak of the lesson of total submission to Allah which Prophet Abraham and his grandson Prophet Jacob taught to their descendants. Verse 132 says: And the same did Abraham enjoin upon his sons, and (so did) Jacob, (saying); O my sons! surely Allah has chosen for you (this) religion (i.e. Islam), so die not except as Muslims i.e. the submitting ones (to the Will of Allah). According to verse 133 when death approached Prophet Jacob, he asked his sons: What will you worship after me? They (all) said: We shall worship your God, and the God of your fathers – Abraham, Ishmael and Isaac – One True God only, and unto Him (alone) do we (all) submit.

Verse 134 addresses the believers and speaks of a general principle that those (i.e. Prophets Abraham, Ishmael, Isaac, Jacob and their descendants) are a people who have passed away. For them is what they have earned, and for you (will be) what you earn; and you will not be asked (in the Hereafter) of what they did.

Verse 135 first speaks of a misconception of the Jews and Christians that they say (to you O believers): become Jews or Christians, and you will be (the) guided (ones); and then asks the believers to say, in answer to it: Nay: (we follow) the religion of Abraham, the upright; and he was not of those who are the polytheists. In continuation of verse 135, and by way of explanation of "the religion of Abraham", verse 136 further asks the believers to say: We believe in Allah and (in) that which has been sent down to us (i.e. Qur'an), and (in) that (i.e. the Heavenly Booklets) which were sent down to Abraham, and Ishmael, and Issac, and Jacob, and the tribes, and (in) that which was given to Moses (i.e. Torah), and Jesus (i.e. Gospel), and (in) that (i.e. the Booklets) which were given to the (other) Prophets, from their Lord; and we make no distinction between any of them (i.e. the Prophets), and unto Him (i.e. God) do we submit.

Verse 137 says: So if they (i.e. the Jews and Christians who claim to be the "guided ones") believe as you (the believers) believe, they are indeed on the Straight Path (or in other words "are the guided ones"); but if they turn back, then they are but in cleavage (i.e. far removed from truth).

Verse 138 asks the believers to declare, that: Ours is the colour of Allah, and who is better at dyeing than Allah? And we are (only) His worshippers. Verse 139 asks the believers to ask the Jews and Christians: do you dispute with us about Allah, while He is our Lord and your Lord, and (since you do not follow what we follow therefore) for us are our deeds and for you are your deeds; and (it should however be noted that) we are (only) His devotees?

Contd.....

131. When His Lord said to him: submit!, he said: I submit myself to the Lord of the worlds.

١٣١- إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۙ
قَالَ أَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ○

132. And the same did Abraham enjoin upon his sons, and (so did) Jacob (saying): O my sons! surely Allah has chosen for you (this) religion, so die not except as the submitting ones.

١٣٢- وَ وَصّٰى بِهَآ إِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ
يٰبَنِيَّ إِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ
فَلَا تَمُوْتُنَّ إِلَّا وَ أَنْتُمْ مُّسْلِمُوْنَ ○

133. Were you witnesses when death came to Jacob, when he said to his sons: what will you worship after me? They said: we shall worship your God, and the God of your fathers, Abraham and Ishmael and Isaac, One God only, and unto Him do we submit.[4]

١٣٣- أَمْ كُنْتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوْبَ
الْمَوْتُ ۙ إِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ
مِنْ بَعْدِيْ ؕ قَالُوْا نَعْبُدُ إِلٰهَكَ وَ
إِلٰهَ اٰبَآئِكَ إِبْرٰهٖمَ وَ إِسْمٰعِيْلَ وَ إِسْحٰقَ
إِلٰهًا وَّاحِدًا ۚ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ ○

Verse 140 speaks of another false claim of the Jews and Christians, and asks the believers to ask them: do you say that Abraham, and Ishmael, and Issac, and Jacob, and the tribes, were Jews or Christians?, and then also commands them to say in answer to the Jews and Christians; do you know better or Allah? And who is more unjust than he who hides a testimony (of the fact that Prophets Abraham, Ishmael, Isaac, Jacob, and all the Prophets were Muslims in its strict sense) that he has from Allah? And Allah is not unaware of what you do.

Verse 141 repeats the principle already given in verse 134 that those are a people who have passed away; for them is what they (have) earned, and for you (will be) what you earn; and you will not be asked of what they did.

2. "Fool" stands for *Safeha,* which means, "he was ignorant or foolish or light-witted. When the word is used with *Nafsahu,* as in this verse, it does not actually become transitive but simply looks so (Lisan-ul-Arab, and Mufradaat). This word may also mean, "who has ruined his soul".

3. "Chose him" stands for *Istafainaho,* which means "we made him pure from all dross" (Behr-ul-Moheet), or "we chose him" (Arabic English Lexicon). The root is *Safw* which means purity. From the same root is derived the word *Mustafa* i.e. the purified one, or the chosen one which is one of the titles of the Holy Prophet Muhammad (ﷺ).

4. According to verse 133, the basic cardinal doctrine of Islam is none other than the Unity of God, proclaimed and preached by all the Prophets of old, only re-stated, re-instated, and restored, not originated, by the Holy Prophet of Islam. According to Torah, it is said, "and God spake unto Moses, and said unto him: I am the Lord, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty" (Exodus, 6:2-3) (Maajid, Vol. I, Part I, Note 608).

134. Those are a people who have passed away; for them is what they earned, and for you what you earn; and you will not be asked of what they did.

١٣٤- تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَ لَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ○

135. And they say: become Jews or Christians, and you will be (the) guided (ones). Say: Nay, (we follow) the religion of Abraham, the upright;[5] and he was not of those who are the polytheists.

١٣٥- وَ قَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْا ؕ قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

136. Say: we believe in Allah and (in) that which has been sent down to us, and (in) that which was sent down to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the Prophets from their Lord; we make no distinction between any of them, and unto Him do we submit.

١٣٦- قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَ مَآ اُنْزِلَ اِلَيْنَا وَ مَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ وَ اِسْحٰقَ وَ يَعْقُوْبَ وَ الْاَسْبَاطِ وَ مَآ اُوْتِيَ مُوْسٰى وَ عِيْسٰى وَ مَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۫ وَ نَحْنُ لَهٗ مُسْلِمُوْنَ ○

137. So if they believe as you believe in Him, they are indeed on the Straight Path; but if they

١٣٧- فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَ اِنْ تَوَلَّوْا فَاِنَّمَا

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5. "Upright" stands for *Haneef* of which the root is *Hanf* which means "inclining or declining" (Arabic English Lexicon). The word *Haneef,* however, according to the Arabic Dictionaries, means: one who turns away from error to guidance (Mufradaat); one who steadily follows the right faith and never severs from it; one inclining to a right state or tendency ... and particularly inclining from any false religion to the true religion (Arabic English Lexicon); one who follows the religion of Prophet Abraham (Aqrab); and one who believes in all Prophets of Allah (Ibn-e-Kaseer).

The word *Haneef* is often mentioned in connection with the name of Prophet Abraham. The Holy Prophet Muhammad (ﷺ), and his followers are also enjoined to be *Haneef.*

turn back, then they are but in cleavage. So Allah will suffice you against them; and He is the Hearer, the Knower.

هُمْ فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝

138. Ours is the colour[6] of Allah, and who is better at dyeing than Allah? And we are His worshippers.

١٣٨- صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ
صِبْغَةً ۚ وَّنَحْنُ لَهٗ عٰبِدُوْنَ ۝

139. Say: do you dispute with us about Allah, while He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are His devotees?

١٣٩- قُلْ اَتُحَآجُّوْنَنَا فِى اللّٰهِ وَهُوَ
رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ
اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ۝

140. Or do you say that Abraham and Ishmael, and Isaac, and Jacob, and the tribes, were Jews or Christians?: Say: do you know better or Allah? And who is more unjust than he who hides a testimony that he has from Allah? And Allah is not unaware of what you do.

١٤٠- اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا هُوْدًا
اَوْ نَصٰرٰى ۗ قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ ۗ
وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ
مِنَ اللّٰهِ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

141. Those are a people who have passed away; for them is what they earned and for you what you earn; and you will not be asked for what they did.

١٤١- تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ
لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ
وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ۝ ع

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6. "Colour" stands for *Sibgha* which means dye or colour, kind or mode, or nature, of a thing, religion; code of Laws; baptism. It also means dipping or immersing in water. Hence *Sibgha* indicates baptism which the Christians effected by immersing in water. *Sibgha* also means religion because religion brings about a change in the mentality and gives its own colour to a man's view (Taj-ul-Uroos).

PART II – (*SAYAQOOL*)

SECTION 17[1]

142. The foolish among the people[2] will say: what has turned them from the *Qiblah*[3] which they had? Say: to Allah belong the East and West; He guides whom He pleases to the Straight Path.

١٤٢- سَيَقُوْلُ السُّفَهَآءُ مِنَ النَّاسِ
مَا وَلّٰهُمْ عَنْ قِبْلَتِهِمُ الَّتِيْ كَانُوْا عَلَيْهَا ؕ
قُلْ لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ؕ
يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

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1. In Section 16 there was actually the refutation of the self-made religion of Jews and Christians and revival of the religion of Prophets Abraham, Ishmael, Isaac, and Jacob. On account of this revival there was also the need to re-fix the *Ka'bah* as *Qiblah* for the Muslims which had been re-built by Prophet Abraham and his son Ishmael, and this is what we have in Section 17.

In fact according to the forecast already contained in the Bible, the expected Prophet was to come in the posterity of Prophet Ishmael which in fact amounted to closing of the office of Prophethood in the posterity of Prophet Isaac, or, in other words, among the Bani Israil. Thus exactly according to the forecast of the Bible, the Holy Prophet Muhammad (ﷺ) came from the descendants of Prophet Ishmael and the spiritual leadership of the world was transferred from the descendants of Prophet Isaac to the descendants of Prophet Ishmael. This also necessitated the change of *Qiblah* from Jerusalem to Mecca.

Section 17 consists of 6 verses i.e. verses 142 to 147, which deal particularly with the change of *Qiblah* for the Muslims from "Baitul Muqaddas" in Jerusalem (Palestine) to *Ka'bah* at Mecca (Arabia). First in verse 142 it is said that those who object to the change of *Qiblah* are foolish persons because they do not know that East and West both belong to Allah and it is He only Who guides the man to the Straight Path. Verse 143 declares the high status of the Muslims as a justly balanced nation who shall be the witness over righteousness for the entire mankind and the Holy Prophet Muhammad (ﷺ) shall be the witness over the Muslim nation itself. Verse 144 says that the Holy Prophet was himself desirous of the change of *Qiblah* and accordingly Allah the Almighty commanded him and the believers to face the *Ka'bah* in prayers from all over the world. Verse 145 says that even if all signs of Allah are brought to the people of the Book, they would not follow the *Qiblah* of the Muslims nor the Muslims are to follow the *Qiblah* of the people of the Book, and even among themselves some of them do not follow the *Qiblah* of others. Verse 146 says that the Jews and Christians recognise the Holy Prophet as they recognise their own sons but they simply hide the truth. Verse 147 says that the truth has been revealed to you (O hearer) from your God, so you should not be in any doubt about it.

Contd....

143. And thus We have made you a justly balanced[4] *Ummah,* that you may be witnessess[5] over the people, and the Messenger may be a witness over you. And We appointed the *Qiblah* which you had only to distinguish him who follows the Messenger from him who turns back upon his heels. And indeed it was (a) hard (test) except for those whom Allah has guided. And Allah was not going to make your faith to be fruitless. Surely Allah is Kind, Merciful, to the mankind.

١٤٣- وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا
لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ
وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ؕ
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِىْ كُنْتَ عَلَيْهَآ
اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ
مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ؕ
وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى
اللّٰهُ ؕ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ؕ
اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ○

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2. "People" stands for *Naas* by which are meant generally unthinking multitude that sway to and fro, instead of being firm in God's Way. The reference here is to the idolaters, the hypocrites, and the party of Jews who were constantly seeking to "entangle in their talk" the Holy Prophet and his disciples in Medinah even as the Pharisees and the Sadducees of Jesus' day tried to entangle Jesus (Mathew, 22:15, 23) (Yusuf Ali, Vol. I, Note 140).

3. "Qiblah" is derived from *Qubl* meaning "to be before". It is the point in the direction of which acts of worship ought to be performed (Maajid, Vol. I, Part II, Note 4).

According to its general connotation, *Qiblah* is the direction to which Muslims turn in prayer. In the early days, before they were organised as a people, the Muslims, as a symbol for their *Qiblah,* followed the "Baitul Muqaddas" which in fact was sacred to both the Jews and the Christians. By the revelation of verse 142 of this Chapter the *Ka'bah,* i.e. the House of Lord at Mecca, was made the *Qiblah* for the Muslims for ever.

4. According to the dictionary meaning, *Wasat* signifies the middle part of anything and, therefore, it signifies the best part of a thing. According to the Arabic English Lexicon, the words *Umattun Wasatan* mean "a just, equitable, or good, nation i.e, the one not inclining to either extreme, well-poised in every fortitude, or is otherwise a nation conforming, or comformable, to the just mission, just; equitable". The learned Commentators of the Holy Qur'an, particularly Raazi, Abu Hayyan, and Zamakhshari explain the word *Wasat* as meaning "equitable" and "exalted".

5. "Witnesses" stands for *Shohada.* According to Abu Hayyan and Raazi, one explanation of the word *Shaheed,* meaning bearer of witness is "so that you may carry to them what you have learned of the revelation and the faith as Allah's Messenger has brought to you". In this sense the *Shohada* are the persons who carry knowledge to others, bearing testimony to its truth in their own persons. Some Commentators explain the word *Shaheed* as meaning a purifier. According to the Arabic English Lexicon, the word *Shaheed* also signifies "the one possessing much knowledge", and it means also an *Imam* or leader.

144. We have seen the turning of your face to the heaven, so We shall cause you to turn towards the *Qiblah* which is dear to you. So turn your face towards the Sacred Mosque.[6] And wherever you may be turn your faces towards it. And those who have been given the Book certainly know this to be the truth from their Lord. And Allah is not unaware of what they do.

١٤٤- قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ
فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ
وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ
الْحَقُّ مِنْ رَّبِّهِمْ ۭ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ○

145. And even if you were to bring to those who have been given the Book every sign, they would not follow your *Qiblah*, nor can you be the follower of their *Qiblah;* nor are some of them the followers of the *Qiblah* of others. And if you follow their desire, after the knowledge which has come to you, then you would indeed be of the wrongdoers.

١٤٥- وَلَىِٕنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَمَآ اَنْتَ بِتَابِعٍ
قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۭ
وَلَىِٕنِ اتَّبَعْتَ اَهْوَآءَهُمْ
مِّنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ
اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ○ وقف لازم

146. Those whom We have given the Book recognise him as they recognise their sons. And indeed a party of them hide the truth while they know.

١٤٦- اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا
يَعْرِفُوْنَ اَبْنَآءَهُمْ ۭ وَاِنَّ فَرِيْقًا مِّنْهُمْ
لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ○ وقف ممنوع

147. The truth is from your Lord, so be not of those who doubt.

١٤٧- اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ○ ع

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6. "Sacred Mosque" stands for *Masjid-ul-Haraam* i.e. the Mosque round the *Ka'bah*. It is said to be *Haraam* because within its precincts no fighting, or hunting is allowed.

SECTION 18[1]

148. And for every one is a goal[2] to which he turns; so vie with one another in good works. Wherever you may be, Allah will bring you all together. Surely Allah has power over all things.

١٤٨- وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا
الْخَيْرٰتِ ؕ
أَيْنَ مَا تَكُوْنُوْا يَأْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ
إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

149. And from whatsoever place you come forth, turn your face towards the Sacred Mosque. And surely it is the truth from your Lord. And Allah is not unaware of what you do.

١٤٩- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ؕ
وَإِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ؕ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

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1. Section 18 consists of 5 verses i.e. verses 148 to 152. Verse 148 deals with the necessity of *Qiblah* for every nation. Verses 149 and 150 make it compulsory for every Muslim to face the *Ka'bah* while offering his prayer, whether he be at Mecca or any where else. Verse 151 speaks of the mission of the Holy Prophet Muhammad (ﷺ) and verse 152 asks the believers to remember Allah the Almighty.

Thus Section 18 is in continuation of section 17 in that it tells us that for every nation there is a *Qiblah,* and calls upon the Muslims all over the world to face the Sacred Mosque, from wherever they may be, in their prayers. In addition to it this Section also tells us about the Mission of the Holy Prophet and asks us always to keep Allah in remembrance, meaning thereby that we should always act in accordance with His Commands.

2. "Goal" stands for *Wijhatun* which, according to the dictionary meaning, signifies "the thing which is faced". According to Hazrat Ibn-e-Abbas here in this verse this means the *Qiblah.*

Verse 148 makes it clear that there is nothing new in fixing the *Ka'bah* as *Qiblah* for the Muslims. In fact for every nation there has been a *Qiblah* or, in other words, a direction towards which they faced in their prayers and, therefore, the objection of the non-Muslims, including the Jews and the Christians, to the change of *Qiblah* for the Muslims had no foundation at all. Since the Muslims are the followers of the same religion which was preached by all Prophets of Allah right from Adam, and particularly Prophet Abraham who had re-constructed the *Ka'bah* and faced it in his prayers, therefore, the Muslims were also asked to adopt the *Ka'bah* as their *Qiblah* for all times to come.

The word *Wijhatun,* which has been translated as the "goal" in verse 148, has also been interpreted by the learned Commentators to indicate the fundamental principle that in order to be successful, one must always first fix for himself a definite goal and then devote himself whole-heartedly to its achievement and make use of all permissible sources that are available to him. Only in this manner one can successfully achieve the purpose of his life in this world.

150. And from whatsoever place you come forth, turn your face towards the Sacred Mosque. And wherever you may be, turn your faces towards it, so that people may have no argument against you except such of them as are unjust – so fear them not, but fear Me – so that I may complete My favour on you, and that you may be guided.

١٥٠- وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ
وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۙ
لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي
وَلِأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝

151. Even as We have sent to you a Messenger from among you, who recites to you Our Messages and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know.

١٥١- كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ۝

152. Therefore remember Me, I will remember you,[3] and give thanks to Me, and be not ungrateful to Me.

١٥٢- فَاذْكُرُونِي أَذْكُرْكُمْ
وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ۝

SECTION 19[1]

153. O you who believe! Seek help through patience and prayer; surely Allah is with those who are steadfast.

١٥٣- يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

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3. For a detailed discussion on *Zikr* (Remembrance of Allah), see the Major Work, *ibid.*, Vol. II, pp. 424 to 430.

1. Section 17 dealt with objections of the non-believers regarding the change of *Qiblah* for the Muslims from "Bait-ul-Muqaddas" to *Ka'bah*. Section 18 commanded the Muslims all over the world to face the *Ka'bah* in their prayers, whether they be at home or in journey, in Mecca or anywhere else, and asked them to be firm, and fear none but Allah so that Allah may complete His Favour on them and that they may go right. For all this it was necessary that the Muslims should have been steadfast in their faith and action, because until they could reach the ultimate success of their mission, they had naturally to face the objections, as well as

154. And speak not of those who are slain in the way of Allah as dead. Nay, (they are) living, but you perceive not.

١٥٤- وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ
اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ○

155. And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the steadfast,

١٥٥- وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ
مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ
وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ ○

156. Who, when a misfortune befalls them, say: surely we are Allah's, and surely to Him we shall return.

١٥٦- الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ
قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ ○

157. They are those on whom are blessings and mercy from their Lord; and they are those who follow the right course.

١٥٧- اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ
وَرَحْمَةٌ ۟ وَاُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ○

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sufferings, at the hands of the non-believers. Section 19 therefore asks them to be steadfast and also tells them that those who are slain in the Way of Allah are not really dead but they are living, and that those who hide the Signs of Allah, on them is the curse of Allah, and the angels and the men and of all those who have the power to curse, and so on.

Section 19 consists of 11 verses i.e. verses 153 to 163. Verse 153 asks the believers to be steadfast and pray during the hard times. Verse 154 says that those who die in the way of Allah are always living although we cannot see them. Verse 155 says that Allah will certainly try the Muslims with hardships of fear and hunger, as well as loss of property and lives and fruits, and the good news is only for those who prove to be steadfast during the trials. Verse 156 says that when a misfortune befalls those who are steadfast they simply say that surely we are from Allah and to Him ultimately we shall have to return. Verse 157 says that those who remain firm, keep patience, and keep up prayers, even in hard days of trial, for them are the blessings and mercy of Allah, and they are on the Right Path.

Verse 158 deals with the sanctity of the famous Hills of Safa and Marwah which are situated near the *Ka'bah* at Mecca, and says that whoever goes for *Haj* or *Umrah* to the *Ka'bah*, there is no blame on him if he goes round these Hills, and whoever does good of his own accord, surely Allah is Responsive, and Merciful (to him).

In verse 159 Allah says that those who hide the signs and guidance which We have revealed, after We have made it clear in the Book (i.e. Qur'an) for men, on them is the curse of Allah, and the curse of those who have the power to curse. Verse 160, however, gives the exception, and says that those who repent and amend themselves and make manifest the truth, then Allah forgives them and turns towards them with mercy. On the contrary, as verses 161 and 162 say, those who reject the faith and die as disbelievers, on them is the curse of

158. Behold! Safa and Marwah[2] are among the Signs of Allah.[3] So whoever makes a pilgrimage[4] to the House, or pays a visit[5] (to it), there is no blame on him if he goes round them. And whoever does good of his own accord, surely Allah is Responsive,[6] Aware.

١٥٨-إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ
فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ۭ
وَمَنْ تَطَوَّعَ خَيْرًا ۙ
فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ○

159. Surely those who hide the revelations and the guidance which We have revealed, after We have made it clear in the Book for men, on them shall be the curse[7] of Allah and the curse of those who have power to curse,

١٥٩-اِنَّ الَّذِيْنَ يَكْتُمُوْنَ
مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى
مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِي الْكِتٰبِ ۙ
اُولٰۗىِٕكَ يَلْعَنُهُمُ اللّٰهُ
وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ○

Allah, and the angels, and the men, and they shall abide therein for ever, and their punishment shall not be lightened, nor they shall be given the respite.

Verse 163 speaks of the fundamental doctrine of Unity of Allah and says that Allah is One and there is no God except He. He is the Beneficent, the Merciful.

2. "Safa and Marwah" are the names of two hills near *Ka'bah* in Mecca, which stand as a memorial to Hazrat Hajrah, the wife of Prophet Abraham, and the mother of Prophet Ishmael. When Prophet Abraham, under the Command of Allah, left her and her infant child Ishmael alone near the *Ka'bah,* she had run seven times between these two hills in search of water. In memory of it Allah the Almighty made it obligatory for every visitor to the *Ka'bah* with the intention of *Haj* or *Umrah* to run seven times between these hills, which is technically known as *Sa'ee.*

3. "Signs of Allah" stand for *Sha'a-irrillah* which, according to the Arabic English Lexicon, mean "all those religious services which God has appointed to us as signs ... or the rites and ceremonies of the pilgrimage and the places where these rites and ceremonies are performed" (Maajid, Vol. I, Part II, Note 87).

4. "Pilgrimage" stands for *Haj* which is literally synonymous with *Qasd* by restriction of its usage in the law, now means, according to the Arabic English Lexicon, "He repaired to Mecca, or to the *Ka'bah,* to perform the religious rites and ceremonies of the pilgrimage" (Maajid, *ibid.,* 88).

5. "Visit" stands for *Umrah* which is the minor *Haj* with lesser rites.

6. "Responsive" stands for *Shaakir* which like *Shakoor,* when applied to God, means, "He who approves or rewards, or forgives much, or largely; He who gives large reward for small, or few, works" (Arabic English Lexicon) or one who highly appreciates *good* and is bountiful in rewarding it (Maajid, *ibid.,* 93).

7. "Curse" stands for *La'nat* which implies the banishing and estranging of one from

160. Except those who repent and amend and make manifest (the truth); it is (really) these towards whom I turn (with Mercy); and I am the Oft-Returning (to Mercy), the Merciful.

١٦٠- إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ
وَأَنَا التَّوَّابُ الرَّحِيمُ ○

161. Surely those who disbelieve and die while they are disbelievers, on them is the curse of Allah and the angels and the men all combined;

١٦١- إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ○

162. They shall dwell therein; their punishment shall not be lightened, nor shall they be given respite.

١٦٢- خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنظَرُونَ ○

163. And your God is one God; there is no God but He, the Beneficent, the Merciful.

١٦٣- وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ لَّا إِلَٰهَ إِلَّا
هُوَ الرَّحْمَٰنُ الرَّحِيمُ ○ ع

SECTION 20[1]

164. Surely! in the creation of the heavens and the earth; and the alternation of night and day; and the ships which sail on the sea for benefit of the mankind; and the water which Allah sends down from the sky, thereby

١٦٤- إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ
بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ

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good (Arabic English Lexicon). In fact the word "curse" is not an exact equivalent of the word *La'nat,* but since there is no other word in the English language to convey the exact sense of the word *La'nat,* therefore, generally the word "curse" is used for *La'nat.*

1. Section 19 ended on verse 163 which makes a declaration that Allah is One, and excepting Him there is no other god, and He is the Most Gracious and the Most Merciful for the mankind. On revelation of this verse the non-believers of Mecca asked the

and spreading an kinds of animals therein; and the changing of the winds and the clouds made subservient between the heaven and the earth; there are Signs for the people who understand.

مِنْ مَّآءٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۖ
وَّتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ
لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ○

165. Yet there are men who take for themselves objects for

١٦٥- وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ

Holy Prophet to make them understand that Allah is really One and excepting Him there is no god. It was on this that verse 164 was revealed and in this verse it was said that the heavens and the earth, the sun, the moon, and the stars, and all that we have on the earth, and the rain from the sky, and the growing of trees and the vegetables and other plants from the earth, and the changes in the night and day, and the sailing of the ships on the sea, and the cattles which we see in this world, and the winds that blow and bring the clouds of rain, all these are the Signs of Allah which Allah has created for the sustenance of life on this earth, and these present to us clear arguments in favour of the belief in the Unity of Allah the Almighty. When one realises that all these are the creations of Allah, he can have no difficulty in understanding that it is only Allah Who deserves total and exclusive worship from the mankind, and excepting Him there is no other personality which should be worshipped in any manner whatsoever.

In fact the creation, and the arrangements made by Allah the Almighty for sustenance of the creation, bring the mankind to one and only one result that the Creator as well as the Cherisher of the entire universe is only One. This being the position, there remains no justification at all in accepting the status of anybody as an object of worship as against Allah the Almighty. This, in fact, is the sequence between the last verse of Section 19 and the first verse of Section 20.

Section 20 consists of 4 verses i.e. verses 164 to 167. Verse 164 deals with the creation of the earth and heaven, alternation of night and day, running of the ships on the sea, the rain coming from the sky through which the earth is given a fresh life, spreading of animals on the earth, and the changing of winds and clouds. All these things have been mentioned as Signs of Allah the Almighty for the people who understand.

Verse 165 speaks of those persons who take objects other than Allah the Almighty for worship and love them as they should have loved Him. It also speaks of those who are firm in their faith and accordingly stronger in their love for Allah. It also says that if the wrong-doers could have seen the day when they shall see the punishment, they would have realised that all power belongs to Allah the Almighty, and that Allah is severe in punishing the non-believers.

Verse 166 speaks of those who, after seeing the punishment (on the Day of Judgment), will disown those who had followed them in the way of evil.

Verse 167 says that when those who were followed in the wrong will disown those who followed them, the latter will desire to have one more chance to return to the world so that they may also disown them in return. In this manner they all will be put to intense regret and they will not be able to escape from the Fire of Hell.

worship besides Allah, whom they love as they should love Allah. But those who believe are stronger in love for Allah. And would that those who transgress could (now) know, (that) which they will know on seeing the punishment, that all powers belong to Allah, and that Allah is severe in punishment.

اللّٰهِ اَنْدَادًا
يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ؕ
وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ
وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ
اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ
وَّاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ○

166. When those who were followed disown those who followed (them), and they (all) see the punishment, and their ties are cut-off.

١٦٦- اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ
اتَّبَعُوْا وَرَاَوُا الْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ○

167. And those who followed will say: if we could but return, we would (also) disown them as they have disowned us. Thus will Allah show them their deeds as anguish for them, and they will have no escape from the Fire.

١٦٧- وَقَالَ الَّذِيْنَ اتَّبَعُوْا
لَوْ اَنَّ لَنَا كَرَّةً فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوْا
مِنَّا ؕ
كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ
عَلَيْهِمْ ؕ وَمَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ۧ

SECTION 21[1]

168. O people! eat of the lawful[2] and good[3] things of what is on earth, and do not follow the foot-steps[4] of Satan. Surely he is an open enemy to you.

١٦٨- يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ
حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○

1. In Section 20 there was the talk of *Shirk* and *Kufr* (i.e. idolatry and disbelief) and their ultimate result so that people could give up such beliefs and adopt the faith in the Absolute Unity of Allah the Almighty. In continuation of it, in Section 21 there is the talk of the practices and customs of the non-believers. The non-believers used to declare free the animals in the name of their idols and then hold their use for any purpose as *Haraam*. So much so that even their

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169. He commands[5] you what is evil and shameful,[6] and that you speak against Allah of which you have no knowledge.

١٦٩- إِنَّمَا يَأْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَآءِ وَأَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

milk could not be used. In the present Section, therefore, Qur'an declares that it is the prerogative of Allah the Almighty alone to declare anything as *Halaal* or *Haraam*. None else has the right to do so.

Section 21 consists of 9 verses i.e. verse 168 to 176 which deal with the permissible as well as prohibited things. Verse 168 permits the mankind to eat of the lawful things grown from the earth and asks them not to follow the Satan because he is an open enemy. Verse 169 says that the Satan commands the man to follow the evil and be indecent and speak against Allah without knowledge. Verse 170 says that when it is said to the people (i.e. the non-believers): follow what Allah has revealed, they say that we will follow that which was followed by our forefathers. They are adamant to do so even if their fore-fathers had no sense at all and never followed the right path. Verse 171 says that the parable of those who reject the faith in Allah the Almighty is the parable of one who calls out that which hears no more than a mere cry, being deaf, dumb and blind, but they have no sense. Verse 172 again says to the believers: eat of the good things that Allah the Almighty has created and be thankful to Him if you are really of those who worship Allah. Verse 173 says that Allah has forbidden that which dies of itself, and blood, and the flesh of swine, and also that on which any name, other than the Name of Allah, has been invoked except in case of extreme necessity, not actually desiring or exceeding the limits. In other words it means that if, on account of extreme necessity, anybody eats of the prohibited things, without having a desire for it, or without exceeding the limits, Allah will forgive it. Verse 174 says that those who conceal the revelations of Allah, as contained in the Holy Books, and take a small price for it, they in fact get nothing but fire. On the Day of Judgment Allah will not speak to them nor will He purify them, and they will have to face a painful punishment. Verse 175 says that they are those who actually buy error for guidance and punishment for forgiveness. They are really bold to accept the Fire of Hell. Verse 176 says that Allah has revealed the Book i.e. Qur'an with truth and those who dispute its authority they go far in opposition.

2. "Lawful" stands for *Halaal*. The word *Halaal* means to untie. In the Islamic *Shari'ah* it means that of which the use is permitted for the mankind, or in other words untied, or ban imposed on it has been removed (Ma'ariful Qur'an, Vol. I, p. 411).

3. "Good" stands for *Tayyab* which means "pure, clean, wholesome, nourishing, pleasing to the taste".

4. "Foot-steps" stands for *Khutuwaat* which is plural of *Khutuwaa* which signifies the distance between the two feet of a man. Here in this verse by the words *Khutuwaat-ish-Shaitaan* are meant the Satanic deeds.

5. "Commands" stands for *Ya'morokum* which in fact means to create evil ideas in the mind. According to Hazrat Abdullah bin Masood the Holy Prophet has said that the heart of the son of Adam is under the influence of Satan as well as that of angel. The former leads him to misdeed and rejection of the truth, while the latter asks him to accept the truth and follow the right path (Ma'ariful Qur'an, *ibid.*).

6. "Evil and shameful" stands for *Al-soo-e Wal Fahshaa-e-*. The word *Soo* in Arabic stands for the thing the seeing of which causes trouble for a wise and righteous man, and the

170. And when it is said to them: follow what Allah has revealed, they say: Nay, we shall follow the ways of our fathers. What! even though their fathers had no sense at all, nor did they follow the right way?

١٧٠- وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۚ
أَوَلَوْ كَانَ آبَاؤُهُمْ
لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ○

171. And the likeness of those who disbelieve is as the likeness of one who calls out to that which hears no more than a call and a cry-deaf, dumb, blind, so they have no sense.

١٧١- وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي
يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ
صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ○

172. O you who believe! eat of the good things that We have provided for you, and be grateful to Allah if He it is Whom you worship.

١٧٢- يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ
إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ○

173. He has forbidden you only that which dies of itself,[7] and blood, and the flesh of swine,[8] and that on which any name

١٧٣- إِنَّمَا حَرَّمَ عَلَيْكُمُ
الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ

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word *Fahshaa* stands for "indecency". According to some commentators here in this verse the word *Soo* stands for complete sinfulness and the word *Fahshaa* stands for bigger sins (Ma'ariful Qur'an, *ibid.*).

7. "Dies of itself" stands for *Maitat* which means carrion; animal that dies of itself: the original Arabic has a slightly wider meaning given to it in *Fiqah:* anything that dies of itself and is not expressly killed for food with the *Takbeer* duly pronounced on it, but there are exceptions, as for example, fish and locusts which are lawful, though they have not been made specially *Halaal* with the *Takbeer* (Yusuf Ali, Vol. I, Note 173). In short the word *Maitat* signifies, "that which has, not been slaughtered in the manner prescribed by the law (Maajid, Vol. I, part II, Note 144).

8. "Swine" stands for *Khinzeer* which, according to a writer on Primary Arabic Roots, seems to be structural derivative form of *Qadr-us-Shay* "the thing became filthy" and a hog is called *Khinzeer* because of its dirty habits. What is more striking is that even in the English language, hog and its synonyms always imply something that is mean, loathsome or contemptible. Swine, in English, is a "low, greedy, vicious person" (New Standard Dictionary of the English Language). Applied opprobriously to a sexual degraded, or coarse person; also (in modern use) as a mere term of contempt or abuse (Shorter Oxford English Dictionary). And swinish is "gross,

other than (the Name of) Allah has been invoked. But if one is driven by necessity, neither desiring, nor exceeding the limits, it is no sin[9] for him. Surely Allah is Forgiving; Merciful.

وَمَآ أُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ
فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

174. Those who conceal aught of the Book[10] that Allah has revealed, and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the Day of Resurrection, nor will He purify them; and for them will be a painful punishment.

١٧٤- إِنَّ الَّذِيْنَ يَكْتُمُوْنَ
مَآ أَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ
وَيَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ
أُولٰٓئِكَ مَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ إِلَّا النَّارَ
وَلَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ
وَلَا يُزَكِّيْهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيْمٌ ○

175. They are those who buy error for guidance and punishment for forgiveness. How bold they are to reach the fire!

١٧٥- أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ
بِالْهُدٰى وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ
فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ ○

176. That is because Allah has revealed the Book with truth. And surely those who disagree about the Book go far in opposition.

١٧٦- ذٰلِكَ بِأَنَّ اللّٰهَ نَزَّلَ الْكِتٰبَ بِالْحَقِّ ۗ
وَإِنَّ الَّذِيْنَ اخْتَلَفُوْا فِي الْكِتٰبِ
لَفِيْ شِقَاقٍ بَعِيْدٍ ۝

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specially in eating or drinking; beastly" (New Standard Dictionary). It also means sensual, gluttonous, coarse, beastly (Shorter Oxford English Dictionary). The word "pig" is "a person who is like a pig, specially one who is filthy, gluttonous, or grasping" (New Standard Dictionary). Thus piggish is greedy, uncleanly (*ibid.*). Hog is a filthy gluttonous or grasping person; also one selfishly indifferent to the rights of others; and hoggish means "like a hog" (New Standard Dictionary) (Maajid, *ibid.*, 145).

9. "Sin" stands for *Isman* which means anything unlawful; anything which renders a person deserving of punishment (Aqrab); anything that pricks the mind as something evil (Mufradaat).

10. "Book" stands for *Kitab* which is a generic name. Here in this verse it signifies the revealed Books in general, or it may also refer specially to the Holy Qur'an. Also see Sec. 1, Note 4.

SECTION 22[1]

177. It is not righteousness that you turn your faces towards the East and the West; but righteous is he who believes in Allah, and the Last Day, and the angels, and the Book, and the Prophets; and gives away his wealth, out of love for Him, to the near of kin and the orphans and the needy and the wayfarer, and to those who ask, and to ransom the slaves;[2] and keeps

١٧٧- لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ
وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ
وَفِى الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ

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1. Upto Section 21 (i.e. verse 176) there was an address, generally to the non-Muslims, and particularly the Jews of Medinah who already knew that Prophet Muhammad (ﷺ) was the same Prophet who was mentioned in the Torah, but used to conceal his identity and refuse to accept the faith in him. In that address there was generally the discussion relating to the fundamental principles of faith i.e. Unity of Allah, Prophethood of Prophet Muhammad (ﷺ), and authenticity of the Holy Qur'an. From Section 22 (verse 177) starts the address to the believers themselves and this will continue upto the end of this Chapter (i.e. *Baqarah*), and will cover the commands relating to the prayers, morality, as well as social and political affairs of the Muslim Society.

Section 22 consists of 6 verses i.e. verses 177 to 182. Verse 177 deals with righteousness in its real sense, and says that righteousness is not merely that one should face the East and the West, or, in other words, merely perform some rituals, but in fact righteous is one who actually believes in Allah, the Last Day, the angels, the Book, and the Prophets, and spends that which Allah has given to him, out of love for Allah, for the help of his relatives and the orphans, the needy and the wayfarers, and also for those who ask for help, and also for ransoming the slaves, and who keeps up prayer, and pays the poor-rate, and fulfils the covenants with Allah, and remains patient in distress and adversity and at the time of stress. In fact, these are the persons who are truthful (in their faith and action) and these are, in fact, those who are righteous.

Verse 178 deals with retaliation for the murders, and lays down the principle that for the free the free, for the slave the slave, and for the female the female, should be slain by way of punishment for the murder. It, however, makes an exception in those cases in which remission is made by the near relatives of the slain, and provides that if the near relatives of the slain agree for compensation, it should be paid to them by the murderer in a goodly manner. This exception is, however, declared to be a mercy from Allah the Almighty, and it is said that whoever will exceed the limits in this respect will have to face a painful punishment on the Day of Judgment.

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up prayer, and pays the poor-rate; and those who fulfil their promise when they make a promise; and the patient in distress[3] and adversity[4] and in the time of stress. These are they who are truthful; and these are they who are the righteous.[5]

وَالْمُوْفُوْنَ بِعَهْدِهِمْ إِذَا عٰهَدُوْا ۚ
وَالصّٰبِرِيْنَ فِي الْبَأْسَآءِ وَالضَّرَّآءِ وَحِيْنَ
الْبَأْسِ ۗ أُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ۗ
وَأُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ○

Verse 179 says that in retaliation there is (safety of) life for the mankind, but this can be appreciated by those who understand and those who guard themselves.

Verses 180 to 182 deal with making of the bequests. Verse 180 says that it has been prescribed for the people that when anybody of them approaches his death, and if he leaves behind wealth, then he should make a bequest in favour of his parents and near relatives in a kindly manner. Verse 181 says that anybody who makes changes in the bequest commits a sin and Allah is Hearer and Knower of everything, which means that those who make changes in the bequest should not be unmindful of the fact that whatever they do Allah knows it fully well. Verse 182, however, makes an exception to the rule laid down in verse 181 and says that if anybody thinks in good faith that the maker of a bequest has done injustice to anybody, and with a view to effect a compromise between the parties, makes changes in the bequest, there is no sin upon him. Allah is Forgiving and Merciful.

2. "Ransom the slaves" stands for *Fir Riqaab.* The word *Riqaab* is the plural of *Riqabah,* which literally means a neck but generally signifies a slave, or a captive (see Taj-ul-Uroos and Arabic English Lexicon). Thus the word *Fir Riqaab* used in verse 177 means "ransoming of slaves".

3. "Distress" stands for *Ba'sa. Al-Ba'sa* and *Al-Ba's* are both derived from *Ba'isa* i.e. he was, or became, strong and valiant in war or flight; he was or became, in a state of great want or poverty or distress. *Al-Ba'sa* means might or strength in war or fight; war or fight; fear; harm, etc. *Al-Ba'sa* is that which relates to property, as poverty etc. (Arabic English Lexicon).

4. " Adversity" stands for *Darra* which signifies the evil which relates to one's person, as disease etc. (Arabic English Lexicon).

5. Verse 177, it is said, is in rebuttal of the claim of righteousness of the Jews as well as their objection to the change of *Qiblah* by the Muslims.

Inspite of all their misdeeds, as mentioned in the previous Sections, the Jews of Medinah claimed that they would, as of right, get the salvation on the Day of Judgment, because of the fact that they used to face the "Baitul Muqaddas" in the prayers. In fact the Bani Israil were the first chosen people of God on earth in that they were given the first written Law i.e. Torah, and a large number of Prophets were raised among them to uphold the Unity of Allah, and follow the Divine Commands in all affairs of their lives, but by and by, they gave up the true spirit of the Messages of Allah, and a time arrived when mere facing of the "Baitul Muqaddas", in prayers, was taken by them to be the be-all and the end-all of the Religion of Allah and therefore when the Muslims were commanded to face the *Ka'bah,* instead of the "Baitul Muqaddas", they raised objections to it.

In order to rebut their claim as well as the objections, verse 177 in its earlier part declares that mere facing any direction is no righteousness at all, and then in its later part also tells us what righteousness actually is.

178. O you who believe! retaliation[6] is prescribed for you in the matter of slain: the free for the free, and the slave for the slave, and the female for the female.[7] But if remission is made to one by his (aggrieved) brother, prosecution (for blood-wit) should be according to usage, and payment to him in a good manner.[8] This is an alleviation from your Lord and a mercy. Whoever exceeds the limit, after this, will have a painful punishment.

١٧٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ
اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
وَالْاُنْثٰى بِالْاُنْثٰى ؕ
فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ
فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ
ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ○

6. Verse 178 deals with retaliation in case of murder. The word *Qisaas* literally means resemblance and it is based on the view that the avenge from the culprit should be like the offence committed by him and that is the reason that killing of anybody on account of the murder committed by him is known as *Qisaas* or retaliation. Also see "Theory of Punishment" in the Major Work, *ibid.*, Vol. III, pp. 14-17).

It may be noted that similar punishment was also prescribed by the Torah. In Leviticus, i.e. the third Book of Prophet Moses, it is said, "and he that killeth any man shall surely be put to death" (24:17). It further says, "and he that killeth a man he shall be put to death" (24:21).

7. According to Imam Fakhruddin Raazi, when the person killed happened to be of noble descent, the pre-Islamic Arabs used to insist upon the execution of some other person (of equal status). They never felt satisfied with the killing of a slave or a woman murderer for the offence of murder committed by him or her. Verse 178 abolished this custom outright and laid down that free shall be slain for the free, slave for the slave, and woman for the woman.

It may, however, be noted that retaliation is provided in the case of intentional murder only i.e. murder with the intention of murdering with the use of any weapon by which murder can be committed. To avenge such murder free is to be slain for the free and slave for the slave and woman for the woman. As regards unintentional murder, punishment for it has been provided in verse 92 of chapter 4 (*Nisa*).

8. The latter part of Verse 178 provides an exception to the principle of retaliation. According to it, if the legal heirs of the murdered person agree to accept compensation for the murder, which is known as *Diyat* or *Khoon-Baha* (Blood-wit), then the murderer should pay the compensation to them, and if he pays the compensation demanded, he can not be put to death to avenge the murder.

As regards compensation, all the legal heirs of the murdered person are entitled to it according to their respective shares in his inheritance. According to the learned scholars, if even one of the legal heirs agrees to forego the *Qisaas,* the right of other legal heirs to *Qisaas* also stands forgiven. They are only entitled to their respective shares in the blood-wit.

Although the right of retaliation vests in the legal heirs of the murdered person yet, as it has already been said, they have no right to enforce it on their own. In other words in order

179. And there is life for you in retaliation, O men of understanding, so that you may be the righteous ones.

١٧٩- وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ
يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ○

180. It is prescribed for you, (that) when (any) one of you approaches death, if he leaves wealth, he (should) make a bequest[9] for his parents and near relatives in a kindly manner. (This is) a duty for the righteous.

١٨٠- كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ
اِنْ تَرَكَ خَيْرَا ۨ الْوَصِيَّةُ لِلْوَالِدَيْنِ
وَالْاَقْرَبِيْنَ بِالْمَعْرُوْفِ ۚ
حَقًّا عَلَى الْمُتَّقِيْنَ ○

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to avenge the murder they are not entitled to kill the murderer themselves. For that purpose the order of the State will be necessary (Qurtabi).

If all the legal heirs of the slain forgive the murderer, then there remains no retaliation or demand of compensation of the murderer. But if some legal heirs forgive while others not, then retaliation can not be enforced but those who do not forgive shall only get the blood-wit according to their respective shares in the inheritance of the murdered.

9. Verses 180 to 182 deal with *Wasiyat* which is known as bequest or Will. Verse 180 commands a Muslim that when death approaches him, and he leaves behind wealth for parents and near relatives, he should make a bequest of it in a kindly manner. Verse 181 disallows any change or alteration in the *Wasiyat* and declares it to be a sin. Verse 182, however, makes an exception to the rule prescribed by verse 181 and says that if somebody finds injustice to any body in the *Wasiyat,* then he is permitted to make efforts to bring about an agreement between the parties and to that extent he is permitted to make changes or alterations in the Will.

Verse 106 of Chapter 5 (*Maa'idah)* says, "O you who believe! Call to witness between you, when death draws nigh to anyone of you, at the time of making the Will, two just persons from among you, or two others from among other than you, if you are travelling in the land and the calamity of death befalls you".

Wasiyat is also proved from verses 11 and 12 of Chapter 4 (*Nisa*) by which specific shares of the legal heirs have been provided in the inheritance of a deceased Muslim and they have been subjected to payment of *Wasiyat,* if any.

On reading all these verses together it appears that verses 11 and 12 of Chapter 4 (*Nisa*) abrogate verses 180 to 182 of Chapter 2 but the position is that all these verses can be reconciled to mean that the abrogation by verses 11 and 12 of Chapter 4 (*Nisa*) is to the extent of the shares of the legal heirs fixed by the Holy Qur'an itself. As regards the next-of-kin whose shares have not been prescribed by the Holy Qur'an, or who do not fall within the category of legal heirs of the purpose of inheritance, for them the command of making a bequest in terms of verses 180 to 182 still stands. This is also supported by the view of Abdullah ibne Abbas who says that by verses 11 and 12 of Chapter 4 (*Nisa*) the command of making a bequest, as contained in verses 180 to 182 of Chapter 2 stands abrogated as regards the legal heirs (Ibn-e-Kaseer, Jassas and Qurtabi). For more details, see "*Wasiyat* (Bequest or Will)" in the Major Work, *ibid.,* Vol. III, pp. 18-56. For "*Waqf* (Trust)" also see *ibid.,* 57-68.

181. Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely Allah is Hearer, Knower.

١٨١- فَمَنْ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ
فَاِنَّمَآ اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ؕ
اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝

182. But if one fears[10] a wrong or a sinful course[11] on the part of the testator, and effects an agreement between the parties, there is no sin for him. Surely Allah is Forgiving, Merciful.

١٨٢- فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا
فَاَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ ع

SECTION 23[1]

183. O you who believe! fasting[2] is prescribed for you, as it was prescribed for those before you, so that you may be righteous ones.

١٨٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُوْنَ ۝

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10. "Fear" stands for *Khaaf* which is also used in the sense of *Zan* meaning, he thought, or opined. Thus the phrase in verse 182, in which the word *Khaafa* has been used, may mean, "and he who knoweth that there is, on the part of the testator, an inclining to a wrong course, or a declining from the right course" (Arabic English Lexicon).

11. "Sinful Course" stands for *Janafan.* The word *Janaf* literally means a declining or deviating from the right course; or acting wrongfully (Maajid, Vol. I, Part II, Note 199).

1. In the last Section, i.e. Section 22, there was a talk of respect for life and property. As regards the life, it was provided that retaliation is the compensation for the slain so that free for the free, slave for the slave, and female for the female, should suffer the punishment of death for causing the death of anybody. As regards the property, command was given for making a bequest, in favour of the parents and the next of kin, before the death.

In the present Section i.e. Section 23 there are commands relating to the training of the self and development of *Taqwa* i.e. righteousness in man. Both these things are necessary to eliminate the greed and niggardliness from the human society which, in fact, are the main causes of destruction of life and property of the people. Training of self and creation of *Taqwa* are to be achieved through the process of fasting for complete one month. As regards elimination of greed and niggardliness from the human nature it has been ordered that nobody should swallow up the property of the others by illegal means nor should it be used to bribe the judges for the purpose of acquiring the property of others through injustice.

Section 23 consists of 6 verses i.e. verses 183 to 188. Verse 183 addresses the believers and says that fasting is prescribed for you as it was prescribed for those (people to whom Books were given and Prophets were sent) before you, so that you may become righteous. Verse 184 says that fasting is for a certain number of days and it is compulsory for every Muslim male

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184. (Fasting is) for a fixed number of days; but whoever among you is sick or on a journey, (he shall fast) a like number of other days. And those who find it extremely hard may effect redemption by feeding a poor. But whoever does good spontaneously, it is better for him; and that you fast is better for you if you know.

١٨٤- أَيَّامًا مَّعْدُودٰتٍ ۚ فَمَنْ كَانَ مِنْكُمْ
مَّرِيْضًا أَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۚ وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ
طَعَامُ مِسْكِيْنٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ
خَيْرٌ لَّهٗ ۚ وَأَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ تَعْلَمُوْنَ ○

and female but there is an exception in favour of those who are sick or those who are on a journey. They are permitted to complete the number of days after the end of sickness, or the journey, as the case may be. It also says that for those who find it extremely hard to keep the fast, redemption by way of feeding the poor has been ordained. But whoever does good spontaneously, i.e. keeps the fast, it is better for him if he understands. Verse 185 says that the month of fasting is the one in which the revelation of Qur'an commenced, which is a guide to the mankind, and clear (proof) of guidance, and a Discrimination (between the right and the wrong). It further says that whoever among you is present in the month of Ramazan, he must keep the fast therein. The concession is, however, available to those who are sick or who are on a journey. They are permitted to keep the fast and complete the number of days afterwards. Allah desires ease for the believers, and He does not desire hardship for them, and He desires that the believers should complete the number of the days of fasting, and exalt the Greatness of Allah for the guidance He has provided so that they may give the thanks.

In verse 186 Allah the Almighty addresses the Holy Prophet saying that when My servants ask you concerning Me, tell them that surely I am close to them. I answer the prayer of one who prays to Me, and so that they should (also) hear My call, and believe in Me, that they may walk on the right path.

Verse 187 says that it is made lawful for you to go to your wives during the night of fasting. They are garments for you and you are garments for them. Allah knows that (previous to it) you acted unjustly to yourselves, so He turned to you in mercy and pardoned you, and removed (the burden) from you. So now you are permitted to have contact with them, and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of night at dawn. Then you should complete the fast till the sunset. However, when you are retreating in the mosques (in the last ten days of the month of Ramazan), you should not touch your wives. These are the limits of Allah. Thus Allah makes His Messages clear for the people so that they may become righteous.

Verse 188 deals with illegal earning of money, or acquisition of property, and says that you should not swallow up the property of each other by false means nor seek to gain access thereby to the judges so that, through injustice, you may swallow up the property of the other men illegally, while you know.

2. "Fasting" stands for *Siyam.* The word *Siyam* and *Som* both mean to abstain from anything or to give it up. In the Qur'anic terminology *Som* means to abstain from eating and drinking and sexual intercourse from dawn till sunset throughout the month of Ramazan and it is in this very sense that the word *Siyam* has been used in this verse.

185. Ramazan[3] is the month in which was revealed the Qur'an,[4] a guide to mankind, and clear (proof) of the guidance, and the Discrimination (between right and wrong). So whoever of you is present in the month, he shall fast therein, and whoever of you is sick or on a journey, (he shall fast) a like number of other days. Allah desires ease for you, and He desires not hardship for you; and (He desires) that you should complete the prescribed number, and that you should exalt the Greatness of Allah for having guided you, and that you may give thanks.

١٨٥- شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ
هُدًى لِّلنَّاسِ
وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ
فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ
وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ
فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ يُرِيْدُ اللّٰهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ز
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى
مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

Fasting is one of the five fundamental pillars of Islam, the other four being (1) Absolute Unity of God (*Tawheed*), (2) Prayer (*Salaat*), (3) Poor-rate (*Zakaat*), and (4) Pilgrimage (*Hajj*). For more details, see "*Som* (Fasting)" in the Major Work, *ibid.*, Vol. III, pp. 86-91.

3. "Ramazan " has been derived from the root *Ramz* which means "to take a sheep in its skin". The noun 'Ramazan' is thus reminiscent of the excessiveness of heat. The Arabs say, *Ramada Al-Sa'emu* i.e. the inside of the man (fasting) became very hot with thirst owing to fasting (Arabic English Lexicon). It is the ninth month of the Arabian year and is said to be so named because it originally fell in the height of summar (Maajid *ibid.*, 217). According to another opinion, however, the month is so named because fasting in this month produces heat and burning due to thirst, and worship in this month burns away the traces of sin (Asaakar and Mardawaih), and because devotions in this month produce in the heart of man necessary warmth of love for his Creator as well as his fellow-beings. It is also said that the name 'Ramazan' is of an Islamic origin, the former name of the month was 'Naatiq'.

4. "Qur'an" is the name given to the Holy Book revealed to the Holy Prophet Muhammad (ﷺ) and by this name it is frequently mentioned in the Divine Revelation itself. The word is the infinitive noun from the root *Qara'a* which signifies primarily "he collected together the things" (Arabic English Lexicon). The secondary significance is "reading or reciting a book", the word being applied to reading or recitation because in reading letters and words are joined to each other in certain order (Mufradaat). The name "Qur'an" really refers to both the root meanings. On the one hand it signifies a Book in which are gathered together all the Divine Revelations, a distinction to which the Qur'an itself lays claim in verse 3 of Chapter 98 (*Bayyinah*), and elsewhere (Mufradaat), and on the other hand it means a Book that is, or should be, read. The Holy Qur'an is the Book, "that has been truly described as the most widely read Book in existence" (Encyclopaedia Britannica).

186. And when My servants ask you concerning Me, then surely I am close (to them). I answer the prayer of the suppliant when he calls on Me, so they should (also) hear My call, and believe in Me, that they may walk on the right path.

١٨٦- وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي
قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ○

187. It is made lawful for you to go to your wives on the night of the fast. They are garments for you and you are garments for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy, and pardoned you. So now be in contact with them and seek what Allah has ordained for you, and eat and drink until the white thread[5] of the day becomes distinct from the black thread of the night at dawn, then complete the fast till nightfall,[6] and touch them not while you are retreating[7] in the mosques. These are the limits imposed by Allah, so go not near them.

١٨٧- أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ
نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ
وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ
تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ
وَعَفَا عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا
حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى
اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ
فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

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5. "Thread" stands for *Khait* which ordinarily means 'thread', but here in this verse it stands for "tint of the dawn " as the words *Minal Fajr* make it clear. *Al-Khaitul Ab-yad,* therefore, means "the whiteness of the day" and *Al-Khaitul Aswad* means "the blackness of the night" (Arabic English Lexicon). They may also mean, "the true dawn and the false dawn or the whiteness of the day, and the blackness of night" (*ibid*).

6. "Till nightfall" stands for *Ilal Lail* which, on basis of the actual practice of the Holy Prophet Muhammad (ﷺ) has been interpreted to mean "till sunset" (Yusuf Ali, Vol. I, Note 198).

7. "Retreating" stands for *Aa'kefoon* which is derived from *Ai'tikaaf* which means retreat or, in other words, holding oneself from the customary exercise of freedom of action in the disposal or management of affairs (Arabic English Lexicon), during the last ten days of the month of Ramazan.

كَذٰلِكَ يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ
لَعَلَّهُمْ يَتَّقُوْنَ ○

Thus Allah makes clear His revelations to the people (so) that they may be the righteous ones.

١٨٨- وَلَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ
لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ
وَاَنْتُمْ تَعْلَمُوْنَ ۝

188. And swallow not up your property among yourselves by false means, nor convey it to the judges (so) that you may swallow up a portion of the property of others wrongfully while you know.

SECTION 24[1]

١٨٩- يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ
قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ ؕ
وَلَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ
ظُهُوْرِهَا وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ
وَاْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۠
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ○

189. They ask you (O Muhammad) of the new moons.[2] Say: they are times appointed for men, and (for) the pilgrimage. And it is not righteousness that you enter the houses by their backs, but righteous is he who fears (Allah). And go into the houses by their doors; and fear Allah, that you may be successful.

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1. From Section 22 started the details of *Birr* i.e. righteousness and this will continue till the end of *Surat-ul-Baqarah.* As regards the detailed commands relating to *Birr, Qisaas* (retaliation), and *Wasiyat* (will or bequest) have been dealt with in Section 22; *Som* (fasting), *Ai'tekaaf* (retreating in the mosque during the last ten days of the month of 'Ramazan'), and abstinence from illegal earning of the wealth, have been dealt with in Section 23, and now in Section 24 there is dealing with *Hajj* and *Umrah,* as well as *Jihad.*

Section 24 consists of 8 verses i.e. verse 189 to 196. Verse 189 refers to a question put to the Holy Prophet Muhammad (ﷺ) by his companions regarding the new moons, and says that they ask you about the new moons. Say: they are times appointed for men and for the pilgrimage. It also speaks of superstitious practice of the Arabs i.e. while in *Ehraam* they used

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190. And fight in the Way of Allah against those who fight against you, but be not aggressive. Surely Allah loves not the aggressors.

١٩٠- وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ○

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to enter their houses from the back doors. It is said that it is not righteousness that you enter the houses by their back doors but righteous, in fact, is the one who fears (Allah). It therefore says: "go into the houses by their doors, and fear (Allah) that you may be successful". Verse 190 deals with *Jihad* (i.e. Fighting in the Way of Allah) and it is the first verse permitting the believers to fight against their enemies who were torturing them for the last many years. It says: and fight in the Way of Allah against those who fight against you but be not aggressive; surely Allah loves not the aggressors. Verse 191 also deals with *Jihad* and says: kill them (i.e. the enemies of Islam) whenever you find them, and drive them out from where they drove you out, and persecution is worse than slaughter, and fight not with them at the Sacred Mosque (i.e. *Ka'bah)* until they fight with you in it; so if they fight you (in it), slay them. Such is the recompense of the disbelievers. Verse 192 says that if they desist (from fighting), then surely Allah is Forgiving and Merciful. Verse 193 further says: fight with them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors. Verse 194 deals with the sacred months in which, even before Islam, the Arabs did not like to fight. It says: the sacred month is for the sacred month and retaliation (is allowed) in sacred things. Whoever then acts aggressively, against you, inflict injury on him according to the injury he has inflicted on you, and fear Allah, and know that Allah is with the righteous.

In order to fight against the enemies of Islam, there was also the need to raise funds for expenses of the war. Verse 195, therefore, says: and spend in the way of Allah (obviously for the purposes of *Jihad* against the disbelievers) and cast not yourselves to perdition with your own hands, and do good (to others) ; surely Allah loves the doers of good.

Verse 196 deals with commands relating to *Hajj* and *Umrah.* It says: accomplish the pilgrimage and *Umrah* for Allah. But if you are prevented (from going to the House of Lord in Mecca), then send whatever offering is easy for you to obtain, and shave not your heads until the offerings reach their destination. Then whoever among you is sick, or has an ailment of the head, he may (ransom it by keeping the) fast, or almsgiving, or sacrificing. And when you are secure (i.e. free to go to the House of Lord in Mecca), whoever among you profits by combining the *Umrah* with the *Hajj,* he should take whatever offering is easy for him to obtain. But one who cannot find an offering, he should fast for three days during the *Hajj,* and for seven days after return. These are ten days complete (of fasting). This is for him whose family is not present in the sacred Mosque (i.e. within the precincts of the *Ka'bah*), and fear Allah, and know that Allah is severe in punishment.

2. "Moons" stands for *Ahilla* which is the plural of *Hilal* which means the new moon. The word *Hilal* is used for the moon of the first few nights of the month. This word is also sometimes used for "the month " particularly when it is used in plural (Tadabbur-e-Qur'an, Vol. I, p. 427). Also see the "The Hijri Calendar" in the Major Work, *ibid.,* Vol. III, pp. 106-112.

191. And kill them wherever you find them, and drive them out from where they drove you out, and persecution is worse than slaughter. And fight not with them at the Sacred Mosque until they fight with you in it; so if they fight with you (in it), then kill them. Such is the recompense of the disbelievers.

١٩١- وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ
وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ
وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ
وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ
فَاقْتُلُوْهُمْ ۭ كَذٰلِكَ جَزَاۗءُ الْكٰفِرِيْنَ ○

192. But if they desist, then surely Allah is Forgiving, Merciful.

١٩٢- فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

193. And fight them until there is no persecution,[3] and religion[4] is only for Allah. But if they desist, then there should be no hostility[5] except against the oppressors.

١٩٣- وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ
وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ۭ فَاِنِ انْتَهَوْا فَلَا
عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ○

194. The sacred month for the sacred month, and retaliation (is allowed) in sacred things. Then whoever acts aggressively against you, attack him in like manner as he has attacked you. And fear Allah, and know that Allah is with the righteous.

١٩٤- اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحُرُمٰتُ قِصَاصٌ ۭ فَمَنِ اعْتَدٰى
عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ
مَا اعْتَدٰى عَلَيْكُمْ ۠
وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ○

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3. "Persecution" stands for *Fitna* which originally means "burning with fire", and also signifies affliction, distress and hardship; slaughter, misleading or causing to err, and seduction from faith by any means (Arabic English Lexicon). Verses 190 to 193 lay down the rules for fighting in the Way of Allah. Also see *"Jihad"* in the Major Work, *ibid.*, Vol. III, pp. 113-122.

4. "Religion" stands for *Deen* which in fact primarily means "Obedience" and not mere 'religion' (Arabic English Lexicon). The Arabic word *Deen* is very comprehensive and implies the idea of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites, etc. (Yusuf Ali, Vol. I, Note 207).

5. "Hostility" stands for *Udwaan* which means "hostility, wrongful conduct, punishment for wrongful conduct, and approach to a person by way of justification or excuse against him" (Mufradaat and Arabic English Lexicon). This word indicates exceeding of the proper limits, and hence is applied to wrongful or unjust conduct, but the punishment by which an injury is inflicted

195. And spend in the Way of Allah and cast not yourselves to perdition with your own hands, and do good. Surely Allah loves the doers of good.

١٩٥- وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ
وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

196. And perform the pilgrimage and the visit (to Mecca) for Allah. But if you are prevented,[6] then send whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, he may compensate it by fasting, or almsgiving, or sacrificing. And when you are secure, whoever profits[7] by combining the visit with the pilgrimage (should take) whatever offering is easy to obtain. But he who cannot find (an offering) should fast for three days during the pilgrimage and for seven days when you return: these (make) ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And fear Allah, and know that Allah is severe in punishment.

١٩٦- وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ
فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ
وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ
مَحِلَّهُ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا
أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۖ فَإِذَا أَمِنتُمْ
فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ
وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ
تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ
ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ ۗ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

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on the offender for wrongful conduct is called *E'teda* for, "it is sometimes in the way of aggression md sometimes in the way of requittal" (Arabic English Lexicon). According to Raaghib, *E'teda* here means requite or punish him according to wrongful conduct (Mufradaat).

6. "Prevented" stands for *Ohsir* which is derived from *Istehsar* which signifies the one prevented from attaining the religious rites and ceremonies of pilgrimage, by disease, or the like (Arabic English Lexicon).

7. "Profits" stands for *Tamatta* which literally means 'availing oneself of a thing'. However, technically, combining the *Umrah* and *Hajj* is known as *Tamatta* which is a form of *Hajj*.

SECTION 25[1]

197. The months of *Hajj* are well known; so whoever undertakes to perform the *Hajj* therein, there shall be no obscenity,[2] nor wickedness,[3] nor wrangling[4] in the *Hajj*. And whatever good you do, Allah knows it. And make provision for yourselves, the best provision being righteousness. And fear Me, O men of understanding!

١٩٧- اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ
فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوْقَ ۙ
وَلَا جِدَالَ فِي الْحَجِّ ۗ
وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۗ
وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى ۫
وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ○

وقف النبي صلعم

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1. From verse 196 of Section 24 started the subject of *Hajj* and *Umrah* which also form the acts of righteousness of which the discussion started from the middle of Chapter 2 (*Baqarah*). Since *Hajj* is performed at Mecca and *Ka'bah,* therefore, some details relating to it have also been given in the narration about the *Ka'bah* particularly in verses 125 to 128 of this Chapter. Then in verse 158 there is talk of Safa and Marwah between which the *Sa'ee* is performed during *Hajj* and *Umrah.* In verses 196 to 203 are given some more details relating to the performance of *Hajj* and *Umrah.*

Hajj is one of the fundamentals of Islam which has been made *Farz* (compulsory) by the Holy Qur'an and Traditions of the Holy Prophet. According to the learned commentators, *Hajj* was made compulsory in the third year after migration of the Holy Prophet from Mecca to Madinah, i.e. in the year when the battle of Uhad was fought between him and the Quraish of Mecca. The first verse revealed in this respect was *Wa Lillah-e Alan Naas-e- Hijj-al-Bait-e Manis Tataa-'a Ilaihe Sabeela* (*Imran,* 3:97) (Ibn-e-Kaseer). The detailed commands relating to the performance of *Hajj,* however, start from verse 196, which was revealed at Hudaibiyah in the sixth year of "Hijrah".

It may be noted that although *Umrah* has also been mentioned in verse 196 yet it has not actually been made compulsory. Thus only *Hajj* is compulsory while *Umrah,* being the *Sunnah* of the Holy Prophet, is optional, but if one, with the intention of performing *Hajj* and *Umrah,* puts on the dress of *Ehraam,* then both become compulsory for him. In this respect Ibn-e-Kaseer has noted a Tradition with reference to Tirmizi, Ahmad, and Behaqqi, that once Hazrat Jabir bin Abdullah Ansari had enquired from the Holy Prophet whether performance of *Umrah* was obligatory. In answer to it the Holy Prophet had said that although it is not obligatory yet if you perform it, it is better. Relying upon this Tradition, Imam Abu Hanifah and Imam Maalik are of the view that *Umrah* is not obligatory. For more details, see *"Hajj"* in the Major Work, *ibid.,* Vol. III, pp. 139 to 195.

Section 25 consists of 14 verses i.e. verses 197 to 210. Verses 197 to 203 deal with the details of *Hajj* and *Umrah.* Verses 204 to 206 deal with hypocrites and verse 207 deals with the true believers. Verses 208 to 210 call upon the believers to enter into Islam fully and whole-heartedly.

Contd.....

198. It is no sin for you that you seek the bounty of your Lord. So when you return from 'Arafaat',[5] remember Allah near the Sacred Monument,[6] and remember Him as He has guided you, although before that you were certainly of the erring ones.

١٩٨- لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا
فَضْلًا مِّنْ رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُم مِّنْ
عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ۖ
وَاذْكُرُوهُ كَمَا هَدَاكُمْ ۚ
وَإِن كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ ○

Verse 197 says that the months of *Hajj* are well-known (i.e. 'Shawwal', 'Zeeqad', and 'Zilhij'), so whoever undertakes to perform the *Hajj* therein, he should abstain from obscenity, wickedness, and wrangling during the performance of *Hajj* and *Umrah.* It says that whatever good you do, Allah knows it. It also says that when you proceed for *Hajj,* you must make provision for yourselves during your journey, and, no doubt, the best provision is *Taqwah* i.e. righteousness which consists in the fear of Allah. Therefore, Allah says, "fear Me, O' men of understanding!" Verse 198 permits trade during the *Hajj* and *Umrah,* and says it is no sin if you seek the bounty of your Lord (through trade and business). It also says that when you proceed from Arafaat (the plain where the pilgrims stay on the 9th of 'Zilhij'), stay and remember Allah over the Sacred Monument (*Mash'aril Haraam*) and remember Allah (throughout the night of loth 'Zilhij'), as He has guided you and before that you were certainly of the erring ones. Verse 199 says that thereafter you should proceed onward along with the people and ask forgiveness from Allah; surely Allah is Forgiving and Merciful. Verse 200 says that when you have completed your acts of devotion, then remember Allah as you used to remember your fathers (before Islam) — rather a more hearty remembering. According to verse 200 there are some people who only desire for the wealth of this world and, therefore, pray: Our Lord! give us in this world; for such people there is no portion in the Hereafter. On the contrary, as verse 201 says, there are persons who desire good in this world as well as in the Hereafter, and they pray: Our Lord! grant us good in this world, and good in the Hereafter, and save us from the punishment of the Fire (of Hell). According to verse 202 there is for them a portion on account of what they have earned, and Allah is very Swift in reckoning. Verse 203 deals with stay at Mina during the *Ayyaam-e-Tashreeq* and says: remember Allah during the Appointed Days (i.e. 11th, 12th and 13th of 'Zilhij'). But whoever leaves in two days, it is no sin; and whoever stays more, it is also no sin for him, if, in fact, he fears Allah, and or observes his duty to Allah, and knows that he will be gathered to Him on the Day of Judgment.

Verse 204 deals with the hypocrites and says that among the men there is one whose speech about life of this world pleases you, and he calls Allah to witness as to what is in his heart although he is the most rigid of the opponents (of Allah and the believers). According to verse 205, when he gets power over the land, his entire effort is to make mischief and destroy the crops and cattle, but Allah does not love mischief at all. Verse 206 says that when it is said to him (i.e. hypocrite): fear Allah, he becomes proud and becomes sinful. So ultimately he will be sent to Hell which is a very evil resting-place.

Contd....

199. Then hasten onward from where the people hasten onward, and ask the forgiveness of Allah. Surely Allah is Forgiving, Merciful.

١٩٩- ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

200. And when you have completed your devotions, then remember Allah as you remembered your fathers, rather a more hearty remembering. But there are some people who say: Our Lord! give us in the world; and for such there is no portion in the Hereafter.

٢٠٠- فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ
فَاذْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ
فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ○

Verse 207 deals with the righteous persons and says that there are people who sell themselves for the pleasure of Allah and for them Allah is very Compassionate. Therefore, verse 208 says; O you who believe! enter into Islam fully and whole-heartedly and follow not the footsteps of Satan; Surely he is your open enemy. Verse 209 says that if you turn back after a clear proof has come to you, then you should know that Allah is Mighty and Wise.

Verse 210 says that they (i.e. the non-believers) are perhaps waiting that Allah should come in the shadows of the clouds with angels and settle the matter once for all. They perhaps do not know that all matters ultimately come to Allah for settlement.

2. "Obscenity" stands for *Rafasa* which means foul, unseemly, immodest or obscene speech (Arabic English Lexicon). Thus the word *Rafasa* includes all foul, immodest and lewd talks, as well as acts, relating to sex.

3. "Wickedness" stands for *Fusooq* which is the plural of *Fisq* which signifies transgression against the law of God and disobedience of lawful authority, whether spiritual or temporal. According to a saying of the Holy Prophet Muhammad (ﷺ) *Fusooq* signifies abusing (Mufradaat).

4 "Wrangling" stands for *Jidaal* which signifies contending in an altercation or disputing or litigating (Arabic English Lexicon).

5. " Arafaat" — It is a plain or valley near Mecca where the pilgrims stay on the ninth day of 'Zilhij'. It is nine miles away from Mecca and the stay of the pilgrims in it is technically known as *Waqoof* which is one of the compulsory rites of *Hajj.*

According to the Arabic English Lexicon, 'Arafaat' is, in fact, a compound word which is derived from *Arafa* meaning "he knew, or acquainted himself with a thing; and there is undoubtedly a reference in this name to the fact that here men feel truly the august Divine Presence".

6. "Sacred Monument" stands for *Mash'aril Haraam* which literally signifies the place known as 'Muzdalfa', or the ground bordering on it where the pilgrims stop for the night during their return from Arafaat. It is, in fact, a small hilly place between Mecca and Arafaat. Here the

201. And there are some among them who say: Our Lord! grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire.

٢٠١-وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا
فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً
وَّقِنَا عَذَابَ النَّارِ ○

النصف

202. For them there is a portion on account of what they have earned. And Allah is Swift in reckoning.

٢٠٢-اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ
وَاللّٰهُ سَرِيْعُ الْحِسَابِ ○

203. And remember Allah during the Appointed Days.[7] Then whoever hastens off in two days, it is no sin for him; and whoever stays behind, it is no sin for him, for one who fears. And fear Allah, and know that you will be gathered unto Him.

٢٠٣-وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ
فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ
وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ؕ
وَاتَّقُوا اللّٰهَ
وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ○

204. And of men is he whose speech about the life of this world pleases you, and he calls Allah to witness as to that which is in his heart, yet he is the most rigid of opponents.

٢٠٤-وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ
قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا
وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ
وَهُوَ اَلَدُّ الْخِصَامِ ○

205. And when he holds authority, his effort in the land is to make mischief in it and to destroy the crops and the cattle; and Allah loves not mischief.

٢٠٥-وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ
لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ
وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ○

Holy Prophet Muhammad (ﷺ) offered evening and the night prayers together and remained busy in prayers allover the night before the rising of the sun. Thus 'Muzdalfa' is specially meant for meditation and prayer during the tenth night of 'Zilhij'.

7. " Appointed Days" stands for *Ayyamim Ma'doodaat* which are the 11th, 12th and 13th day of 'Zilhij' during which the pilgrims are required to stay at Mina and glorify Allah the Almighty. They are also called as *Ayyam-e-Tashreeq* i.e. days of brightness and beauty.

206. And when it is said to him: fear Allah, pride takes him to sin. So Hell[8] is sufficient for him — and (it is) an evil resting-place.

٢٠٦- وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ
أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ ○

207. And of men is he who sells himself to seek the pleasure of Allah. And Allah is Compassionate to His servants.

٢٠٧- وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ
وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ○

208. O you who believe! enter into Islam[9] whole-heartedly; and follow not the footsteps of Satan. Surely he is your open enemy.

٢٠٨- يَا أَيُّهَا الَّذِينَ آمَنُوا
ادْخُلُوا فِي السِّلْمِ كَافَّةً ۖ
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ○

209. And if you slide back after a clear proof has come to you, then know that Allah is Mighty, Wise.

٢٠٩- فَإِن زَلَلْتُم مِّن بَعْدِ مَا جَاءَتْكُمُ
الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ○

210. They wait for nothing but that Allah should come to them in the shadows of the clouds, with angels, and the matter is decided. And to Allah return (an) matters (for decision).

٢١٠- هَلْ يَنظُرُونَ إِلَّا أَن يَأْتِيَهُمُ اللَّهُ
فِي ظُلَلٍ مِّنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ ۚ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ○ ع

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8 "Hell" stands for *Jahannam* which actually has no root in Arabic. It may have been derived from *Jahuma* which means "he became frowning or contorted or ugly in the face. If that be so, the letter *Nun* in the word *Jahannam* would be something additional (Behrul Moheet). Thus *Jahannam* means "a place of punishment which is dark and waterless and which makes face of its inmates ugly and contorted".

9. "Islam" is derived from *Silm* which means peace as well as submission (Mufradaat). Thus Islam means complete submission to God which in fact is synonymous with complete peace. According to the Arabic English Lexicon, *Silm* means peace; reconciliation, self-resignation; or submission; and *Al-Silm,* with the definite article, is synonymous with *Al-Islam* as meaning the religion of the Muslims because it is the religion of self-resignation or submission.

SECTION 26[1]

211. Ask of the children of Israil how many a Clear Sign[2] We gave them! And whoever changes the Favour of Allah[3] after it has come to him, then surely Allah is severe in punishment.

٢١١- سَلْ بَنِيٓ إِسْرَآءِيلَ كَمْ اٰتَيْنٰهُمْ مِّنْ
اٰيَةٍۭ بَيِّنَةٍ ۭ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ
مِنْۢ بَعْدِ مَا جَآءَتْهُ
فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

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1. In the last three verses of the previous Section (i.e. Section 25) it was said that O you who believe enter into Islam wholeheartedly and follow not the footsteps of Satan as he is surely your open enemy and if you slip away after clear proofs have come to you, then you should know that Allah is Mighty and Wise. As regards the disbelievers, they, in fact, wait for nothing but that Allah should come in the shadows of the clouds with angels and the matter be decided, and in fact to Allah all matters are ultimately returned.

In continuation of it, Section 26 starts with an argument in favour of the principle laid down in the previous Section and it is said that because the Bani Israil were punished on account of rejecting the signs and proofs of Allah that had come to them through the Prophets of Allah, therefore, whoever repeats the same thing, and rejects the truth which Allah has revealed to the Holy Prophet Muhammad (ﷺ), he shall also have the same fate. It also tells that opposition to the truth by the Bani Israil was on account of their extreme love for the world, and although in the beginning the entire mankind was but one community people differed with each other, out of envy, and therefore in order to settle the dispute between them, and make the truth known to all, the Prophets and Books were sent to them from time to time.

Section 26 consists of 6 verses i.e. verses 211 to 216. Verse 211 addresses the Holy Prophet Muhammad (ﷺ) and calls upon him to ask the children of Israil as to how many clear signs or proofs were given to them by Allah the Almighty but instead of getting guidance from them they went astray and altered the Favours of Allah, (as for instance they refused to act upon the Torah although the covenant was taken from them by raising the mountain, raised objections to the Messages of Allah, adopted worship of the calf after rescue from Pharoah and his people, demanded worldly things to eat while *Manna* and *Salwa* was being supplied to them and not only rejected but also assassinated the Prophets and were, therefore, ultimately punished and condemned). Then surely Allah gives serious punishment for such evil-doers. Verse 212 says that fair-seeming is made to them the life of this world (and that is the main reason for their opposing the truth) and (therefore) they mocked at the believers who fear (Allah), and they (i.e. the believers) will be above them on the Day of Judgment, and Allah gives without measure to whomsoever He pleases. Verse 213 says that all mankind was but a single nation, but when they differed among themselves, Prophets were raised among them to give good news (of the Paradise) and warning (of the Hell) and with them the Book was (also) revealed with truth so that it might judge between the people concerning that in which they differed, and in fact those who differed were none but the very people to whom the Book was given and that too after clear proofs had

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212. Fair-seeming is made the life of the world to those who disbelieve, and they mock those who believe. But those who fear (Allah) will be above them on the Day of Judgment. And Allah gives without measure to whom He pleases.

٢١٢- زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا
وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ
وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ۗ
وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ○

come to them and they did it out of envy against each other. So Allah has guided, by His will, those who believe, to the truth about which they differed. And Allah guides, whom He pleases, to the Straight Path.

Verse 214 addresses the believers themselves, and says: do you think that you will enter the Garden (of Paradise) although as yet there has not befallen you the like of that which befell those who had already passed away, or, in other words, you have not been put to any trial so far in the cause of Allah. It further says the previous people were involved in distress and adversity and they were actually shaken violently until the Messenger and these who believed with him said: when will the help of Allah came? Whereupon it was said to them that surely the help of Allah is very near.

Verse 215 refers to the queries made by the believers regarding spending in the Way of Allah. It says: whatever wealth you spend, it is for the parents, and the near of kin, and orphans, and the needy, and the wayfarer, and whatever good you do, Allah surely is Aware of it, which, in other words, also means to say that Allah will give you reward for it.

Verse 216 deals with the command for fighting in the Way of Allah i.e. *Jehad,* and it says that though it is disliked by you, yet it may be that you dislike a thing while it is good for you, and it may also be that you like a thing which may be bad for you. Allah Knows while you know not. And, therefore, you should submit to the Command of Allah without going into the merits and demerits of it.

2. The clear signs, referred to in verse 211, were given to the Bani Israil which also included the prophecies relating to the coming of the Holy Prophet Muhammad (ﷺ) which were made known to them repeatedly through the Prophets raised among them, and the same were vouchsafed in their Holy Scriptures also. The clear signs also included the favours which Allah the Almighty showered on them, as for instance shadow was provided to them through the clouds, food was dropped from the sky in the form of *Manna* and *Salwa,* fountains of water were gushed through the rock on account of striking the rock by Prophet Moses with his staff, while they were in the plain of Sinai. They were also rescued from the clutches of Pharoah and his people in a miraculous way. All these were the signs of Allah for them but they always proved to be ungrateful to Allah the Almighty.

3. By the words "Changing of the favours of Allah after it had come to them" is meant, "the Guidance and *Shariah* which had been provided to the Bani Israil through Prophet Moses". Instead of making it as the rule of their lives, they disrespected it and used it for the purpose of infidelity, and in several portions of it they also made the changes. In verse 28 of Chapter 14 (*Ibrahim*) Qur'an says, "don't you see those who change Allah's favour for disbelief and make their people to alight on the abode of perdition". According to verse 211 such persons are liable to severe punishment for the misdeeds which they have thus committed.

213. Mankind[4] was one community,[5] so Allah sent (to them) Prophets as bearers of good news and as warners, and He revealed with them the Book with truth (so) that it might judge between (the) people concerning that in which they differed. And none differed concerning it except those who were given it, after clear proofs had come to them, envying one another. And Allah has guided, by His Will, those who believe, to the truth about which they differed. And Allah guides, whom He pleases, to the Straight Path.

٢١٣- كَانَ النَّاسُ أُمَّةً وَّاحِدَةً ۟ فَ
فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۪
وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ
لِيَحْكُمَ بَيْنَ النَّاسِ
فِيْمَا اخْتَلَفُوْا فِيْهِ ؕ وَمَا اخْتَلَفَ فِيْهِ
اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ
مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ
فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا
لِمَا اخْتَلَفُوْا فِيْهِ
مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَاللّٰهُ يَهْدِيْ مَنْ
يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

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4. "Mankind" stands for *Kaanannaaso*. The word *Kaana* used in verse 213 does not necessarily refer to the past but it is often used in the Holy Qur'an to convey the idea of a general truth, or to express what is like an attribute of a thing (Mufradaat). As in verse 67 of Chapter 17 (*Bani Israil*), *Kaanal Insano Kafoora* does not mean, "man was ungrateful" but it actually means "man is ever ungrateful" or that the quality of ungratefulness is met within him very frequently. The Divine Attributes are also often expressed by the word *Kaana* as in verse 7 of Chapter 48 (*Fatha*), the words *Kaanallaho Azeezan Hakeema* mean not that "Allah was Mighty, Wise", but that "Allah is Ever-Mighty, Wise, or in verse 14 in the same Chapter the words *Kaanallaho Ghafoorar Raheema* mean, "Allah is Ever-Forgiving, Merciful". Thus the word *Kaana* is used to convey the sense of universality. It also signifies "notional unity" or "identity of ideas".

5. It may be noted that Qur'an lays stress on the fact that the entire mankind was but one community in various other verses also. Thus in verse 1 of Chapter 4 (*Nisa*) it is said that they are all "created out of a single soul", in verse 13 of Chapter 49 (*Hujuraat*) it is said that "they have all descended from the same parents", and according to verse 22 of Chapter 2 (*Baqarah*) all are dwellers of the same place i.e. the earth beneath the same canopy i.e. the heaven. In verse 19 of Chapter 10 (*Yunus*) it is said, "and all people are but a single nation", in verse 92 of Chapter 21 (*Ambia*) it is said, "surely this your community is a single community", and in verse 52 of Chapter 23 (*Mo'menoon*) also it is said, "surely this your community is one community." Thus according to Qur'an the entire mankind is but one community.

The words *Kaanannaso Ummatan Waahidah* also impliedly signify that originally there was only one religion in the world i.e. the religion of monotheism.

According to the first commentators of the Holy Qur'an, namely Hazrat Abi bin Ka'ab and Ibne Zaid, even before the creation the entire mankind was monotheistic and believed in the

214. Or do you think that you will enter the Garden (of Paradise), while there has not yet befallen you the like of that which befell those who have passed away before you? Distress and adversity befell them and they were shaken violently, till[6] the Messenger and those who believed with him said: when will the help of Allah come? Now surely the help of Allah is near.

٢١٤- أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَّثَلُ الَّذِينَ خَلَوْا مِنْ
قَبْلِكُمْ ط
مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا
حَتّٰى يَقُولَ الرَّسُولُ وَالَّذِينَ اٰمَنُوا
مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ط
اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيبٌ ○

215. They ask you as to what should they spend. Say: whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer.[7] And whatever good you do, Allah is surely Aware of it.

٢١٥- يَسْـَٔلُونَكَ مَاذَا يُنْفِقُونَ ۥ
قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ
فَلِلْوَالِدَيْنِ وَالْاَقْرَبِينَ
وَالْيَتٰمٰى وَالْمَسٰكِينِ وَابْنِ السَّبِيلِ ط
وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَاِنَّ اللّٰهَ بِهٖ عَلِيمٌ ○

Absolute Unity of Allah which fact is proved from the question *Alasto be-Rabbekum* (i.e. Am I not your Lord?) which Allah the Almighty had put to the entire mankind before sending the man to the earth, and the answer *Qaalu Bala* (i.e. yes you are) which the entire mankind had given to it (Qurtabi).

6. "Till" stands for *Hatta* which also means "so that" (Mughni), in which sense it has also been used in verse 7 of Chapter 63 (*Munafeqoon*).

7. Verse 215 deals with spending in the Way of Allah. It is said that Umar bin Jamooh enquired from the Holy Prophet Muhammad (ﷺ) as to what should they spend. In answer to this question verse 215 was revealed and it was said that whatever wealth you spend, it is for the parents and the near of kins, and orphans, and the needy, and the wayfarers, and whatever good you do Allah surely is aware of it.

It may, however, be noted that the question, as the words actually show, was only regarding the nature or quantom of wealth to be spent, but the answer given in this verse also indicated the persons on whom it should be spent. The same question has, however, been also repeated in verse 219 of this very chapter, but there in answer to it, Qur'an only says: *Qulil Afw* i.e. "what you can spare".

216. Fighting is ordained for you, though it is disliked by you;[8] and it may be that you dislike a thing which is good for you, and it may be that you love a thing which is bad for you. And Allah Knows and you know not.

٢١٦- كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۝

SECTION 27[1]

217. They ask you about fighting in the Sacred Months.[2]

٢١٧- يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ

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8. In order to comprehend the real import of the command for fighting given in verse 216, it should actually be read alongwith verse 190 of Chapter 2 (*Baqarah*) and verse 39 of Chapter 22 (*Hajj*) so that the conditions under which this was given may become clear to us. This command was in fact to fight against those who took to the sword first and turned the Muslims out of their homes and, therefore, this command was actually to end the persecution and to establish the religious freedom, and to save the houses of worship of every religion from being ruined by the opponents of Islam.

Qur'an has used the words *Kuteba Alaikumul Qitaalo,* i.e. fighting is ordained for you, in verse 216, which shows that fighting had been prescribed by Allah the Almighty Himself, and not that it was desired by the believers themselves, and that is the reason that the command to fight has been followed by the words *Wa Howa Kurhun Lakum* i.e. though it is disliked by you.

1. In the last verse of Section 26 the believers were commanded to fight against the non-believers, and it was said that fighting was made compulsory even though it be disliked by the believers, because, as it was further said, it may be that you dislike a thing while it is good for you, or that you like a thing while it is bad for you, and Allah knows while you do not know.

Section 27 starts with further details of fighting in the Way of Allah. In this respect the question which has been first dealt with in this Section relates to fighting in the Sacred Months because, even before the advent of Islam, the Arabs used to stop fighting in these months. In fact these months were reserved for *Hajj* and, therefore, during these months peace and tranquillity was maintained and people also used to engage themselves in merchandise. Then there is the dealing with the questions relating to drinking of wine and gambling, maintenance of the orphans, particularly, because due to the deaths in the battle-fields the problem of orphanage had also arisen and lastly there is dealing with marriages with the infidel men and women which situation also arose on account of killing of infidel men in the battle-field.

Section 27 consists of 5 verses i.e. verses 217 to 221. Verse 217 deals with the questions raised by the believers concerning the fighting in the Sacred Months, and says that they ask you (O Prophet) about fighting in the Sacred Months. Say: fighting in it is a great (transgression). But turning men from the Way of Allah, and disbelieving in Him, and in the sanctity of the Sacred Mosque, and turning men out of it, are more grievous with Allah; and presecution is graver than

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Say: fighting therein is a great (sin), but to turn (men) from the Way of Allah, and to disbelieve in Him, and in the sanctity of the Sacred Mosque, and to expel His people from it, are more grievous with Allah; and persecution is worse than slaughter. And they will not cease fighting against you until they turn you back from your

قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ
وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ
وَالْمَسْجِدِ الْحَرَامِ ۗ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ
وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ
عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ

slaughter. It further says that they (i.e. the non-believers) will not cease fighting against you until they turn you back from your religion, if they can. And whoever of you turns back from his religion (i.e. becomes apostate), and then he dies while he is an unbeliever, they are those whose works go waste in this world and in the Hereafter. And they are the companions of the Fire, wherein they shall abide (for ever).

Verse 218 deals with the emigrants from Mecca, and says that those who believe, and those who emigrated from their homes, and strove hard in the Way of Allah, they surely hope for the Mercy of Allah, and Allah is Forgiving, Merciful.

Verse 219 deals with the queries made regarding the wine and gambling, and says that they ask you (O Prophet) about wine and gambling. Say: in both of them is a great sin, and some benefit for men, but their sin is greater than their benefit. This verse also deals with the query regarding spending in the Way of Allah, and says that they ask you (O Prophet) as to what should they spend. Say: spend what you can spare, i.e. what is exceeding your needs, thus Allah makes clear to you the revelations that you may ponder over them.

Verse 220 deals with the query concerning the orphans and says that they ask you (O Prophet) concerning the orphans. Say: to set right their affairs is good, and if you mix with them, they are your brothers. And Allah knows him who makes mischief from Him who sets aright. And had Allah pleased, He would have made matters difficult for you. Surely Allah is Mighty and Wise.

Verse 221 deals with inter-marriages with the idolators, and commands the believers not to marry idolatresses until they adopt the Islamic Faith; and says that a believing maid is certainly better than an idolatress even though she may please you. It further commands them not to give in marriage (their women) to idolators until they adopt the Islamic Faith; and says that a believing slave is certainly better than an idolator, even though he may please you. These (i.e. the idolators) invite you to the Fire of Hell, and Allah invites you to the Garden (of Paradise), and to forgiveness by His Grace, and He makes clear His Messages to men so that they may be mindful.

2. Verse 217 prohibits fighting in the Sacred Months. The Sacred months are 'Zeequad', 'Zilhij', 'Muharram', and 'Rajab'. These months were observed even by the pagan Arabs as sacred before the advent of Islam and in these months even the bitterest hostilities ceased and peace was established throughout the land and during this period *Hajj* was performed and trade was carried out without any molestation.

religion,[3] if they can. And whoever of you turns back from his religion, and he dies in disbelief, such are they whose works have fallen both in the world and in the Hereafter. And they are the companions of the Fire; therein they will abide.[4]

وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ
وَهُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ
فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ
وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

218. Verily those who believe, and those who emigrated, and strove hard[5] in Allah's Way, these have hope of Allah's Mercy. And Allah is Forgiving, Merciful.

٢١٨- اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا
وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۙ
اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

219. They ask you about intoxicants[6] and gambling.[7] Say: in both is great sin, and (some)

٢١٩- يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ؕ
قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ

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3. The words *Wala Yazaaloona Yuqaateloonakum Hatta Yaruddukum Ann Deenekum Inistataa'oo* i.e. "and they will not cease fighting you until they turn you back from your religion, if they can" refute the allegation of the non-Muslims that the Muslims started war to convert the unbelievers to Islam by force. In fact, as verse 217 tells in very clear terms, it were really the disbelievers who started fighting in order to convert the Muslims to *Kufr* (unbelief) and in those circumstances the Muslims had no option but to fight to defend not only their lives and property but also their faith.

4. The apostates will be the companions of the Fire wherein they shall abide for ever. It may be noted that under the Islamic *Shariah,* all those who give up Islam, and become apostate, are to be put to death, according to the Traditions of the Holy Prophet (Maajid, *ibid,* 432).

In the Musaic *Shariah* also apostasy was punishable with death. The Old Testament says, "if thy brother ... entice thee secretly, saying, let us go and serve other gods ... thou shalt surely kill him ... and thou shalt stone him with stones that he die" (Deuteronomy, 13:6-10). According to Hasting's 'Encyclopaedia of Religion and Ethics', even in Christianity, "wilful apostasy was, of course, an inexpiable offence, and ranked with murder and adultery" (Vol. I, p. 263).

5. "Strove hard" stands for *Jahadu* which is derived from *Jehad* which signifies readiness to sacrifice life and possessions for the cause of Islam. According to the Arabic English Lexicon, literally it is "the using, or exerting, one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation (Maajid, Vol. I, Part II, Note 434).

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benefit for men; but the sin of them is far greater than their benefit. And they ask you as to what should they spend. Say: what you can spare.[8] Thus Allah makes clear to you (His) Messages that you may ponder,

وَّ مَنَافِعُ لِلنَّاسِ ز
وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ؕ
وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۬ ؕ
قُلِ الْعَفْوَ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ
لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۙ○

220. On this world and the Hereafter. And they ask you concerning the orphans. Say: to set right their (affairs) is good; and if you mix with them,[9] they are your brothers. And Allah knows him who makes mischief from him who sets right. And had Allah willed, He would have made matters difficult for you. Surely Allah is Mighty, Wise.

٢٢٠- فِى الدُّنْيَا وَ الْاٰخِرَةِ ؕ
وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ؕ
قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ
وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ؕ وَاللّٰهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ
وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ؕ
اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○

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6. "Intoxicants" stands for *Khamr* which signifies "any intoxicating thing that clouds or obscures the intellect". Generally it is applied to intoxicating expressed juice of anything (Arabic English Lexicon). Literally it is understood to mean the fermented juice of the grape; applied by analogy to all fermented liquor, and by further analogy to any intoxicating liquor or drug (Yusuf Ali, Vol. I, Note 240). According to Qamoos, Behrul Moheet, and Tajul Uroos, it signifies wine or grape wine.

7. "Gambling" stands for *Maisir* which is derived from *Yasarah* which means "he divided anything into parts or portions". Among the Arabs, *Maisir* was a game of hazard, and in the legal language of Islam it includes all games of chance. Another root of it is *Yusr* which means "ease" because of the ease with which wealth could be attained by it. Thus *Maisir* means getting something too easily; or getting of profit without working for it, and hence it is generally translated as gambling. According to the Arabic English Lexicon *Maisir* means, "the game or play with unfeathered and headless arrows". In its wider expression, as here, any game of hazard; or play of stakes; or wagers, so that even the game of children with walnuts is included under this name by Muhahid (Arabic English Lexicon).

8. "What you can spare" stands for *Afw,* which means (a) what exceeds or remains over and above one's requirements; and the spending of what does not cause hardship to the giver; (b) the best portion of a thing; (c) giving without being asked (Aqrab).

9. "Mix with them" stands for *Tukhaletuhum* which carries a double significance i.e. (1) mix or associate with them, and (2) join with them in their affairs i.e. become co-partners with them.

221. And marry not the idolatresses until they believe; and certainly a believing maid is better than an idolatress even though she please you. And give not (your women) in marriage to idolators until they believe, and surely a believing slave is better than an idolator even though he please you. These invite you to the Fire, and Allah invites you to the Garden, and to forgiveness by His Grace; and He makes clear His Messages to mankind that they may be mindful.

٢٢١- وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ
وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ
وَّلَوْ اَعْجَبَتْكُمْ ۚ
وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ؕ
وَلَعَبْدٌ مُّؤْمِنٌ
خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ؕ
اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ۚۖ
وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝ ع

SECTION 28[1]

222. And they ask you about menstruation. Say: it is pollution;[2] so keep away from women during menstruation, and go not near them[3] until they are clean. But when they have purified themselves, go in to them as Allah has commanded you. Surely Allah loves those who turn to Him, and He loves those who purify themselves.

٢٢٢- وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ
قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِى
الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ
فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ
اَمَرَكُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ
وَيُحِبُّ الْمُتَطَهِّرِيْنَ ۝

1. The subject matter dealt with in the previous sections related to *Hajj, Jihad,* spending in the Way of Allah, gambling, intoxicants, affairs of the orphans and lastly (as in verse 221 of Section 27) inter-marriages between the believers and the idolators. All these problems actually arose on account of the wars with the non-believers. Some of those idolator women whose husbands had been slain in the wars, and who had come in the custody of the Muslims, would have also been in their periods of menstruation, and therefore, while *Nikah* with them was permitted subject to their accepting Islam, the question arose whether they were fit for sexual intercourse during that period. In order to solve this problem, necessary commands

Contd....

223. Your wives are a tilth[4] for you, so go in to your tilth as you like,[5] and send (good) beforehand for yourselves.[6] And fear Allah, and know that you will meet Him. And give good news to the believers.

٢٢٣- نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۖ
فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ
وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ○

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were given in Section 28, but these commands are not restricted to those women only who come as war-captives, but they actually apply to all Muslims women in general. Side by side to the problem relating to sexual contacts with the women; during menstruation, the problems relating to separation and *Talaq* (Divorce) have also been dealt with.

Section 28 consists of 7 verses i.e. verses 222 to 228. Verse 222 deals with the question relating to sexual intercourse during menstruation. It says: and they ask you (O Prophet) about (cohabitation with the wives during the period of) menstruation. Say: it is pollution; so keep away from women during menstruation, and go not near them until they are clean. And when they have purified themselves (i.e. the period of menstruation is over), then go in to them (i.e. have sexual intercourse with them) as Allah has commanded you. Surely Allah loves those who turn to Him (in repentance after committing the faults), and He loves those who purify themselves. Verse 223 says, "your wives are a tilth for you, so go in to your tilth" (as and when you like), and send good beforehand for yourselves; and fear Allah, and know that you will meet Him (on the Day of Judgment and account for all of your deeds); and (give) good news to the believers. Verse 224 deals with the oaths to remain separate from, and to divorce the wives. It says: "and make not Allah by your oaths an hindrance to your doing good (i.e. going to your wives or, in other words, having sexual intercourse with them) and fearing (Allah), and making peace between men, and Allah is Hearer, Knower". Verse 225 says that Allah will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned. And Allah is Forgiving, Forbearing. Verse 226 says: "those who swear that they will not go in to their wives should wait four months; then if they go back, Allah is Forgiving, Merciful". Verse 227 says: "and if they (i.e. husband and wife) resolve on a divorce, Allah is surely the Hearer, the Knower". Verse 228 says that the divorced women should keep themselves in waiting (i.e. they shall not enter into second marriage) for three courses (i.e. periods of menstruations), and it is not lawful for them (i.e. the women) to hide that which Allah has created in their wombs (i.e. conception or menstruation), if they believe in Allah, and the Last Day; and their husbands have a better right to take them back in the meanwhile (i.e. before expiry of the period of *Iddat),* if they wish for reconciliation. Verse 228 says that women have rights (against their husbands) similar to those (which their husbands have) against them, in a just manner; and men are a degree above them (i.e. the wives); and Allah is Mighty, Wise.

2. "Pollution" stands for *Azan* which signifies slight evil, slighter than what is termed *Zarar,* or anything that causes a slight harm.

The phenomena of menstruation, according to modem writers, "though clearly a normal physiological process ... yet evidently lies on the borders of pathological change" (see "Evolution of Sex", by Geddes and Thomson, p. 259). According to Havelock Ellis, "that the mental energy, as well as the muscular strength and dexterity even in the strongest, healthiest, and most

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224. And make not Allah by your oaths a hindrance to your doing good and fearing (Allah) and making peace between men. And Allah is Hearer, Knower.

٢٢٤- وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً
لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا
وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝

determined, women are usually somewhat impaired during the menstrual period itself is a fact that is familiar to most women" ("Man and Woman", p. 288). He further says, "even in perfectly healthy woman this affects the whole organism to a more or less marked degree ... There is increase nervous tension, and greater muscular excitability, reflex action is more marked, and there may be slight twitchings of the legs; also yawning and stiffness in the neck, and sleep is heavier than usual. There is loss of appetite and a certain amount of digestive and intestinal disturbance with a tendency to flatulence" (pp. 289-290); and "on the psychic side, even in good health, there is another series of phenomena. There is greater impressionability, greater suggestibility, and more or less diminished self-control. Burdach stated that at this time women are more under the influence of mesmerism ... It is at this time, in those women who are at all predisposed, that sudden caprices, fits of ill-temper, moods of depression, impulses of jealousy, outburst of self-confession, are chiefly liable to occur" (p. 291). According to Bauer, "during menstruation, a woman is exceptionally sensitive and irritable, so that she may be greatly excited by trifling matters which at other times would arise no obvious response ... The statistics of criminality in women show that a very large majority of crimes committed by women are committed during menstruation" ("Women and Love", Vol. I, pp. 283-284) (Maajid, Vol. I, Part II, Notes 470-471).

3. Verse 222 imposes restriction on sexual intercourse with the women while they are in their menstrual periods. It may be noted that even the Jewish Law contains a similar prohibition in the Old Testament which says, "thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness" (Leviticus, 18:19), and, "and if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath discovered her fountain and she hath uncovered the fountain of her blood, and both of them shall be cut-off from among their people" (*ibid.,* 20:18). But, while under the Jewish practice separation between husband and wife was complete during menstruation, Islam by verse 222 only limited it to the extent of sexual intercourse.

4. The word "tilth" used in this verse indicates that the wife is like the soil which receives the seeds and grows the plants. According to the Arabic English Lexicon, the words *Nisaa'okum Hersun Lakum* signify that "your wives, or women, are unto you tilths wherein you sow offspring; they are thus likened to places that are ploughed for sowing". Since a woman is like a tilth, a wise husband selects the best soil, prepares the best tilth, secures the best seed, and chooses the best time and manner of sowing it, because on the harvest which he has to reap, i.e. the children, depends the welfare of the entire society.

5. The words *Anna She'tum* mean "as you like". The word *Anna* signifies "whence" as well as "when" and "how" and also "as", and it has been used in all these senses in verse 223. Thus a believer is permitted to have sexual intercourse with his wife "when" she is clean, "whenever", and "in whatever manner" he may like. It may, however, be noted that the "manner" should be the one permitted by the Islamic *Shariah.* In other words, the intercourse with the

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225. Allah will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned. And Allah is Forgiving, Forbearing.

٢٢٥- لَا يُؤَاخِذُكُمُ اللّٰهُ
بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ؕ
وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ○

226. Those who swear that they will not go in to their wives should wait for four months; then if they go back, Allah is Forgiving, Merciful.

٢٢٦- لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ
تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ
فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

227. And if they resolve on a divorce,[7] Allah is surely Hearer, Knower.

٢٢٧- وَاِنْ عَزَمُوا الطَّلَاقَ
فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

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wives should not be carnal or unnatural. The word "tilth" itself implies sexual intercourse from the way through which procreation of the generation can be achieved. Thus there is clear prohibition against all filthy and unnatural manners of sexual contact with the wives, and, excepting the natural way, there is no other restriction as regards the manner in which the husband can have intercourse with his wife. The ban imposed on unnatural intercourse is but natural because through such intercourse the purpose of having children and continuance of the generation, which is the real purpose of marriage, cannot be achieved. Thus the object of repeating the word "tilth" in verse 223 is to emphasis the fact that the "begetting of children", and not the "carnal indulgence", is the fundamental aim of the conjugal act.

6. The words *Qaddemu Le Anfusekum* in verse 223 have also been translated to mean "purified acts of devotion and charity all along". This is in fact a powerful reminder that moral and spiritual ends are not to be lost sight of even in the height of carnal pleasures (Maajid, *ibid.*, 482).

These words in fact remind the man not to indulge in sexual pleasure to the extent that he may forget his obligations towards Allah. He is required to remember Allah in all circumstances, and, while he is having sexual contacts with his wife, he must seek welfare of the future through righteous children. He must keep in mind that, if as a result of the sexual intercourse, he gets children, then it is his duty to rear them up in the best possible manner, so that they may prove to be the righteous servants of Allah, and work for Islam throughout their lives in this world, and also prove to be beneficial for the mankind.

7. "Divorce" stands for *Talaq* which is an Infinitive Noun from *Talaqat,* which, when used for a woman, means that she is left free to go her way or become separated from her husband, and signifies the dissolution of the marriage tie (Arabic English Lexicon).

According to the Islamic Law, husband possesses the right to divorce his wife at any time he likes. The fundamental features of the Islamic Law of divorce are dealt with by Qur'an in verses 228 to 233 and 236 of this Chapter. The procedure for divorce is laid down in verse 35 of Chapter 4 (*Nisa*) and some more questions relating to divorce have been dealt with in verse 49 of Chapter 33 (*Ahzaab*) and verse 127 of Chapter 65 (*Talaq*).

228. And the divorced women should keep themselves in waiting for three courses.[8] And it is not lawful for them to hide that which Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have a better right to take them back in the meanwhile if they wish for reconciliation. And they (i.e. women) have rights (against men) as (men have) against them, in a just manner; and men are a degree above them. And Allah is Mighty, Wise.

٢٢٨- وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ
بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ وَلَا يَحِلُّ لَهُنَّ
اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ
اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ
وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ
اَرَادُوْٓا اِصْلَاحًا ؕ
وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۠ ع ٢٨

SECTION 29[1]

229. Divorce is twice;[2] thereafter either keep (them) in honour or release (them) in kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep

٢٢٩- اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ
بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ ؕ
وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ
اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا

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8. "Courses" stands for *Quroo* which is plural of *Qur* or *Qar* which means a time, menstruation; period, or state of purity preceding and following a menstrual discharge, or the period between two menstruations; termination of a menstruation; the period of menstruation and that of purity taken together; i.e. the whole month; the time or state when a woman leaves her state of purity and enters in that of menstruation (Behr-ul-Moheet, and Mufradaat).

Verse 228 says that the divorced women should keep themselves in waiting for three courses which means that they should not marry anybody till the end of their third continuous monthly course. According to the learned commentators, this command applies to those women whose marriage has been consummated and who are of menstruating age and are free i.e. not bonded women. For other classes of wife the rules are different (Maajid, *ibid.*, 503).

1. Section 28 (verses 222 to 228) dealt with menstruation, sexual contacts with the wives, oaths for not going to them, pronouncement of *Talaq* and observance of *Iddat*. In continuation of it Section 29 deals with the stage when divorce becomes final and irrevocable.

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within the limits of Allah. Then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby.[3] These are the limits of Allah, so exceed them not; and whoever exceeds the limits of Allah, they are the wrongdoers.

حُدُوْدَ اللّٰهِ ۙ
فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ
فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا افْتَدَتْ
بِهٖ ۗ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ
وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○

Thus while in Section 28 there was dealing with the first and second pronouncement of *Talaq*, and then re-establishment of marital relations with the wife at the choice of the husband before the expiry of the period of three courses from the first pronouncement, Section 29 deals with the situation arising out of the third pronouncement of *Talaq*.

Section 29 consists of 3 verses i.e. verses 229 to 231. Verse 229 deals with the "irrevocable divorce" and says that divorce may be (pronounced) twice (only). Then either the husbands should (either) keep their wives in honour or let them go with kindness. It further says that it is not lawful for you to take (back) any part of what you have given them (by way of dower or gift) unless both (i.e. the husband and the wife or wives) fear that they cannot keep themselves within the limits of Allah. Then if you fear that they cannot keep themselves within the limits of Allah, there is no blame on them for what she gives up (to her husband by way of ransom) to become free from the bondage of marriage. These are the limits of Allah so exceed them not; and whoever exceeds the limits of Allah they are the wrong-doers. Verse 230 deals with the stage when divorce is final after the third pronouncement and says: so if he (i.e. the husband) divorces her (i.e. the wife) (the third time), she shall not be lawful to him thereafter until she marries another husband. If he (the other husband) divorces her, there is no blame on them both if they re-marry each other, if they think that they can keep themselves (as husband and wife) within the limits of Allah. These are the limits of Allah which He makes clear for the people who know. Verse 231 again speaks of the stage before the divorce becomes final and says: and when you divorce women and they reach their prescribed time (i.e. three courses), then retain them in kindness or set them free with kindness and retain them not for (causing) injury (to them), so that you exceed the limits. And whoever does this he indeed wrongs his own soul. And take not Allah's Messages for mockery, and remember Allah's favour to you and that which he has revealed to you of the Book and the Wisdom, admonishing you thereby. And fear Allah and know that Allah is Knower of all things.

2. The divorce mentioned in the opening words of verse 229 is, revocable divorce which has already been mentioned in verse 228, after which a reconciliation may be effected in the waiting period. By prescribing the condition of three divorces, Islam has abolished the system of repeatedly divorcing and retaking the wives. Verse 229 has, therefore, permitted revocable divorce twice only so that the period of waiting in each of these two cases might serve as a period of temporary separation during which the conjugal relations can be re-established by the husband. But once there is the third pronouncement, or the expiry of the period of three courses, then divorce becomes irrevocable. The husband therefore, is required to make his choice after the second divorce either to retian the wife permanantly or to bring out a final separation.

3. If, however, the husband and wife feel that as husband and wife they cannot observe

230. So, if he divorces her (the third time), she shall not be lawful to him thereafter until she marries another husband. Then if he divorces her, there is no blame on them both if they return to each other (by marriage), if they think that they can observe the limits of Allah.[4] And these are the limits of Allah which He makes clear for the people who know.

٢٣٠- فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ
مِنْ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهُ ؕ
فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ
اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ يُّقِيْمَا حُدُوْدَ
اللّٰهِ ؕ
وَ تِلْكَ حُدُوْدُ اللّٰهِ
يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ○

231. And when you divorce women and they reach their prescribed time, then retain them in kindness or set them free with kindness, and retain them not for injury, so that you exceed the limits, and whoever does this, he indeed wrongs his

٢٣١- وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ
اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ
اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ ۪
وَّلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ
وَمَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ؕ

---

the limits of Allah, then verse 229 permits the wife to ask for divorce against return of dower and the gifts, or part thereof, as may be agreed between her and her husband. This is clear from the words *Illa Anyakhafa Ala Yuqeema Hududllah-e-Fa In Khiftun Ala Yuqeema Hududallah-e-Fala Junaha Alaihim Feemaftadat Behee* i.e. unless both fear that they cannot keep within the limits of Allah. Then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby.

Thus verse 229 also gives the right to the wife to claim divorce and this is a very distinguishing feature of the Islamic law that if the wife is willing to forego the entire amount of dower, and return the other benefit which she has drawn from her husband, then she can claim the divorce and, such a divorce was also approved by the Holy Prophet (Bukhari, 68:12).

4. Verse 230 says that if the husband divorces his wife the third time, then she shall not be lawful to him thereafter until she marries another husband, with whom the marriage is also consummated, and he, i.e. the other husband, divorces her.

This intervening marriage and divorce of the wife is technically known as *Halala.* But *Halala* should not be under a pre-planned scheme. Thus if the second marriage is gone through with no other object but of legalizing the divorced wife for the first husband, as was the custom prevalent in the days of ignorance, it is condemned by the Holy Prophet (Tirmizi, 9:25). According to the Traditions reported by Hazrat Ali, Ibne Masood, Abu Huraira, and Uqba bin Aamir, the Holy Prophet cursed such a practice, as well as those who indulge in it, in order to entitle the divorced woman to be lawful to her previous husband (Tafheemul Quran, Vol. I, Chapter 2, Note 253; and Ziaul Quran, Vol. I, Chapter 2, Note 298).

own soul. And take not Allah's Messages for a mockery, and remember Allah's favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And fear Allah, and know that Allah is the Knower of all things.

وَلَا تَتَّخِذُوٓا اٰيٰتِ اللّٰهِ هُزُوًا ۠
وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ
وَمَآ اَنْزَلَ عَلَيْكُمْ
مِّنَ الْكِتٰبِ وَالْحِكْمَةِ
يَعِظُكُمْ بِهٖ ۚ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا
اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

SECTION 30[1]

232. And when you divorce women and they reach their term, prevent them not from

٢٣٢- وَاِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ
فَلَا تَعْضُلُوْهُنَّ اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ

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1. The commands contained in Section 30 are in continuation of the commands in Section 29. In Section 29 was given the procedure of pronouncement of *Talaq* and re-marriage of the same couple after *Talaq* becomes irrevocable. Section 30 starts with re-marriage of the divorced women and widows and then also deals with suckling of the children by their mothers after they are divorced by their husbands. Then there is also the dealing with the *Iddat* of the widows and offer marriage to them during that period.

Section 30 consists of 4 verses i.e. verses 232 to 235. Verse 232 deals with re-marriage of a divorced woman and says that when you divorce women (i.e. your wives) and they end their term (i.e. complete the period of *Iddat* which is of three menstruations), then prevent them not from marrying their husbands if they agree among themselves in a lawful manner. It further says that this is an admonition for him among you who believes in Allah and the Last Day, and this is more virtuous for you and purer; and Allah knows while you do not know.

Verse 233 deals with suckling of the children by their mothers after they are divorced, and says that the mothers shall suckle their children for two complete years, and this is for him (i.e. the father) who desires to complete the time of suckling i.e. wants to get his children suckled for the whole period of two years. It also says that during the period of suckling of child the expenses for maintenance and clothing of the woman shall be borne by the father of the child which should be according to the general usage of the society. It further says that neither the father, nor the mother, should be burdened beyond his or her capacity and, therefore, neither of them should be made to suffer any harm on account of the child, and a similar duty (that of providing maintenance and clothing to the mothers) also devolves on the heirs of the father in case of his death. It further provides that if both the father and the mother agree, by mutual consent and counsel, on some other arrangement as regards the weaning of the child, there is no blame on them. And if one wishes to engage a wet-nurse to suckle his child, there is no blame on him so long as he pays her what he has promised to give according to the general usage of the society. Finally, it calls upon the spouses to fear Allah and know that Allah is Seer of what they do.

Verse 234 deals with the *Iddat* of widows and says that those of you who die and leave

marrying their husbands[2] if they agree among themselves in a lawful manner. This is an admonition for him among you who believes in Allah and the Last Day. This is more virtuous for you, and purer. And Allah knows while you know not.

إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ
ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ
ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ○

233. And mothers shall suckle their children[3] for two whole years. This is for him who desires to complete the period of suckling. And their maintenance and clothing must be borne by the father according

٢٣٣- وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۚ
وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ

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behind their wives, such women should keep themselves in waiting (i.e. observe *Iddat)* for four months and ten days. And when they complete their term, i.e. the period of *Iddat,* then there is no blame on you for what they do for themselves (i.e. re-marry) in a lawful manner. And Allah is Aware of what you do.

Verse 235 deals with the offer of marriage to a woman during the period of *Iddat,* and says that there is no blame on you respecting that which you speak indirectly in asking (for the hand) of such women in marriage or keep the proposal of marriage hidden within your hearts. Allah knows that you will mention (the offer of marriage) to them. It, however, prohibits the making of a promise of marriage in secret unless it is given in a lawful manner. It says that the marriage proposal should not be confirmed until the end of the period of *Iddat.* And know that Allah knows what is in your minds. So beware of Him and know that Allah is Forgiving, Forbearing.

2. One view is that by "their husbands" are meant the husbands who have just divorced them (Ma'ariful Qur'an, *ibid.,* p. 575; Naimuddin, Chapter 2, Note 465; Tafheemul Qur'an, Vol. I, Chapter 2, Note 256).

The second view is that by the word *Azwaajahunna* in this verse are meant the "previous husbands" or the "new husbands" and not the husbands who have just divorced their wives (Ziaul Qur'an, Vol. I, Chapter 2, Note 302; Maajid, Vol. I, Part II, Note 547).

The second view gets the support from verse 230 because in case of irrevocable divorce re-marriage with the same husband is prohibited unless the wife marries another man and he also divorces her in the normal course.

If, however, by the word "husband" is meant the husband who has just divorced, then the reference in this verse would be to *Talaq-e-Raj'ee* i.e. revocable divorce because as provided by verse 228 it is only in the case of *Talaq-e-Raj'ee* that a wife is entitled to re-marry the same husband even after completion of the period of *Iddat.*

3. The principles laid down by verse 233 regarding the suckling of the children may be summarised as follows:

1. For a divorced woman suckling of her child for complete two years is obligatory if her previous husband wants that she should suckle for the entire period.

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ
لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا
وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ
وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ
فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ
وَإِنْ أَرَدتُّمْ
أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ
فَلَا جُنَاحَ عَلَيْكُمْ
إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

to usage. No soul shall be burdened beyond its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child; and a similar duty (devolves) on the (father's) heir. But if both desire to wean by mutual consent and counsel, there is no blame on them. And if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised according to usage. And fear Allah and know that Allah is Seer of what you do.

٢٣٤- وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ
أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ
وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

234. And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days.[4] Then, when they reach their term, there is no blame on you for what they do for themselves in a lawful manner. And Allah is Aware of what you do.

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2. During the period of suckling the child, maintenance and clothing of the woman shall be the responsibility of the ex-husband and it will be provided according to usage of the society.
3. None should be over-burdened beyond his or her capacity.
4. If the father of the child is also dead, similar responsibilities devolve on his legal heirs.
5. By mutual consent the weaning period can be reduced.
6. If the father, or his legal heirs after him, want to get the child suckled by a wet-nurse, they can do so provided the agreement with its mother is fulfilled.

4. The *Iddat* of widowhood, if the woman is not pregnant, is thus longer than the *Iddat* of divorce (the woman being not pregnant), which according to verse 228 of Chapter 2 (*Baqarah*) is only three monthly courses. As regards a virgin widow, or a divorcee (as laid down by verse 49 of Chapter 33 i.e. *Ahzaab*), there is no *Iddat* at all.

235. And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) hidden within your minds. Allah knows that you will mention them, but give them not a promise in secret unless you speak in a lawful manner. And resolve not on marriage until the prescribed period[5] reaches its end. And know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Forbearing.

٢٣٥- وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ
مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ
عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَن تَقُولُوا
قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ
حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ
وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ
فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝ ع

SECTION 31[1]

236. It is no sin for you if you divorce women while yet you have not touched them, nor

٢٣٦- لَّا جُنَاحَ عَلَيْكُمْ
إِن طَلَّقْتُمُ النِّسَاءَ

The words *Yatarabbasna Be Anfosehinna* meaning "keep themselves in waiting", in fact not only mean that during the period of *Iddat* they should not re-marry , but actually they should keep themselves aloof from all things of make-up. From the Traditions of the Holy Prophet it is proved that during the period of *Iddat* neither the woman should wear coloured clothes nor ornaments nor she should use the myrtle (*Mehndi*), antimony (*surmah*), perfumes or colour or anything else, for her make-up. There is, however, difference of opinion whether she should also remain confined in the house. Hazrat Umar, Usman Ibne Umar, Umm-e-Salma, Saeed Bin Musayyab, Ibrahim Nakh'ee, Mohammad bin Sereen, and all the four *Imams* of the Islamic *Fiqah* are of the view that the woman should remain within the four-wall of the house during the period of *Iddat* where her husband has died. She can, however, move about within the four-walls of the house for necessities. On the contrary, the view of Hazrat Aisha, Ibne Abbas, Hazrat Ali and Jaabir bin Abdullah, Ata, Tawoos, Hasan Basri, Umar bin Abdul Azeez, and other jurists, is that the woman can complete her period of *Iddat* at any place she likes and if necessary she can also go on journey (Tafheemul Qur'an, *ibid.*, 259; Ziaul Qur'an, *ibid.*, 305; and Naimuddin, *ibid.*, 473).

5. "Prescribed period" stands for *Kitab-ul-Ajalah* which literally means a writing. Here in this verse, however, it means the period of waiting (i.e. *Iddat*) written down for women.

1. In continuation of Section 30 the present Section i.e. Section 31 also deals with the principles relating to divorce, payment of dower, and maintenance of the widows as well as the divorced women.

مَا لَمْ تَمَسُّوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ ۚ
عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ ۚ
مَتَاعًا بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ ○

appointed for them a portion.[2] And provide for them, the rich according to his means and the straitened according to his means, a provision according to usage. (This is) a duty for the doers of good.

According to the learned commentators, there are four types of cases concerning the divorce. Firstly, the case of a woman whose dower has not been fixed nor the marriage has been consummated; secondly, the case of a woman whose dower has been fixed but whose marriage has not been consummated; thirdly, the case of a woman whose dower has been fixed and whose marriage has also been consummated; and fourthly, the case of a woman whose dower has not been fixed but whose marriage has been consummated. The first two cases have been dealt with in Section 31, and the rest have been dealt with in other verses.

Section 31 consists of 7 verses i.e. verses 236 to 242. Verse 236 deals with the case of a woman whose dower has not been fixed and who is divorced by her husband before actual consummation of the marriage, and says that there is no sin on you if you divorce women while yet you have not touched them (i.e. have no sexual intercourse with them), nor appointed for them a portion (i.e. the dower). It says, "provide for them, rich according to his means and the straitened according to his means, a provision according to usage of the society. (This is) a duty for the doers of good. Verse 237 deals with the case of a woman whose dower has been specified but who has also been divorced by her husband before actual consummation of the marriage, and says that if you divorce them before you have touched them (i.e. have sexual intercourse with them), and you have appointed for them a portion (i.e. dower), then pay half of what you have appointed unless they (forgo their right to claim the dower) or he foregoes (i.e. does not retain half of the dower but pays the entire to her) in whose hand is the marriage tie (i.e. the husband). It further says that it is nearer to dutifulness that you (i.e. husband) forego (i.e. instead of paying half pay the full amount of dower to her). And forget not kindness among yourselves. Surely Allah is Seer of what you do.

Verse 238 calls upon the believers to keep up the prayer (i.e. offer it in time), and particularly the midmost prayer (i.e. the *Asr* prayer), and stand up with devotion to Allah.

Verse 239 speaks of prayer in case of danger, and says that while you are in danger, say your prayers on foot or on horse back, and when you are again in safety, then remember Allah (i.e. offer your prayers) as He has taught you that which you knew not.

Verse 240 deals with maintenance of the widow, and says that those of you who are about to die, and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning them out. Then if they themselves go away, there is no sin on you for what they do of lawful deeds concerning themselves (i.e. remarry). And Allah is Mighty, Wise. Verse 241 says that, as for the divorced woman, provision must be made in kindness. (This is) a duty for the righteous.

Verse 242 says that Allah thus makes clear to you His Messages that you may understand.

2. "Portion" stands for *Faridatan,* which means "dower". According to verse 236, if no dower is settled, and the marriage has not been consummated, then, in case of divorce, payment of dower will not be compulsory and, therefore, it has been provided that the husband should of his own pay the dower according to his means as well as usage of the society.

237. And if you divorce them before you have touched them and you have appointed for them a portion, (then pay) half of that which you have appointed unless they forgo[3] or he forgoes in whose hand is the marriage tie.[4] And it is nearer to piety that you forgo. And forget not kindness[5] among yourselves. Surely Allah is Seer of what you do.

٢٣٧- وَإِنْ طَلَّقْتُمُوهُنَّ
مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ
لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ
إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَا الَّذِي
بِيَدِهِ عُقْدَةُ النِّكَاحِ ۚ
وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ
وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۚ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ○

238. Guard the prayers, and the midmost[6] prayer, and stand up with devotion to Allah.

٢٣٨- حَافِظُوا عَلَى الصَّلَوَاتِ
وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ○

From this verse it is also clear that performance of marriage even without settlement of the dower is valid. The dower can, however, be settled and fixed after performance of the marriage, and if even then it is not done, then it will become obligatory, as well as payable, after actual consummation of the marriage (Naimuddin, Chapter 2, Note 478).

3. "Forgo" stands for *Ya'foo* which means "remits or increases". In this verse it is used in the sense of "withdrawing from a right or due, or from seeking, or demanding it" (Arabic English Lexicon).

4. The words *Allazi Be Yadehi Uqdatun Nikah,* i.e. "that in whose hands is the marriage tie", have been interpreted by the Holy Prophet also to mean "the husband", in a Tradition noted in 'Dara Qutni', on the authority of Amr Bin Shoaib (who has reported from Abiah, who has reported from his own ancestor), and also of Hazrat Ali and Hazrat Ibn-e-Abbas (Qurtabi) (Ma'ariful Qur'an, *ibid.,* p. 588).

In view of the above interpretation there is no doubt that the "tie" of marriage in fact remains in the hands of the husband which means that it is only the husband who has the power to keep the marriage or break it by *Talaq* and as such the view that the wife has also the power to give *Talaq* is against the Islamic *Shariah* (Tadabbure Quran, Vol. I, pp. 504-505). For a detailed discussion on Marriage, Dower, Maintenance, Divorce, Guardianship and Custody of Children, see the Major Work, *ibid.,* Vol. III, pp. 287-422.

5. "Kindness" stands for *Fazl,* which signifies, "a free gift or favour, a benefit; and bounty" (Arabic English Lexicon).

6. "Midmost" stands for *Wusta* which means both middle and excellent. The word *Wasat* sometimes refers to place or sometimes to degree (Mufradaat).

The 'midmost', or the "middle" prayer, according to the majority of the exegetes, is the *Asr* (afternoon) prayer (Maajid, *ibid.,* 605). Although the words *Salaatul Wusta* may also be translated as the "best" or the "most excellent" prayer, yet the weight of authorities seems to be in favour of interpreting it as the *Asr* prayer. This is apt to be most neglected and yet this

239. But if you are in danger,[7] then (pray) standing or on horseback. And when you are in safety, remember Allah as He has taught you what you knew not.

٢٣٩- فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۚ
فَإِذَآ أَمِنتُمْ فَاذْكُرُوا اللَّهَ
كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ○

240. And those of you who are about to die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year[8] without turning (them) out. But if they go out (of their own), there is no sin for you in that which they do of lawful deeds concerning themselves. And Allah is Mighty, Wise.

٢٤٠- وَالَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ
أَزْوَاجًا ۖ وَصِيَّةً لِّأَزْوَاجِهِم
مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ
فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ
فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ○

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is most necessary to remind us of God in the midst of our worldly affairs (Yousuf Ali, Vol. I, Note 271). According to Saheeh Bukhari, the view that *Salaatul Wusta* means *Asr* prayer is also supported by Traditions of the Holy Prophet himself (B, 56:98). The companions of the Holy Prophet are also unanimous on the point that by *Salaatul Wusta* is meant the *Asr* prayer and this is also the view of Imam Abu Hanifah (Naimuddin, *ibid.,* 486).

7. The danger mentioned in this verse is obviously that of the enemy who can attack at any time and particularly when the believers are busy in prayers. It may be noted that the emphasis which was laid in the previous verse on performance of *Salaat* was also on account of the fact that during the state of war *Salaat* would be neglected while in any case it is not to be neglected at all.

Although in verse 239 the words used are *Rijalan Au Rukbanan* i.e. "on-foot or on horse back", yet in fact the meaning is: say your prayers as best as you can, at their proper times even if your faces be diverted from the *Qiblah,* and no bowing down (*Ruku*) or prostration (*Sajdah*) be possible, except by gestures. Worthy of note is the insistence on saying prayers at their regular hours, even in times of the greatest danger and excitement (Maajid, Vol. I, Part II, Note 608).

Thus observance of five times' daily prayer is the most fundamental and important command of the Islamic *Shariah,* and in no circumstances a Muslim is supposed to neglect it unless, of course, he loses his senses or becomes unconscious. Even in the state of war he is not supposed to neglect the duty of-offering his prayer in time.

8. According to the learned scholars, the command of one year's bequest as contained in this verse stands abrogated by the command of inheritance given in verse 12 of Chapter 4, and just like the other legal heirs her share has also been specified in the inheritance. (Tadabbure Qur'an, Vol. I, pp. 511-512). Therefore now if she chooses to live in her husband's house and incurs expenses out of the assets left by him, all such expenses will be adjusted towards her share in the inheritance (Ma'ariful Qur'an, Vol. I, p. 591; also see Maajid, *ibid.,* 611).

241. And for the divorced women, provision[9] (must be made) in kindness. (This is) a duty for the righteous.

٢٤١- وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۖ
حَقًّا عَلَى الْمُتَّقِيْنَ ○

242. Allah thus makes clear to you His Messages so that you may understand.

٢٤٢- كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَعْقِلُوْنَ ○ ع

SECTION 32[1]

243. Have you not thought[2] of those who went forth from their homes, and they were thousands, fearing death, and Allah said to them: die! Then He brought them back to life.[3] Surely Allah is Gracious to the people, but most people are ungrateful.

٢٤٣- اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ
وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ۪
فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ۟ ثُمَّ اَحْيَاهُمْ ۭ
اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ○

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9. The "provision" mentioned in this verse is in addition to the dower which must be paid to the divorced women. This appears to be with a view to help the women while in bitterness and distress which generally results on account of divorce, and that is the reason that this has also been declared to be a duty for those who observe their duty to Allah. According to the Arabic English Lexicon, "for the divorced woman there shall be a provision of necessities with moderation, or right and just aim and beneficence" (Maajid, *ibid.*, 617).

1. From Section 24 started the discussion relating to the House of Lord i.e. *Ka'bah* at Mecca, performance of *Hajj* and *Umrah*, fighting in the Way of Allah, and spending for the cause of Allah. While dealing with fighting in the Way of Allah questions relating to the well-being of the orphans and re-marriage of their mothers also arose and they were also dealt with along with some important questions relating to marriage, dower, and divorce. In fact, the general way of discussion in the Holy Qur'an is that whenever during the talk on a particular topic some side issue arises, it is also dealt with, suspending the main topic, and thereafter the main topic is taken up again. Here also after dealing with the problems relating to marriage and divorce, up to the previous Section, Qur'an reverts in Section 32 to the main topic relating to fighting and spending in the Way of Allah.

In this Section first there is reference to an important event, which according to the commentators, either belongs to the Bani Israil or some other nation of the primitive ages which related to the exodus of thousands of the people for fear of death and they were made to die and thereafter again brought to life by Allah the Almighty. The idea, according to the commentators, appears to be that migration of the believers from Mecca was not on account of fear of death

Contd....

244. And fight in the Way of Allah,[4] and know that Allah is Hearer, Knower.

٢٤٤- وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

but it was for the establishment of the Word of God and to unite and organize themselves for fighting against the non-believers. This is the reason that after mentioning of the incident, as above, there is command for fighting and spending in the Way of Allah and in this respect instances of the commands given to Bani Israil for fighting have also been referred to because that particular fighting by them was also for the freedom of their faith. These incidents have been mentioned to teach the Muslims to remain steadfast and true to their faith even during the times of trial and tribulations while fighting for the defence of their faith against the non-believers.

Section 32 consists of 6 verses i.e. verses 243 to 248. Verse 243 speaks of a group of people from amongst the previous nations and says: have you not thought of those who went forth from their homes, and they were thousands in number, fearing death, and Allah said to them: die! and then He brought them back to life; surely Allah is Gracious to the people, but most people are ungrateful.

Verse 244 asks the believers to fight in the Way of Allah and know that Allah is Hearer (and) Knower. In continuation of it, verse 245 says: who is it that will lend to Allah a goodly loan so that He may give it (back) increased manifold? This verse further says that Allah straitens and enlarges (the sustenance of anybody), and to Him you shall be returned.

Verse 246 refers to an important event of the Bani Israil and says: have you not thought of the leaders of the children of Israil after Moses? When they said to the Prophet (that was) among them: appoint for us a king that we may fight in the Way of Allah. He (i.e. the Prophet) said (to them): is it not likely that you will not fight, if fighting is prescribed for you? They said: why should we not fight in the Way of Allah when we have been driven from our homes with our children? But when fighting was prescribed for them, they turned away all except a few of them. And Allah is aware of the wrong-doers. In continuation of it, verse 247 says that their Prophet said to them: surely Allah has appointed *Taloot* (Saul) as king for you. They said: how can he have kingdom over us when we are more deserving for the kingdom than he as he (i.e. *Taloot)* has not been granted abundance of wealth? He (i.e. the Prophet) said: surely Allah has chosen him (i.e. *Taloot)* above you and has increased him abundantly in wisdom and physique, and Allah grants His kingdom to whom He pleases and Allah is All-Embracing (and) All-Knowing. Verse 248 says that their Prophet said to them: surely the sign of his kingdom is that there shall come to you the Ark wherein is (re-assurance of) peace from your Lord, and the relics of the families of Moses and Aaron, carried by the angels. Surely there is a sign in this for you if you are believers.

2. "Thought" stands for *Tara* which, though literally means "seeing", yet is also used for "thinking", which indicates the seeing by the eye of heart (Maa'riful Qur'an, Vol. I, p. 594). According to the Arabic English Lexicon, when *Rayat* is made transitive by means of *Ita,* it denotes consideration that leads to becoming admonished (Maajid, Vol. I, Part II, Note 619).

3. One view is that the reference is to Israilites who left (their houses in) Egypt with Prophet Moses, for fear of death, (which incident has also been mentioned by the Torah in the book of Exodus) which also gives their number as over six lacs (Numbers, 1:46). Verse 243, however, gives the number as thousands only. It is said that when the Israilites left Egypt and settled in Sinai, Prophet Moses had asked them to enter the promised land but they were afraid

Contd....

245. Who is it that will lend Allah a goodly loan,[5] so that He may increase it manifold to his credit? And Allah straitens and enlarges, and to Him you shall be returned.

٢٤٥-مَنْ ذَا الَّذِيْ
يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا
فَيُضٰعِفَهٗ لَهٗٓ اَضْعَافًا كَثِيْرَةً ؕ
وَاللّٰهُ يَقْبِضُ وَيَبْصُطُ ۠ وَاِلَيْهِ تُرْجَعُوْنَ ○

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of the people that dwelt therein and refused to march ahead as referred to in verse 24 of Chapter 5 *(Maa'idah)*. In this respect another view is that although they belonged to the Bani Israil yet they were not those who had refused to enter the sacred land and were punished. They were in fact those who, when there spread the plague in their locality, had left their dwellings for fear of death and scattered in the jungles, and there, by the command of Allah, they were all made to die, but after sometime, due to the prayer of Prophet Hazrat Kharqeel, they were brought to life again (Naimuddin, Chapter 2, Note 490).

According to Qurtabi they actually belonged to some community of which the identity is not known (Ziaul Qur'an, *ibid.,* 316 and Yusuf Ali, *ibid.,* 274). According to Abdul Maajid Daryabadi also, "the reference is to some unknown people of antiquity, who in their thousands, deserted their dwellings, it is related, for fear of being compelled to serve in a *Jihad,* or holy war. When they reached a certain valley, God struck them dead, through some epidemic or otherwise. Sometimes later, He restored them to life. The story may well serve as a prelude to the injunction of fighting in the next verse; and the moral obviously is that life and death are absolutely in the hands of the Lord (Maajid, *ibid.,* 622). For more details, see the Major Work, *ibid.,* Vol. III, pp. 428-434.

4. Similar Command was also given in verse 190 of this very Chapter which says: and fight in the Way of Allah against those who fight against you but be not aggressive; Surely Allah loves not the aggressors. In verses 191 to 194 it was further said: and kill them wherever you find them, and drive them out from where they drove you out, and persecution is worse than slaughter. And fight not with them in the Sacred Mosque unless they fight with you in it, so if they fight with you in it, then slay them. Such is the recompense of the disbelievers. But if they desist, then surely Allah is Forgiving, Merciful. And fight them until there is no persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors.

Thus while verses 190 to 194 give the command as well as conditions of fighting, verse 243 gives only the Command to fight. From this the Commentators are of the view that fighting in terms of verse 244 is also subject to the conditions provided in verses 190 to 194.

5. "Loan" stands for *Qarz* which, according to Abu Ishaq, a grammarian, means "who is he who will offer unto God a good action or gift, or anything for which a requital may be sought"; or, as Abul Hasan Ali Ibn-e-Sulaiman Al-Akhfash, another grammarian, says, "who will do a good action by following and obeying the command of God". According to Zajjaj, yet another grammarian, *Qarz* signifies anything done on which a reward may be expected (Raazi).

In the words of Abdullah Yusuf Ali, "spending in the cause of Allah is called metaphorically "a beautiful loan". It is excellent in many ways: (1) it shows a beautiful spirit of self-denial; (2) in other loans there may be a doubt as to the safety of your capital or any return thereon; here you give to the Lord of All, in Whose hands are the keys of want or plenty; in giving, you may have manifold blessings, and in withholding, you may even lose what you have. If you remember that our goal is God, can we turn away from His cause? (Yusuf Ali, Vol. I, Note 276).

246. Have you not thought of the leaders of the children of Israil after Moses? When they said to a Prophet (that was) among them: appoint for us a King so that we may fight in the Way of Allah. He said: is it not likely that you will not fight, if fighting is prescribed for you? They said: why should we not fight in the Way of Allah when we have been driven from our homes with our children? But when fighting was prescribed for them, they turned away (all) except a few of them. And Allah is Aware of the wrong-doers.

٢٤٦- أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَآءِيلَ
مِنْ بَعْدِ مُوسَىٰ إِذْ قَالُوا لِنَبِيٍّ
لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِي سَبِيلِ
اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ
الْقِتَالُ أَلَّا تُقَاتِلُوا ۖ
قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ
وَقَدْ أُخْرِجْنَا مِن دِيَارِنَا وَأَبْنَآئِنَا ۖ
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۗ
وَاللَّهُ عَلِيمٌۢ بِالظَّٰلِمِينَ ۝

247. And their Prophet[6] said to them: surely Allah has appointed *Taloot* (Saul) as King over you. They said: how can he have kingdom over us when we are more deserving of the kingdom than he, and he has not been given abundance of wealth? He said: surely Allah has chosen him above you, and has increased him abundantly in wisdom and physique.[7] And Allah grants His kingdom to whom He pleases. And Allah is All-Embracing, All-Knowing.

٢٤٧- وَقَالَ لَهُمْ نَبِيُّهُمْ
إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ
قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا
وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ
وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ
قَالَ إِنَّ اللَّهَ اصْطَفَىٰهُ عَلَيْكُمْ
وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۖ
وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَآءُ ۚ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

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6. He was Samuel. It is said that Samuel was a Hebrew Judge and Prophet. His rule preceded the establishment of the kingly office. He belonged to the tribe of Levi, by Hannah. As judge he restored the worship of Jehovah and put a stop to the idolatrous practices of the Hebrews. He lived at Rameh in the hill-country of Ephrain (1110-1020 B.C.). ... He enjoyed the esteem of the people as seer and judge of Israil for many years. ... He died at an advanced age in his home at Rameh and was buried there amid general lamentation (Maajid, *ibid.*, 633).

7. *Taloot* is the Arabic name for "Saul" of the Bible. He was tall and handsome and

248. And their Prophet said to them: surely the sign of his kingdom is that there shall come to you the Ark[8] wherein is (assurance of) peace from your Lord and the relics left by the family of Moses and the family of Aaron, carried by the angels. Surely, there is a sign in this for you if you are believers.

٢٤٨- وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ
وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ۝ ع

SECTION 33[1]

249. So when Saul set out with the forces, he said: surely Allah will try you with a river.

٢٤٩- فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ ۙ
قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ۚ

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belonged to the tribe of Benjamen – the smallest tribe in Israil. He was of the age of thirty and was so tall that people could come only upto his shoulder. His worldly belongings were slender, and it was when he went out to search for some asses of his father, he met Prophet Samuel in the way. Allah the Almighty revealed to the Prophet that he was the man whom Allah the Almighty had chosen as king over the Bani Israil (I Samuel, 9:1).

8. "Ark" stands for *Taboot* which means a chest or box; a chest or breast or bosom or the ribs with what they contain, as the heart, etc. Arabic English Lexicon); the heart which is the store house of knowledge, wisdom and peace (Mufradaat). The word 'Ark' is in fact a Biblical word which has also been used in Torah for a chest.

It is said that when in spite of their opposition, Taloot was appointed as king over the Bani Israil, they demanded any sign of his appointment as king by Allah the Almighty. In answer to their demand, Prophet Samuel said to them: Surely the sign of his kingdom is that there shall come to you the Ark wherein is assurance of peace from your Lord and the relics which the families of Moses and Aaron had left behind, carried by the angels. Surely there is a sign in this for you if you are believers. For more details, see the Major Work, *ibid.*, Vol. III, pp. 443-446.

1. In continuation of Section 32, which speaks of appointment of a king, namely Saul, over the Bani Israil, Section 33 gives us the details of his fight against, and victory over, the greatest enemy of Bani Israil namely Goliath. This Section also speaks of the repeated trials and sufferings which the Bani Israil faced during their battle against Goliath.

In fact all this had been said to strengthen the hearts of the believers because they had also to undergo trials and face hardships while fighting against the non-believers of Mecca as well as the Jews and Christians of Medinah who had all stood up against them.

Section 33 consists of 5 verses i.e. verses 249 to 253. Verse 249 says that when Saul set out with the Army (of the Bani Israil) to fight against Goliath, he said (to the Army) surely Allah will try you with (the water of) a river. Whoever drinks from it, he is not of me and whoever taste it not, he is surely of me, except he who takes a handful (of the water) with his hand but they (i.e. the Army men) drank of it except a few of them. So when he (i.e. Saul) had

Whoever drinks from it, he is not of me, and whoever tastes it not, he is surely of me, except he who takes a handful with his hand. But they drank of it, except a few of them. So when he had crossed it (i.e. the river), he and those who believed with him, they said: this day we have no power against Goliath[2] and his forces. But those who were sure that they would meet their Lord said: how often has a small party overcome a mighty host by Allah's permission! And Allah is with the steadfast.

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ
وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهٗ مِنِّيْٓ
إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهٖ ۚ
فَشَرِبُوْا مِنْهُ إِلَّا قَلِيْلًا مِّنْهُمْ ۗ فَلَمَّا جَاوَزَهٗ
هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ
قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ۗ
قَالَ الَّذِيْنَ يَظُنُّوْنَ أَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ
كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ
غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِإِذْنِ اللّٰهِ ۗ
وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ○

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crossed the river, he and those who believed with him said: we have this day no power (to fight) against Goliath and his forces. But those (of them) who were sure that they would meet their Lord (on the Day of Judgment) (or those who were in reality the believers) said: how often has a small party overcome a mighty host by Allah's permission; and Allah is with the steadfast. Verse 250 says that when they (i.e. Saul and his Army) went into the battlefield (to fight) against Goliath and his forces, they prayed to Allah the Almighty saying: our Lord! bestow on us endurance, and make our steps firm and help us against the disbelieving people. Verse 251 says that (in the battlefield) they (i.e. Saul and his Army) routed them (i.e. Goliath and his forces) by Allah's permission, and David slew Goliath, and (thereafter) Allah gave him (i.e. David) the kingdom and wisdom and taught him of that which He pleased. It further says: and if Allah had not repelled some men by others, the earth would have been in disorder; but Allah is Gracious to (the people of) the worlds. Verse 252 says that these are the Messages of Allah which We recite to you (O Muhammad [ﷺ]) with truth, and surely you are (one of the Messengers of Allah). In verse 253 Allah the Almighty says that We have made some of these Messengers excel others. Among them are those to whom Allah spoke while some of them He excelled (above others) in rank. And We gave Jesus son of Mary clear signs and We strengthened him with the Holy Spirit (i.e. Gabriel). And had Allah so willed it, those who followed after them would not have fought one with another after the clear signs had come to them. But they differed – some of them believing and some disbelieving, and had Allah so willed it, they would not have fought one with another but Allah does what He wills.

2. **"Goliath"** stands for 'Jalut'. It means "he assailed or assaulted in the battle" (Arabic English Lexicon). In the Biblical literature the word "Goliath" means "running, ravaging the destroying spirits"; or "a leader"; or "a giant" (Encyclopaedia Biblica and Jewish Encyclopaedia).

According to Bible, Goliath was the giant champion of the Philistinian army "whose height was six cubits and a span" (I Samuel, 17:4). It is said that he was a "man of vast bulk for he was of four cubits and a span in tallness, and had about him weapons suitable to the largeness to his body" ("Antiquities of the Jews", by Josephus, VI, 9:1). According to the Jewish

250. And when they went (into the battlefield) against Goliath and his forces, they said: Our Lord! bestow on us endurance, and make our steps firm and help us against the disbelieving people.

٢٥٠- وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ
قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا
وَّثَبِّتْ اَقْدَامَنَا
وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

251. So they routed them by Allah's permission, and David slew Goliath, and Allah gave him the kingdom and wisdom, and taught him of that which He pleased. And had Allah not repelled some men by others, the earth would have been in disorder. But Allah is Gracious to the worlds.

٢٥١- فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ
وَقَتَلَ دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ
وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ
لَّفَسَدَتِ الْاَرْضُ
وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ○

252. These are the Messages of Allah (which) We recite to you (O Muhammad) with truth, and surely you are of the Messengers.

٢٥٢- تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ
وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ○

PART III – (*TILKARROSOLO*)

253. We have made some of these Messengers to excel others. Among them are they to whom Allah spoke, while some of them he exalted (above others) in rank. And We gave Jesus Son of Mary Clear Signs,

٢٥٣- تِلْكَ الرُّسُلُ
فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ
كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ
وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ

الجزء الثالث وقف لازم

Encyclopaedia, "the name the giant bore indicated his supernatural insolence, Goliath recalling that he stood with "uncovered (arrogant) countenance before even God". Goliath challenged the Israilites every morning and every evening, so as to disturb them at the hour set for reciting the Shema" (Vol. VI, p. 38) (Maajid, Vol. I, Part II, Note 665).

and We strengthened him with the Holy Spirit.[3] And had Allah so willed it, those who followed after them would not have fought one with another after the Clear Signs had come to them. But they differed – some of them believing and some disbelieving. And had Allah so willed it, they would not have fought one with another, but Allah does what He wills.

وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ
مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم
مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ
ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن
كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ ۖ
وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ۝ ع

SECTION 34[1]

254. O you who believe! Spend out of that which We have given you before the Day comes when

٢٥٤ - يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟
أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم

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3. The Holy Spirit, in Islam, is not the "third person of eternity" but the Arch Angel Gabriel, who was in constant attendance upon Prophet Jesus, and protected him – a mere mortal – from the wiles of his enemies. There is no trace, either here or elsewhere in the Holy Qur'an of any special high rank being bestowed on Jesus among the Prophets. He has simply his own place – a very honourable one no doubt – in the long list of the Messengers of God (Maajid, Vol. I, Part III, Note 7).

1. From the beginning of Section 33 there was the talk of fighting in the Way of Allah. In the last two verses, however, Qur'an spoke of the superiority of the Prophets. Reverting to the main subject again, i.e. fighting in the Way of Allah, Section 34 starts with the command of spending in the Way of Allah. The purpose of reverting to the same subject, as it appears, is to emphasize the importance of sacrificing life and property in the Way of Allah which is always the real test of true faith and for which the disbelievers were never prepared. In order to avoid sacrifice of life and property to achieve the Grace of Allah they formulated the ideologies of their intercession on the Day of Judgment through personalities other than God and they were of the view that in spite of unbelief in Allah, and disobedience to His Commands, on the Day of Judgment they will be saved from the chastisement by their intercessors. This Section, therefore, tells us that there can be no interceding by anybody except with the permission of Allah and that it is Allah alone who brings the mankind from the darkness of unbelief into the light of belief. On the contrary those who are disbelievers their friendship is actually with the devils who take them out of the light of belief into the darkness of unbelief. And ultimately they are going to be punished with the Fire of Hell wherein they will remain for ever.

Section 34 consists of 4 verses i.e. verses 254 to 257. In verse 254 Allah the Almighty calls upon the believers to spend, in the Way of Allah out of that which He has given them) before the Day (i.e. the Day of Judgment) comes in which there will be no bargaining, nor friendship, nor intercession, and every body will have to account for his own deeds. As regards

there will be no bargaining, nor friendship, nor intercession.[2] And the disbelievers: they are the wrong-doers.

مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ
وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ؕ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ○

255. Allah! There is no god but He – the Ever-Living, the Self-Subsisting.[3] Neither slumber overtakes Him, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him except by His permission? He knows

۲۵۵- اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ
اَلْحَيُّ الْقَيُّوْمُ ۚ
لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ
لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ مَنْ
ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ؕ

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the disbelievers, it says that they are the wrong-doers. Verse 255 says that Allah is One – there is no god but He. He is Ever-Living and Self-Subsisting. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is in the earth, and there is none who can intercede with Him except by His permission. He knows that which is in front of the people and that which is behind them, and they encompass nothing of his Knowledge except that which He grants them. His Throne extends over the heavens and the earth, and He is never tired of preserving them. He is Most High (and) the Great. Verse 256 says that there is no compulsion in religion. The Right Way is distinct from wrong one. So whoever disbelieves in the devil, and believes in Allah, he lays hold on the firmest handhold which shall never break. And Allah is Hearer (and) Knower. Verse 257 says that Allah is the friend of those who believe. He brings them out of darkness (of unbelief) into the light (of belief) and those who disbelieve, their friends are the devils who take them out of the light (of belief) into the darkness (of disbelief). They are the companions of the Fire (of Hell), and therein they shall abide (for ever).

2. Intercession, which stands for *Shafa'at,* will be possible on the Day of Judgment only with the permission of Allah as per assertion made by Qur'an in the next verse i.e. verse 255 in which it is said *Manzallazi Yashfa'o lndahu llla Be lznehi* as well as in verse 3 of Chapter 10 (*Yunus*) which says that there is no intercessor with Him save with His permission.

Qur'an thus refutes the ideology of intercession in the sense in which it is held by the Christians. Thus there exists none as permanent or independent mediator as pleaded by Christianity, viz. "it is not only that peace with God, or the forgiveness of sins, or reconciliation, or eternal life for the spiritually dead is mediated through Christ and His redemption; Christ is presented also as the mediator of Creation. All that is; has come into being through Him" (Encyclopaedia of Religion and Ethics, Vol. XI, p. 516) (Maajid, Vol. I, Part III, Note 24).

This verse also refutes the ideology of the idolators who are of the view that the idols, which they used to worship, would save them from the punishment on the Day of Judgment. According to this verse there is no intercession for the unbelievers. Actually in the presence of Allah the Almighty nobody, as of right, will have the courage to intercede (Naimuddin, *ibid,* 528).

3. "Self-Subsisting" stands for *Qayyum* which signifies the One Who subsists without any support, or help, of anybody else, and as such this word is used for Allah the Almighty alone.

that which is in front of them and that which is behind them. And they encompass nothing of His Knowledge except what He pleases.[4] His Throne[5] extends over the heavens and the earth and He is never tired of preserving them. He is the Most High, the Great.[6]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۚ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ
وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ○

256. There is no compulsion in religion. Truly the Right Way is distinct from the wrong one. So whoever disbelieves in the

٢٥٦- لَا إِكْرَاهَ فِي الدِّينِ ۙ
قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ

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4. In the words of Abdullah Yousuf Ali, "God's knowledge is absolute, and is not conditioned by Time or Space. To us, his creatures, these conditions always apply. His knowledge and our knowledge are, therefore, in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan" (Yusuf Ali, Vol. I, Note 297).

5. "Throne" stands for *Kursi* which means, "the place or seat of the king, or of the learned man; and hence, as used in the Qur'an, it is explained as signifying Dominion, and the Power of God, whereby He holds the heavens and the earth; also knowledge" (Arabic English Lexicon). This word is also used for grandeur or dignity as well as knowledge and power and also for the *Arsh,* or that which is below the *Arsh* but above seven heavens, and perhaps it is that which is known as *Falakul Burooj* (Naimuddin, Chapter 2, Note 530).

According to Hazrat Ibn-e-Abbas the word *Kursi* means "the knowledge of Allah". This significance has also been adopted by Ibn-e-Jareer Tabri who in this connection also quotes a Tradition in which the Holy Prophet has said that "Allah's *Kursi* is His Knowledge" (Bukhari, 65:11, 44). In the Arabic language, the word *Kursi* is freely used for knowledge or learning. In a proverb it is said *Khair al-Naas-e-al-Karaasi* i.e. the best of men are the men of learning.

As regards the size of *Kursi,* the Holy Prophet has said that as compared to the length and breadth of *Kursi* all the seven heavens and earth are like a "Finger-ring" in the desert (Ziaul Qur'an, Vol. II, Chapter 2, Note 342).

6. Verse 255 is known as *Aayat-ul-Kursi* which deals with the Attributes of Allah in a comprehensive manner. The Holy Prophet has said that *Aayat-ul-Kursi* is the loftiest verse of the Holy Qur'an (Ibne Kaseer with reference to Muslim and Ahmad). As reported by Hazrat Abu Hurairah, the Holy Prophet has said that in the *Suratul Baqarah* there is one verse (i.e. *Aayat-ul-Kursi*) which is the chief of the verse of the Holy Qur'an. When it is recited in any house, the Satan flees away from it. Similarly, Nisai has reported that the Holy Prophet has said that any body who recites *Aayat-ul-Kursi,* after each compulsory prayer, nothing except death can detain him from entering the Paradise which, in other words, means to say that after the death he is forthwith granted the blessings of the Paradise.

devil[7] and believes in Allah, he indeed lays hold on the firmest handhold which shall never break. And Allah is Hearer, Knower.

فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا انْفِصَامَ
لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝

257. Allah is the friend of those who believe. He brings them out of darkness into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the Fire. Therein they will abide.

٢٥٧- اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا
يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ
وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـــُٔهُمُ الطَّاغُوْتُ ۙ
يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۭ
اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ
ع هُمْ فِيْهَا خٰلِدُوْنَ ۝

This verse, also known as the Throne verse, has often won the admiration of non-Muslims, even of anti-Muslims. In the words of the well-known commentator of the Holy Qur'an, namely George Sale, it is "a magnificent description of the Divine Majesty and Providence". According to the Arabic English Lexicon, it is "one of the most admired passages in the Qur'an". According to Wherry, it is "one of the grandest verses of the Qur'an" (Maajid, *ibid.,* 18).

7. "Devil" stands for *Taghoot,* which is derived from *Tagha* meaning "he was inordinate or exorbitant". According to the Arabic English Lexicon, *Taghoot* is "whatever is worshipped instead, or to the exclusion, of God".

According to Qurtabi, *Taghoot* has been derived from *Tughyan* which means "rebellion". This word is also used for *Kaahin* who claims to know the "unseen" and misguides the people in order to draw undue benefit from them and also for the "Satans". Similarly it is also used for that person who misleads the people from the Right Religion. According to Qur'an, *Taghoot* is also one who, in clear disregard to the Injunctions of God, decides the disputes between the people according to his own self-styled principles (Ziaul Qur'an, *ibid.,* 344).

Taghoot, according to its dictionary meaning, is everybody who exceeds his limits. Within the meaning of Qur'an, *Taghoot* is that *Bandah* i.e. servant of Allah who violates the limits of *Bandagi* i.e. total submission and starts claiming for himself the status of masterhood and forces others to accept his authority as a master of them.

There are three stages of exceeding the limits by a servant of Allah. Firstly, he may accept in word the authority of Allah but act according to his own wishes in violation of the Commands of Allah. Technically this is known as *Fisq* i.e. transgression. Secondly, he may deny outright the authority of Allah and himself claim to be the all-powerful, or start submitting to some other power. Technically this is known as *Kufr* i.e. unbelief. Thirdly, he may become traitor to Allah the Almighty and impose his own commands in the society. It is such a person who is known as *Taaghoot,* and, according to this verse, none can be a believer in its true sense unless he stands in opposition to such a person (Tafheemul Qur'an, Vol. I, Chapter 2, Note 286).

SECTION 35[1]

258. Have you not thought of him[2] who disputed with Abraham about his Lord, because Allah

٢٥٨- اَلَمْ تَرَ اِلَى الَّذِىْ حَآجَّ اِبْرٰهٖمَ فِىْ رَبِّهٖٓ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ

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1. Earlier to Section 34 there was continuous talk of fighting and spending in the Way of Allah. Section 34 first gave an important principle for the propagation of Islam that there is no compulsion in religion, and then ended with the promise that Allah the Almighty is the Helper of those who believe and walk in His Way. He takes them out of darkness and brings them to light of faith and righteousness. On the contrary the devils take the people away from the light of faith and put them in the darkness of unbelief. In Section 35 this fact has been demonstrated by three important incidents of the human history. The one relates to confrontation between Prophet Abraham and Nimrood, and the second and third relate to the bringing the dead to life.

Section 35 consists of 3 verses i.e. verse 258 to 260. Verse 258 speaks of the confrontation between Prophet Abraham and the famous monarch of the history, namely Nimrood. It says: have you thought of him (i.e. Nimrood) who disputed with Abraham about his Lord, because Allah had given him (i.e. Nimrood) kingdom. When Abraham said (to him): My Lord is He Who gives life and causes death, he (i.e. Nimrood) said: I also give life and cause death. Abraham said: surely Allah causes the Sun to rise from the East so do you cause it rise from the West? Thus he (i.e. Nimrood) who disbelieved (in Allah the Almighty) was confounded. And Allah guides not the unjust people. Verse 259 speaks of an incident of the history of Bani Israil which refers particularly to the days of their destruction during the Babylonian attack. It says: or like him (i.e. Prophet Ezra) who passed by a town, and it had fallen upon its roofs (i.e. completely destroyed). He said: How shall Allah give life to it after its death? So Allah caused him (i.e. Prophet Ezra) to die for a hundred years, then brought him to life again and said to him: how long have you tarried? He said: I have tarried a day or part of a day. Allah said: Nay! you have tarried a hundred years; but look at your food and drink which have not rotten, and look at your ass! And that we may make you a sign to the people. And look at the bones (of the ass), how We set them together, then clothe them with flesh. So when it became clear to him, he said: I know that Allah is Possessor of Power over all things. Verse 260 speaks of another incident of causing life after death which relates to Prophet Abraham. It says: and when Abraham said: My Lord! show me how You give life to the dead, Allah said: do you not believe? He said: Yes, but that my heart may be at ease. Allah said: then take four birds, then tame them to incline to you, then place on each mountain a part of them, then call them, they will come to you in haste; 'and know that Allah is Mighty, Wise.

2. Who that man was: regarding it the learned commentators are unanimous that he was Nimrood son of Kan'an, son of Toos, son of Saam, son of Noah, and he had been a very famous monarch of the human history. He conquerred Syria, Turkey, Iran, and Egypt, and established a big kingdom with his capital at Babylonia. Later on he became proud and declared himself to be the god of people. Thus he, as well as all those under him, had given up the faith in Allah the Almighty, and had started worshipping the heavenly bodies.

Bible also speaks of Nimrood as "a mighty one in the earth" (Genesis, 10:8); and "a mighty hunter before the Lord" (*ibid.,* 10:9); and "mighty upon the earth" (I Chronicles, 1:10). According to Bible, he ruled over the cities of Babel, Erech, Accad, and Claneh, in the land of Shinar (Genesis, 10:10). According to the "Jewish Encyclopaedia", "he was made king over all the people on earth, appointing Terah his minister. It was then, elated by so much glory, that Nimrood changed his behaviour toward YHWH and became the most flagrant idolator" (Vol. IX,

had given him the kingdom? When Abraham said: My Lord is He Who gives life and causes death, he said: I give life and cause death.[3] Abraham said: surely Allah causes the sun to rise from the East, so do you cause it rise from the West?[4]

إِذْ قَالَ إِبْرٰهٖمُ رَبِّيَ الَّذِيْ يُحْيٖ وَيُمِيْتُ ۙ
قَالَ اَنَا اُحْيٖ وَاُمِيْتُ ؕ
قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ
يَاْتِيْ بِالشَّمْسِ مِنَ الْمَشْرِقِ
فَاْتِ بِهَا مِنَ الْمَغْرِبِ

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p. 309). According to Woolley, as he writes (in his book "Or of the Challdeans", p. 107), "of all the rulers who made themselves masters of lower Mesapotamia ... the most famous was Sargon ... he was identified, perhaps rightly, with the Nimrood of the Old Testament who founded Calneh and was a mighty burden before the Lord. Latin documents were found which established the fact of his life and power, and now at Or we have relics which add something to his history and illustrate the civilization of his time". According to the "Concise Encyclopaedia", by McDannall; he was "the founder of the Babylonian monarchy. He flourished about 2450 B.C., and established a kingdom in the plain of Shinar" (Vol. XI, p. 1609) (Maajid, Vol. I, Part III, Note 45).

Sun-worshippers as the Challdeans were, Nimrood claimed to be a solar hero, and aspired to the position of a god. To all appearance, this king Nimrood is not other than the solar-god Merodoch. According to the "Dictionary of the Bible", by Hastings, "notwithstanding the difference that appears to exist between these two names, it is certain that they are very closely related ... The question whether Merodoch even was really the king of Babylon need not detain us here. Suffice it to say that the king "par-excellence was one of his titles. This he apparently bore as king of the gods"; but there is no reason to suppose, in that account that he was not king of men during his life on earth" (Vol. III, p. 552). As stated earlier, Nimrood is described in Genesis as the first "to be a mighty one in the earth, which Skinner, in his commentary, paraphrases as originator of the idea of the military state, based on arbitrary force". Unlike the other names in the Genesis context, which are names of peoples, Nimrood is that of an individual (Encyclopaedia Britannica, Vol. XVI, p. 44) (Maajid, *ibid.,* 47).

3. It is said that in order to show that he could also cause life and death, Nimrood called two persons and slew one and let the other go, and then said that thus I cause life and death or, in other words, it is in my power or authority to cause anybody to die or allow anybody to live in this world (Naimuddin, Chapter 2, Note 538).

4. Thinking that he was a foolish person and could not at all understand what was actually meant by causing life and death, Abraham instantaneously put another question to Nimrood saying that my Lord is One Who Causes the sun to rise from the East, so can you cause it to rise from the West?; and, as verse 258 tells us, Nimrood was confounded, obviously because he could not at all cause the sun to rise from the West.

The reason, why Abraham made "rising of the sun" a point for argument with Nimrood, appears to be that the people of Nimrood used to worship the sun and the stars, their chief god being Merodach (Madrook), originally the god of the morning and the spring sun (vide Encyclopaedia Biblica; and also Encyclopaedia of Religion and Ethics, Vol. II, p. 296). They actually believed that all life depended on the sun. Abraham therefore, very wisely asked Nimrood that if he, as he claimed, could cause life and death, then he should revert the course of the sun on which, according to their own faith, depended the existence of life itself. Thus the baseless claim of godhood of Nimrood was put to an end, and, as Qur'an puts it, he was confounded.

Thus he who disbelieved was confounded. And Allah guides not the wrong-doing people.[5]

فَبُهِتَ الَّذِيْ كَفَرَ ؕ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

259. Or like him[6] who passed by a town,[7] and it had fallen upon its roofs. He said: How shall Allah give it life after its death? So Allah caused him to die for a hundred years, then brought him back to life. He said: how long have you tarried? He said: I have tarried a day, or part of a day. He said: Nay, you have tarried a hundred years; but look at your food and drink – they have not rotten, and look at your ass! And that We may make you a Sign to mankind. And look at the bones, how We set them together, then clothe them with flesh. So when it became clear to him, he said: I know that Allah has power over all things.

٢٥٩- أَوْ كَالَّذِيْ مَرَّ عَلٰى قَرْيَةٍ
وَّهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا ۚ
قَالَ اَنّٰى يُحْيٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ
فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ
ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ
قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ
قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ
فَانْظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ
وَانْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ
وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا
لَحْمًا ؕ فَلَمَّا تَبَيَّنَ لَهٗ ۙ قَالَ اَعْلَمُ
اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

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5. In fact guidance is for everybody but, since there is no compulsion in religion, everybody is free to accept, and follow, the guidance or refuse to do so. In the latter case it is obvious that there is no guidance for the wrong-doing people, obviously because they themselves choose the wrong path and refuse to accept the truth.

6. According to some he was Ezekiel who was the Prophet among the Bani Israil when the Babylonian king Nebuchadnezzar had attacked the Israilite State and conquered it in 599 B.C. and he had taken a large number of Bani Israil including Prophet Ezekiel as the war captives to Babylon.

According to the majority of the learned commentators, however, he was Prophet Uzair (Ezra) who was present in the days when the Israilite State had been attacked and conquered by King Nebuchadnezzar of Babylonia.

7. The town was Jerusalem which was destroyed by the Babylonian king. When, after the attack on, and destruction of, the city, Prophet Ezra passed by it, he naturally felt sorry for the destruction. It was said that at that time he was having some dates and juice of grapes and was on a donkey. He got down from the donkey and then said, "how shall Allah give this town life after its destruction". Thereafter he lied down on the earth for rest although it was the morning time. Allah the Almighty then caused him as well as his donkey to die. After about seventy years of this incident, the city was conquered by the Iranians who rehabilitated the city

260. And when Abraham said: My Lord! Show me how you give life to the dead, He said: do you not believe? He said: Yes! but that my heart may be at ease.[8] He said: take four of the birds, and tame them to incline to you, then place on every mountain a part of them, then call them, they will come to you in haste;[9] and know that Allah is Mighty, Wise.

٢٦٠- وَإِذْ قَالَ إِبْرٰهِمُ رَبِّ أَرِنِي كَيْفَ
تُحْيِ الْمَوْتٰى ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ
قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِي ۖ
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ
ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ
وَاعْلَمْ أَنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝ ع

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and restored its status again, and after sometime the Bani Israil also came and settled there. During all this period the people could not see Prophet Ezra at all. When hundred years passed, Allah the Almighty brought him to life again, and it was the evening time. Then Allah asked him as to how long he had tarried there and he said that, "I have tarried a day or part of a day". Allah said: No! you have tarried here a hundred years, just look at your food and drink which have not become rotten at all and look at your donkey which was in fact dead and decomposed. Then Allah asked him to look how the donkey was going to be brought to life again, and within his sight the different parts of the donkey got together, and its bones were first covered with flesh and then by the skin, and then it stood up alive. When Prophet Ezra saw all this, he declared that, "I know that Allah is Possessor of Power over all things".

8. The words *Le Tatma Inna Qalbi* indicate that the prayer was not on account of any doubt but it was merely for ease of the Heart (Baizavi and Jamal as referred to by Naimuddin, *ibid.,* 543). According to Hazrat Ibn-e-Abbas, the words *Le Tatma Inna Qalbi* in fact refer not to the observation of coming of the dead to life again but they actually refer to the satisfaction of the heart and soul of Abraham in respect of the news that he was made a "Friend" by Allah the Almighty (Naimuddin, *ibid.,* 545).

As Abdullah Yusuf Ali puts it, "Abraham had complete faith in God's Power, but he wanted, with God's permission, to give an explanation of that faith to his own heart and mind", and that was the reason that he said, "so that my heart may be at ease" (Vol. I, Note 307).

9. It is said that according to the Command of Allah, Prophet Abraham took four birds i.e. peacock, cock, pigeon and crow and slaughtered them and cut them into pieces and mixed their flesh with one another and divided the mass in different portions and kept each of the portion on a different hill but kept their heads with himself, and thereafter said, "come to me under the Command of Allah". Forthwith the different portions came forth and the different parts of different birds got together and became birds and then came running and joined themselves with their heads and then flew away (Naimuddin, *ibid.,* 546). These details of the incident have also been mentioned in the Roohul Ma'ani on the authority of Ibnul Munzir who has reported it from Hazrat Hasan.

As Mufti Mohammad Shafi writes, the words *Ya'teenaka Saa'ya* indicate that the birds would come "running" and not "flying". The idea was that had the birds come flying then there was chance of their mixing up with other birds which might be flying in the air and in that case the observation would not have been clear and complete. It could only be through their "coming within the sight" that Prophet Abraham observed the incident in all of its details (Ma'ariful Qur'an, Vol. I. p. 622).

SECTION 36[1]

261. The parable of those who spend their wealth in the Way of Allah is as the parable of a grain which grows[2] in seven

٢٦١- مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ
فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْبَتَتْ سَبْعَ

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1. After dealing with two instances of causing the dead to come to life again, in Section 35, Qur'an reverts back in Section 36 to the subject previously taken up in Section 32. In the beginning it was said to the believers that for the purpose for which you have accepted the Islamic Faith, you should offer sacrifice of life and property. In this Section Qur'an deals with spending in the Way of Allah and in order to make the believers give up purely materialistic thinking, it lays down some fundamental principles for spending in the Way of Allah. Firstly, it is said that spending should be only for the Pleasure of Allah, secondly, there should be no reproach or injury to the person who has been helped in the Way of Allah; thirdly, there should be no show of charity; and fourthly, it should be without consideration and the condition of return. Then it has also been said that the wealth spent purely for the Pleasure of Allah increases like the grain and brings fruit like a garden on a plateau. On the other hand if spending is for ulterior motives, it is destroyed like a garden in which the hot wind blows.

Section 36 consists of 6 verses i.e. verses 261 to 266. Verse 261 speaks of the good return for spending in the Way of Allah and says that the parable of those who spend their wealth in the Way of Allah is the parable of a grain growing in seven ears, in every ear a hundred grains and Allah multiplies (further) for whom He Pleases, and Allah is Ample-giving, Knowing.

Verses 262 to 264 condemn reproach and injury following the charity. Verse 262 says that those who spend their wealth in the Way of Allah, then follow not what they have spent with reproach or injury their reward is with their Lord, and they shall have no fear nor shall they grieve. Verse 263 says that a kind word of forgiveness is better than charity which is followed by injury. And Allah is Self-sufficient, Forbearing. Verse 264 says: O you who believe! make not your charity worthless by reproach and injury like the one who spends his wealth to be seen of men and believes not in Allah and the Last Day. So his parable is the parable of a smooth rock with dust upon it, then heavy rain falls upon it, and it leaves it bare. They are not able to gain anything of that which they earn. And Allah guides not the disbelieving people.

Verse 265 gives the parable of those who spend their wealth with the sole object of seeking the pleasure of Allah. It says that those who spend their wealth to seek Allah's Pleasure, and for the strengthening of their souls, is like the parable of a garden on an elevated place upon which heavy rain falls, so it brings forth its fruit twofold. But if heavy rain does not fall on it, then the shower (suffices). And Allah is the Seer of what you do. Verse 266 further explains that charity not done with sincerity, and for the sake of the Pleasure of Allah, is ultimately of no avail, and this has been exemplified by destruction of a garden by the hot wind. It says: would anyone of you like to have a garden of palms and vines with rivers flowing underneath it, he has therein all kinds of the fruits, and old age has overtaken him, and he has weak offspring; then fiery whirlwind strikes it and it is consumed by fire. Thus Allah makes the Messages clear to you that you may reflect.

2. It may be noted that although the words *Habbatin Ambatat Sab'a Sanabela,* i.e. "a grain which grows in seven ears", show as if the grain grows itself, but the real significance is that it is made to grow by Allah the Almighty. It is only metaphorical that it has been said that the grain grows. From this the learned scholars have inferred that thinking anything to be

ears, in every ear a hundred grains.[3] And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing.

سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ
مِّائَةُ حَبَّةٍ ۗ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ۗ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

262. Those who spend their wealth in the Way of Allah, then follow not up what they have spent with reproach and injury, their reward is with their Lord, and they shall have no fear nor shall they grieve.

٢٦٢- اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ
اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا
مَنًّا وَّلَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

263. A kind word with forgiveness is better than charity[4] followed by injury. And Allah is Self-Sufficient, Forbearing.

٢٦٣- قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ
خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۗ
وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ۝

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powerful by itself is *Kufr* i.e. infidelity. On the contrary if, keeping in view that the cause of all causes is Allah the Almighty, somebody says that any medicine is useful or harmful, or the parents have reared him up, or anybody has provided him any help, then in that case there is no question of *Kufr* at all. This is because all these relate to the "means" of bringing into effect the cause of anything of which the main and real source is Allah the Almighty (Naimuddin, Chapter 2, Note 548).

3. It is to be noted that according to the New Testament even Jesus Christ gives a similar example for spending in the Way of Allah. In Mathew it is said, "but He that received seed into the good ground is He that heareth the word, and underneath it; which also beareth fruit, and bringeth forth, some hundredfold, some sixty, some thirty" (13:23). Similarly Mark it is said, "and other fell on good ground, and did yield fruit that sprang up and increased: and brought forth, some thirty, and some sixty, and some hundred" (4:8).

From the parable of the grain growing in the field, Qurtabi has inferred that agriculture is the best vocation and also the most respectable one. According to a Tradition reported by Hazrat Aisha the Holy Prophet has said that "you should search for your sustenance in the earth". He has also said that agriculture is *Farz-e-Kifaya.* If all people ignore it, the man in authority can force them to adopt it so that they may grow the gardens and trees (Qurtabi). This verse also tells us that if proper labour is done, and due care is taken, the seed can grow up to 700 grains out of one seed during one harvest. It is said that the Abbaside Caliph Mo'tazid saw Hazrat Ali in a dream who handed over to him a *Mis'haat* i.e. a plough and said, "hold it fast because this is the key to the treasure of the earth" (Ziaul Qur'an, Vol. I, Chapter 2, Note 355).

4. According to the Arabic English Lexicon, verse 263 signifies that, "refusal with pleasing or gracious speech and prayer expressed to the beggar that God may sustain him, and forgiveness granted to the beggar for his importunity ... are better than alms with annoyance followed by reproach for a benefit conferred and for begging" (Maajid, Vol. Part III, Note 93).

264. O you who believe! render not your charity worthless, by reproach and injury, like him who spends his wealth only to be seen of men[5] and believes not in Allah and the Last Day. So his parable is as the parable of a rock upon which is dust, then heavy rains falls upon it, so it leaves it bare. They are not able to gain anything of that which they earn. And Allah guides not the disbelieving people.

٢٦٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ
كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ
فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ۭ
لَا يَقْدِرُوْنَ عَلٰي شَيْءٍ
مِّمَّا كَسَبُوْا ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ○

265. And the parable of those who spend their wealth to seek Allah's pleasure, and for the strengthening of their souls, is as the parable of a garden on elevated place, upon which heavy rain falls, so it brings forth its fruit twofold. But if heavy rain does not fall on it, then the shower (suffices). And Allah is Seer of what you do.

٢٦٥- وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ
ابْتِغَاۗءَ مَرْضَاتِ اللّٰهِ
وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ
اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ
فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۭ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

266. Would any of you like to have a garden of palm-trees and Vines, with rivers flowing

٢٦٦- اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ
مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ تَجْرِيْ مِنْ

According to a saying of the Holy Prophet Muhammad (ﷺ), a kind word is also charity, and in Islam it is also a matter of great blessing that one should meet his Muslim brother in a pleasing manner (Ziaul Qur'an, *ibid.*, 357).

The learned scholars are also of the view that the word *Maghferat* (i.e. forgiveness) indicates that if on your excuse for the help, the beggar talks to you in harsh words, then you should forgive him and should not quarrel with him (Naimuddin, *ibid.*, 552).

5. It may be noted that, as in verse 271 of this very Chapter, open charity is also permitted and, therefore, verse 264 should not be taken to condemn open charity. In fact what is really condemned by this verse is the "show of charity" and not "open charity" because according to Qur'an itself charity can be hidden as well as manifest.

underneath it, with all kinds of fruit for him therein; and old age has overtaken him and he has weak offspring, and a fiery whirlwind strikes it and it is consumed by fire.[6] Thus Allah makes the Messages clear to you that you may reflect.

تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ ۙ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ
وَاَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ ۚ
فَاَصَابَهَآ اِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ ۗ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۝ ع

SECTION 37[1]

267. O you who believe! spend of the good things[2] which you earn and of that which We bring forth for you from the earth, and aim not at the bad to spend thereof, while you would not take it for yourselves unless you close your eyes. And know that Allah is Self-Sufficient, Praise-worthy.

٢٦٧ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا
اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ
وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۖ
وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ
وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۗ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ۝

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6. Such is he alms-giving by the infidels which shall perish, and will be of no service to the giver of it in the Hereafter (Maajid, *ibid.,* 107).

1. In Section 36 there was talk of spending in the Way of Allah. In Section 37 Qur'an gives more details of it and it particularly tells us what should be spent and for whom it should be spent, and whether it should be spent openly or secretly. It also tells us that there should be no niggardliness in spending in the Way of Allah because whatever is spent in the Way of Allah is fully repaid and amply rewarded by Allah the Almighty.

Section 37 consists of 7 verses i.e. verses 267 to 273. Verse 267 tells us what should be spent in the Way of Allah and says: O you who believe! spend of the good things that you earn; and of that which We bring forth for you from the earth; and aim not at the bad to spend thereof, which you would not like to take it yourself unless you close your eyes over it. And know that Allah is Self-Sufficient, Praiseworthy. Verse 268 says that the devil threatens you with poverty and enjoins on you lewdness, but Allah promises you forgiveness from Him and bounty, and Allah is Ample-giving, Knowing. Verse 269 says that Allah grants wisdom to whom He pleases, and whoever is granted wisdom he indeed is given abundant good. And none accept admonition but men of understanding. Verse 270 says that whatever alms you give, or (whatever) vow you vow, Allah surely knows it, and the wrong-doers have no helpers. Verse 271 speaks of manifest as well as hidden charity and says that if you give the alms openly, it is good; and if you hide it, and give it to the poor, it is better for you; and it will do away with some of

Contd.....

268. The devil threatens you with poverty and enjoins on you lewdness, and Allah promises you forgiveness from Him and bounty.[3] And Allah is Ample-Giving, Knowing.

٢٦٨- اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ
وَيَأْمُرُكُمْ بِالْفَحْشَآءِ ۚ
وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

269. He grants wisdom to whom He pleases. And whoever is granted wisdom, he indeed is given abundant good. And none accept admonition but men of understanding.

٢٦٩- يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ
الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ۗ
وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ۝

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your evil deeds, and Allah is Aware of what you do. Verse 272 speaks of spending for the help of those who are not the believers. It says that it is not your responsibility (O Muhammad [ﷺ]) to make them (i.e. the non-believers) follow the guidance, but Allah guides whom He pleases. And whatever good thing you spend, it is for your good. And you spend not but to seek Allah's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be wronged. Verse 273 tells us for whom the wealth should be spent. It says that (charity is) for the poor who are detained in the Way of Allah, they cannot move about in the land (for earning the livelihood) and the ignorant man thinks them to be rich on account of (their) modesty. You can (however) recognize them by their mark – they beg not of men importunately. And whatever good thing you spend, surely Allah is Knower of it.

2. "Good things" stand for *Tayyabaat* which signify those things which are good as well as those which are acquired through lawful means. Thus the significance is twofold; firstly, it should be out of lawful earning; and secondly, it should be good in itself or in other words it should not be of an inferior quality or a rotten one (Ziaul Qur'an, Vol. I, Chapter 2, Note 362; and Tadabbure Qur'an, Vol. I, p. 575).

In verse 91 of Chapter 3 (*Imran*) it is said that "you cannot attain righteousness unless you spend out of what you love". Thus the criterion is that spending should be out of that which is loved by the man himself and not out of the things which are bad or rotten and are useless. Another criterion that is given by verse 267 is that the thing should not be such as you yourself would not like to take unless, of course, you close your eyes over it, or in other words you connive at it.

3. In this verse the word *Maghferat* is against the word *Fahsha* and the word *Fazl* is against the word *Faqr*. The significance is that while the devil makes you spend in evil deeds, and leads you to the Hell, Allah the Almighty guides you to spend for the cause of good and takes you towards forgiveness and the Paradise. Thus Allah grants you the favour of this world as well as that of the Hereafter. Similar statement is. also made in verses 134 and 135 of Chapter 3 (*Imran*) in which it is said, "and those who, when they commit an indecency, or wrong their souls, remember Allah and ask forgiveness for their sins. And who forgives sins but Allah? And they persist not knowingly in what they do. Their reward is protection from their Lord, and Gardens, wherein rivers flow, to abide in them. An excellent is the reward of the workers".

270. And whatever alms you give, or vow you vow,[4] surely Allah knows it. And the wrong-doers have no helpers.

٢٧٠-وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ
اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهٗ ؕ
وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ○

271. If you give alms openly,[5] it is good; but if you hide it and give it to the poor, it is better for you. And it will do away with some of your evil deeds. And Allah is Aware of what you do.

٢٧١-اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ
تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ؕ
وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

272. It is not your responsibility to make them follow the guidance, but Allah guides whom He pleases. And whatever good thing you spend, it is for your good. And you spend not but to seek Allah's pleasure.[6] And whatever good

٢٧٢-لَيْسَ عَلَيْكَ هُدٰىهُمْ
وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ؕ
وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ؕ
وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ؕ

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4. Verse 270 has used two different words i.e. *Nafaqatin* and *Nazrin* of which the former signifies the "alms" and the latter signifies the "vow". As regards the former it is obligatory because it has been Commanded by Allah the Almighty Himself, while the latter is self-imposed by the man himself. It, however, becomes obligatory when one makes it obligatory for himself.

The word *Nafaqatin,* in its general connotation, includes all expenses incurred in obedience to the Command of Allah, for the cause of Allah, complying with all conditions of spending as laid down by the Quran and *Sunnah* (known as "alms"), as well as the expenses which are not for the cause of Allah but are for sinful purposes, or which are merely for the purpose of show, or with a view to cause any harm to others. Similarly it also includes lawful as well as unlawful earnings.

As regards the word *Nazr,* it also, in its general significance, includes all types of vows, may it be of money, or of physical acts, or depending upon the happening of some events, within or outside the limits imposed by the Islamic *Shariah* (Ma'ariful Qur'an, Vol. I, p. 641).

5. Verse 271 is an exception to the rule given in verse 264 as it permits manifest charity also. In fact manifesting of charity, or giving alms openly, is a thing quite different from giving them "to be seen of men". By the giving of charity openly is meant the giving of subscription for works of public utility, or for works of national defence, or for the works of public welfare.

It may be noted that Bible also permits charity but it lays stress on hidden charity and condemns the manifest one (Mathew, 6:1-4).

6. According to verse 272 there should be no discrimination between the Muslims and non-Muslims as regards the charity. The spirit of charity is that we must relieve those who are really in need, whether they are good or bad, or whether they are on the right path or not or,

thing you spend, it will be paid back to you in full, and you will not be wronged.

وَمَا تُنْفِقُوْا مِنْ خَيْرٍ
يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ○

273. (Charity is) for the poor who are detained in the Way of Allah, and cannot move about in the land. The unknowing (man) thinks them to be rich on account of their modesty. You can recognize them by their mark – they do not beg of men importunately. And whatever good thing you spend, surely Allah is Knower of it.

٢٧٣- لِلْفُقَرَآءِ الَّذِيْنَ
اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ
ضَرْبًا فِي الْاَرْضِ ۫ يَحْسَبُهُمُ الْجَاهِلُ
اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ
بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ؕ
وَمَا تُنْفِقُوْا مِنْ خَيْرٍ
فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝

SECTION 38[1]

274. Those who spend their wealth by night and day, secretly and openly, their reward is with their Lord; and they shall have no fear, nor shall they grieve.

٢٧٤- اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ
وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً
فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

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in other words, whether they are Muslims or non-Muslims. It is not for us to judge in these matters. incidentally it adds a further meaning to the Command, "let there be no compulsion in religion" (*Baqarah,* 2:256). For compulsion may not only be by force, but by economic necessity. In matters of religion we must not even compel by a bribe of charity. The chief motive in charity should be God's Pleasure and our own spiritual good (Yusuf Ali, Vol. I, Note 320). So relief may unhesitatingly be given to anyone in distress whether believing or disbelieving. No body is to be denied on the score of his unbelief (Maajid, Vol. I, Part III, Note 129).

1. Upto Section 37 there was repeated talk of spending in the Way of Allah. Now in Section 38 there is talk of usury and since usury relates to debt, Section 38 also deals with, and gives us some important principles governing, the recovery of the debt.

Section 38 consists of 8 verses i.e. verses 274 to 281. Verse 274 speaks of those who spend their wealth in the Way of Allah and says that those who spend their wealth by night and day, secretly and openly, their reward is with their Lord, and they shall have no fear, nor shall they grieve (on the Day of Judgment).

Verses 275 and 276 deal with Usury. Verse 275 says that those who swallow usury cannot

275. Those who swallow Usury[2] cannot rise up except as he arises whom the Satan prostrates[3] by (his) touch. That is because they say: trade[4] is just like usury. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he refrains, he shall have what has already passed. And his affair is in the Hands of Allah. And whoever returns (to usury) – these are the companions of the Fire, wherein shall they abide.[5]

٢٧٥- اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ
اِلَّا كَمَا يَقُوْمُ الَّذِىْ يَتَخَبَّطُهُ الشَّيْطٰنُ
مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ
مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ
الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ
فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ
وَاَمْرُهٗٓ اِلَى اللّٰهِ ؕ
وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

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rise up (on the Day of Judgment) except as he who arises whom the devil prostrates by (his) touch. That is because they say: trading is just like usury. And Allah has allowed trade and forbidden usury. To whomsoever then the admonition (of banning the usury) has come from his Lord, and he refrains (from usury) he shall have what has already passed or, in other words, he shall keep the benefit of that (i.e. usury) which has already passed to him. And his affair is in the hands of Allah. And whoever returns (to usury) inspite of having the command (banning usury) – these are the companions of the fire (of Hell), wherein shall they abide (for ever). Verse 276 says that Allah will blot out usury, and cause charity to prosper, and Allah loves not any ungrateful sinner.

Verse 277 speaks of the believers and the righteous persons and says that those who believe and do good deeds and keep up prayer and pay the poor rate, their reward is with their Lord, and they shall have no fear nor shall they grieve (on the Day of Judgment).

Verses 278 and 279 deal with relinquishment of usury. Verse 278 asks the believers to fear Allah, and relinquish what remains (due from usury) if they are believers. Verse 279 says that if you do not (relinquish the usury as commanded), then be warned of war from Allah and His Messenger. And if you repent, then you shall have your principal sum only. Wrong not, and you shall not be wronged.

Verse 280 deals with recovery of loan from the debtors and says that if the debtor is in hard circumstances, then let there be postponement (of the recovery) till (he is in) ease. And that you remit (the loan) as alms it is better for you, if you only know.

Verse 281 says: and fear the day (i.e. the Day of Judgment) in which you will be brought back to Allah. Then every soul will be paid in full what it has earned (in this world), and they will not be wronged (in the least).

2. "Usury" stands for *Riba* which means an addition over and above the principal sum that is lent (Mufradaat, Taajul Uroos and Arabic English Lexicon).

3. "Prostrates" stands for *Yata Khabhatohu*. According to the Arabic usage, *Khabitul*

Contd...

276. Allah will blot out[6] usury, and cause charity to prosper. And Allah loves not any ungrateful sinner.[7]

٢٧٦- يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ؕ
وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ○

277. Those who believe and do good deeds and keep up prayer and pay the poor-rate – their reward is with their Lord; and they have no fear, nor shall they grieve.

٢٧٧- اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

278. O you who believe! fear Allah, and relinquish what remains (due) from usury, if you are believers.

٢٧٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ
وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰٓوا
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

279. But if you do not (relinquish it), then be warned of war from Allah and His

٢٧٩- فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ
مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ

Lail is one who has no sense of anything around him. From it is derived *Yakhbeto Khabta Ashwa'a* which is a proverb among the Arabs and which is used for those persons who have no sense and who wander here and there like blind animals. From this is derived *Takhabbatahush Shaitan* which means *Massahus Shaitano be Khabatin Auw Janoon* i.e. he was gone mad due to the touch of devil (see Taddabbure Quran, Vol. I, p. 586).

4. "Trade" stands for *Ba'i* which literally means sale or barter and is also used more generally for trade and commerce, and various kinds of transactions (Yusuf Ali, Vol. I, Note 326).

5. In this verse is contained not only condemnation but also prohibition of usury in the strongest possible terms. The principles laid down by this verse, in short, are (1) that those who swallow usury are like those whom the devil prostrates by his touch, (2) that trade and usury are not one and the same, (3) that Allah has allowed trade and forbidden usury, (4) that whoever, after knowing about the prohibition, refrains from charging usury shall have the benefit of usury already received, and his affair is in the hands of Allah, and (5) whoever does not refrain, he will suffer the punishment of Hell in which he will abide for ever.

For detailed discussion on *Riba,* see the Major Work, *ibid.,* Vol. IV, pp. 12-16.

6. "Blot out" stands for *Yamhaqa* which is derived from *Mahaqa* which signifies "he took away the blessing thereof or he diminished it" (Mufradaat). This word is also used for the last two days of the moon because in the last two days the moon does not appear at all (Ziaul Quran, Vol. I, Chapter 2, Note 375).

7. "Sinner" stands for *Aseem* which means the one who deprives others of their lawful rights (Taddabbure Quran, Vol. I, p. 592).

Messenger.[8] And if you repent, then you shall have your principal. Wrong not, and you shall not be wronged.

فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ
لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ○

280. And if (the debtor) is in hard circumstances, let there be postponement (of the recovery of the debt) till (he is in) ease. And that you remit (the debt) as alms is better for you, if you only know.[9]

٢٨٠- وَاِنْ كَانَ ذُوْ عُسْرَةٍ
فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ۭ
وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

281. And fear the day in which you will be brought back to Allah. Then every soul will be paid in full what it has earned, and they will not be wronged.

٢٨١- وَاتَّقُوْا يَوْمًا
تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۣ
ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُوْنَ ۝ ع

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8. The Bible also says that he who "hath given forth upon usury, and hath taken increase; shall he then live? He shall not live ... He shall surely die; his blood shall be upon him (Ezekiel, 18:13). On this passage of the Old Testament, the comment of the Talmud is, "The Money-lender is compared to a murderer." The Mishnah includes the usurer among those who are disqualified from giving evidence in a court of law (Encyclopaedia of Religion and Ethics, Vol. XIII, p. 558). And among the Jews of the 20th century the trade of usury is looked upon with shame, and the usurer is stigmatized as a reproach to his people (*ibid.*). The Book of Islam contains so many other prohibitory injunctions, but words so strong as the above have not been used in any other injunction. The Prophet too made great efforts to eradicate this evil of "Riba". The treaty made with the Christians of Najran contained a definite clause which laid that if they would indulge in transaction involving "Riba", the treaty would become automatically null and void (Maajid, Vol. I, Part III, Note 160).

9. According to a Tradition of the Holy Prophet, whoever gives respite to the debtor Allah the Almighty will grant him the shadow of Mercy on the Day of Judgment. It may be noted that except for the shadow of the Mercy of Allah there will be no other shadow for the human beings on the Day of Judgment (Naimuddin, Chapter 2, Note 595).

Commenting on this aspect of the Islamic life, a non-Muslim writer, namely Roberts, writes in his "Social Laws of the Quran", "that the Prophet did much to put down injustice and oppression, no one can deny; and in his enactments concerning the treatment of debtors we have another proof of this" (p. 101). He further writes, "the law of the Qur'an as well as the enactments of the Muhammadan doctors, when compared with those of the Old Testament and of Hammarabi are lenient and just. And specially so when we further compare them with the Roman law of debt, according to which a debtor might even be put to death, and where the cruel exactions of creditors several times led to serious disturbances" (*ibid.*, p. 103) (Maajid, *ibid.*, 167).

SECTION 39[1]

282. O you who believe! when you contract a debt for a fixed time, record it in writing. And let a scribe record it in writing between you with fairness. And the scribe should not refuse to write as Allah has taught him. So let him write, and let him who incurs the debt dictate, and let him fear Allah, his Lord, and diminish not anything from it. But if he who owes the debt is unsound in understanding,[2] or

٢٨٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ
اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۭ وَلْيَكْتُبْ بَّيْنَكُمْ
كَاتِبٌۢ بِالْعَدْلِ ۠ وَلَا يَاْبَ كَاتِبٌ
اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ فَلْيَكْتُبْ ۚ
وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ
وَلَا يَبْخَسْ مِنْهُ شَيْـــًٔا ۭ فَاِنْ كَانَ الَّذِيْ عَلَيْهِ
الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ
اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ۭ

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1. Section 38 dealt with loans without usury and provided that recovery of loan should be deferred till the debtor is in a position to repay it and if the loan is remitted by way of alms it is better. In continuation of it, Section 39 gives the principles concerning the execution of the contracts of debt, conveyance, and mortgage or pledge.

Section 39 consists of 2 verses i.e. verses 282 and 283. Verse 282 deals with execution of the contracts of debt and conveyance and says: O you who believe! when you contract a debt for a fixed time, write it down. And let the scribe record it in writing between you with fairness; and the scribe should not refuse to write as Allah has taught him. So let him write. And let he who owes the debt dictate, and he should fear Allah and not diminish anything from it. But if he who owes the debt is unsound in understanding, or weak, or if he is not able to dictate himself, then let his guardian dictate with fairness. And call to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witness so that if one of the two errs the other may remind her, and the witnesses must not refuse when they are summoned to give the evidence. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise, which you give and take among yourselves from hand to hand, there is no blame on you in not recording it in writing. And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witnesses. And if you do (it), then surely it is a transgression on your part. And fear Allah. And Allah teaches you, and Allah is Knower of all things.

Verse 283 deals with taking loan against a pledge. It says: if you are on a journey and you cannot find a scribe, a security may be taken into possession. But if one of you trusts another, then he who is trusted should deliver his trust, and let him observe his duty to Allah, his Lord. And hide not the testimony. And whoever hides it, his heart is surely sinful. And Allah is aware of what you do.

2. "Unsound in understanding" stands for *Safeehan* which may also signify, "ignorant of the ordinance of statute; one who does not dictate and does not know what is dictated" (Arabic English Lexicon).

weak, or unable himself to dictate, then let his guardian dictate with fairness. And call to witness, from among your men, two witnesses. And if two men are not available, then one man and two women, from among those whom you choose to be witnesses, so that if one of them errs, the other can remind her. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take[3] among yourselves from hand to hand, there is no blame on you in not recording it in writing.[4] And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witnesses. And if you do (it), then surely it is a

وَاسْتَشْهِدُوْا شَهِيْدَيْنِ
مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ
فَرَجُلٌ وَّ امْرَاَتٰنِ
مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ
اَنْ تَضِلَّ اِحْدٰىهُمَا
فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ؕ
وَلَا يَاْبَ الشُّهَدَآءُ اِذَا مَا دُعُوْا ؕ
وَلَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ
صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ؕ
ذٰلِكُمْ اَقْسَطُ عِنْدَ اللّٰهِ
وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا
اِلَّآ اَنْ تَكُوْنَ تِجَارَةً
حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ؕ
وَاَشْهِدُوْٓا اِذَا تَبَايَعْتُمْ ۪
وَلَا يُضَآرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ؕ
وَاِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ؕ

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3. "Give and take" stands for *Tudeerunaha* which is derived from *Idarah* which means, "the giving and taking" from hand to hand without delay (Arabic English Lexicon).

4. The first part of verse 282 deals with transactions involving future payment or future consideration, and the second part with transactions in which payment and delivery are made on the spot. Examples of the former are if goods are bought now but payment is promised at a fixed time and place in the future, or if cash is paid now and delivery is contracted for at a fixed time and place in future. In such cases a written document is recommended.

According to Abdullah Yusuf Ali, however, the words *Zaalikum Aqsato Indaliahe Wa Aqwamo Lishshahaadate Wa Adna Alla Tartaaboo* imply that it is not obligatory in law. Examples of the latter kind — cash payment and delivery on the spot — require no evidence in writing, but apparently oral witnesses to such transactions are recommended (Yusuf Ali, Vol. I, Note 329).

transgression on your part. And fear Allah. And Allah teaches you. And Allah is Knower of all things.

وَاتَّقُوا اللّٰهَ ؕ وَيُعَلِّمُكُمُ اللّٰهُ ؕ
وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

283. And if you are on a journey and cannot find a scribe, then a security may be taken into possession.[5] But if one of you trusts another, then he who is trusted should deliver his trust,

٢٨٣- وَاِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا
فَرِهٰنٌ مَّقْبُوْضَةٌ ؕ فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضًا
فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ ؕ

According to Hazrat Abdullah Ibne Abbas, this verse relates to *Ba'y Salam* i.e. the transaction in which the price of a thing is charged in advance but the delivery of it is deferred to some other fixed date. For such a transaction it is necessary that the details relating to its condition, quantity, place, and the period should be settled in writing between the parties (Naimuddin, Chapter 2, Note 597).

For "Qur'anic Law of Contract" and "Woman as Witnesses", see the Major Work, *ibid.*, Vol. IV, pp. 27-33.

5. Verse 283 deals with loans against securities and gives us the fundamental principles governing such loans. According to this verse the debtor may obtain the loan against security, deposited or delivered to the creditor, to be returned on repayment of loan account. This form of transaction is also known as mortgage.

A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other, and cannot get a written agreement with proper witnesses. The law of Deposit implies great trust in the Depositary on the part of the Depositor. The Depositary becomes a trustee, and the doctrine of Trust can be further developed on that basis. The trustee's duty is to guard the interests of the person on whose behalf he holds the trust and to render back the property and accounts when required according to the terms of the trust. This duty again is linked with the sanction of religion, which requires a higher standard than law (Yusuf Ali, Vol. I, Notes 334 and 335).

It may, however, be noted that although verse 283 speaks of the situation while one is on a journey and cannot find a scribe to record the terms of agreement into writing, the learned scholars are of the view that the principles regarding the loan against security as given by this verse will also apply when the parties, even though at home, agree to lend and borrow the money against security. Thus the principles given by this verse have also general application. It is also to be noted that security can be taken in other cases also particularly in those cases where the lender does not trust the debtor.

As regards the property, pledged or mortgaged, it is necessary for the lender to keep it intact and not to earn any profit from it and if he earns any profit out of it, then he is bound to return it with the property also (Ma'ariful Qur'an, Vol. I, p. 688).

According to the Traditions of the Holy Prophet, however, land mortgaged for a debt may be cultivated or house property may be rented or used. In a Tradition it is said, "the mortgaged animal may be used for riding when it is mortgaged on account of what is spent on it and the milk of a milch animal may be used when it is mortgaged, and the expenditure shall be borne by him who rides (the animal) or drinks the milk" (Bukhari, 48:4).

and let him fear Allah, his Lord. And hide not the testimony. And whoever hides it, his heart is surely sinful. And Allah is Aware of what you do.

وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ
وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝

SECTION 40[1]

284. To Allah belongs whatever is in the heavens and

٢٨٤- لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ

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1. In the concluding verse of Section 39 there were commands for the believers not to hide the testimony and it was said that whoever hides the testimony he is sinful at his heart, and that Allah is fully aware of what the people do. In continuation of it Section 40 starts with the assertion that whatever is in the heavens and the earth belongs to Allah the Almighty and whatever you do, openly or secretly, you shall have to account for it to Allah the Almighty. Thus in the beginning verse of Chapter 40 we have completion of the subject that was taken up in the previous Section.

In the next two verses, which are concluding verses of this Chapter, Qur'an reverts to the fundamentals of the Islamic faith and provides us with one of the most fundamental supplications which Qur'an has laid down, which gives great strength to the heart and soul of the believer when he is in distress.

Section 40 consists of 3 verses i.e. verses 284 to 286 which are the concluding verses of Chapter 2 (*Baqarah*). Verse 284 deals with the Attributes of Allah the Almighty and says that to Allah belongs whatever is in the heavens and whatever is in the earth. And whether you make known what is in your hearts or hide it, Allah will make you to account for it. Then He will forgive whom He pleases and punish whom He pleases. And Allah has power over all things.

Verse 285 deals with the fundamentals of the Islamic faith and says that the Messenger (i.e. Prophet Muhammad [ﷺ]) believes in that which has been revealed to him (i.e. Qur'an) from his Lord, and (so do) the believers. They all believe in Allah, and His angels and His books and His Messengers – (and they say): We make no distinction between any of His Messengers – and they say: we hear and obey. (Grant us) Your forgiveness, Our Lord! To You is the eventual return.

Verse 286 gives us one of the most fundamental supplications which Qur'an has laid down. It says: Allah burdens not any soul beyond its capacity. For it (is that) which it earns (of good) and against it (is that) which it earns (of evil). Our Lord! punish us not if we forget, or make a mistake. Our Lord! lay not on us a burden as You did lay on those before us. Our Lord! impose not on us that which we have no strength to bear. And pardon us, and grant us protection, and have mercy on us. You are our Patron, so grant us victory over the disbelieving people.

According to a Tradition reported on the authority of Hazrat Abdullah Ibne Abbas, the Holy Prophet has said that the last two verses of Chapter 2 (*Baqarah*) have been revealed from the Treasures of the Paradise. They were written down by Allah the Almighty Himself about two thousand years before the creation of the universe. Whoever recites these verses after the

whatever is in the earth;[2] and whether you make known what is in your hearts or hide it, Allah will make you to account for it. Then He will forgive whom He pleases and punish whom He pleases.[3] And Allah has power over all things.

وَإِنْ تُبْدُوا مَا فِيٓ أَنفُسِكُمْ
أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ ۖ
فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝

'Isha prayers, he gets the blessings of the prayers of the midnight known as the *Tahhajjud* prayer. According to Haakim and Behaqqi, the Holy Prophet has also said that *Suratul Baqarah* ends on these two verses which have been given to me by Allah the Almighty from the treasure beneath the *Arsh* i.e. the Throne of Allah. You should, therefore, learn these verses and teach them to your wife and children. Accordingly Hazrat Umar and Hazrat Ali have said that whoever is wise will not sleep before reciting these two verses. The most obvious attribute of these verses is that all those commands which have been given in detail throughout *Suratul Baqarah* have been given in a nut-shell in these two verses, (Ziaul Quran, *ibid.,* 388; and Ma'ariful Quran, Vol. I, p. 694). It may be noted that these two verses were revealed about one year before the Night of Ascension (*Me'raaj*) when the struggle between Islam and *Kufr,* or, in other words, the believers and the non-believers, was at its peak, and the believers were generally suffering great hardships, and not only in Mecca but in fact throughout Arabia there was no favourable response to the call of the Holy Prophet. In these circumstances Allah the Almighty asked the believers to pray to Him in the words of these verses (Tafheemul Quran, Vol. I, Chapter 2, Note 342).

2. The phrase *Lillahe Maa Fis Samaavaate Wa Maa Fil Ard,* i.e. all that is in the heavens and the earth belongs to Allah, is very significant. In fact, it consists of a three fold statement of fact i.e. everything is the property of Allah, everything is within the control or power of Allah, and everything is ultimately to return to Allah (Ziaul Quran, Vol. I, Chapter 2, Note 602).

As regards these three fundamental aspects of the Absolute Authority of Allah the Almighty over the universe, there are various other verses of the Holy Qur'an which may also be cited. There is no doubt that Allah is the Creator of all that exists. He merely says "Be", and the thing actually becomes (*Nehl,* 16:14). In another verse it is said: verily when He intends a thing, His command is "Be", and it becomes" (*Yaasin,* 36:82). This is obviously because He is the Supreme Creator (*Yaa Seen,* 36:81). Qur'an says: He it is Who shapes you in the wombs as He pleases (*Imran,* 3:6). It is He Who produces gardens with trellises and dates, and tilth with produces of all kinds, and olives and Pomegranates, cattle for burden, and for meat (*An'aam,* 6:141-142). It is He Who created you and gave you shape (*A'araaf,* 7:11), God is He Who raised heaven without any pillar, He has made subservient (to you) the Sun and the Moon and He does regulate all affairs (*Ra'd,* 13:2). It is He Who spread out the earth and set thereon mountains standing firm, and flowing rivers, and fruits of every kind. Verily in these things there are signs for those who ponder (*Ra'd,* 13:2-4). It is He Who gave you hearing and sight and intelligence and affections (*Nehl,* 16:78), and feelings (*Sajdah,* 32:9). It is He Who created the night, the day and the sun and the moon (*Ambia,* 21:33). Allah is He Who encompasses all things (*Nisa,* 4:126); and He carries through all affairs (*Nisa,* 4:132), and He has power over all things (*Imran,* 3:123). He rules all affairs from the heavens to the earth. In the end all affairs go up to Him on a Day

Contd.....

285. The Messenger believes in that which has been revealed to him from his Lord, and (so do) the believers. They all believe in Allah and His angels and His Books and His Messengers[4] – We make no distinction between any of His Messengers[5] – and they say: we

٢٨٥- اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ
مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ
كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ
وَكُتُبِهٖ وَرُسُلِهٖ ۫
لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۫

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the span whereof will be thousand years of your reckoning (*Sajdah,* 32:5). It is Allah Who has made subservient to you the sea so that the ships may sail through it by His command; and He has subjected to you all that is in the heavens and the earth (*Jaasiah,* 45:12-13). Everything belongs to Him and He is the Supreme Owner of all that exists. Qur'an says: to God belongs all things in the heavens and the earth (*Nisa,* 4:126); to God belongs the domain of the heavens and the earth (*A'araaf,* 7:158). To him belongs whatever is in the heavens and on the earth, and all between them, and all beneath the soil (*Taa Haa,* 20:6). He has power over all things (*Hadeed,* 57:2). Blessed be He in Whose hands is the domain; and He over all things has power (*Mulk,* 67:1). He is the Judge of all judges (*Teen,* 95:8). He is the Lord and Cherisher, King and God of Mankind (*Naas,* 114:1-3).

Qur'an also tells us that whatever man possesses is given to him by Allah the Almighty (*Zukhruf,* 43:32). Allah gives whatever He pleases to anybody (*Saba,* 34:36). He gives somebody in plenty (*Imran,* 3:26), and somebody in a measured quantity (*Saba,* 34:39). He also increases or decreases the bounties given to anybody according to His own wishes (*Ankabut,* 29:62). Even otherwise we see that man neither brings anything with him when he is born nor takes away anything from this world when he dies. He simply makes use of whatever he possesses so far as he is alive and that too is subject to strict limitations imposed by Allah the Almighty Himself.

3. It actually contains the denial of *Shirk* i.e. raising sharers to Allah the Almighty. It is, however, never the intention to say that in the act of forgiveness or punishment by Allah the Almighty there is no role of reason at all and Allah forgives or punishes anybody without maintaining the norms of justice. In fact, it has also been made clear in the Holy Qur'an that whoever will have the faith in Allah the Almighty, as Qur'an has directed, and act upon His commands, he will get the reward of Paradise, and the one who will refuse to accept the faith in Allah, and violate the commands of Allah, he will be punished with the Hell. This is the basic and fundamental rule which Qur'an has itself given governing the reward or punishment in the Hereafter. Thus the words *Fa Yaghfero Leman Yashao Wa Yoazzeb Leman Yashao* merely indicate that there is none to interfere in the Will of Allah.

4. This verse gives us the five fundamental articles of the Islamic faith i.e. (1) Allah the Almighty, (2) the angels of Allah (3) the Books of Allah, (4) the Prophets of Allah and (5) the Day of Judgment. It is only after accepting the faith in all these fundamental articles of the Islamic faith, and acting accordingly, that one can claim to be a Muslim in its true sense (Tafheemul Quran, *ibid.,* 337).

5. In fact, as already stated, faith in all the Prophets of Allah is one of the fundamental articles of faith in Islam. Qur'an says that whoever disbelieves in Allah's Messengers strays far away (*Nisa,* 4:136). It also says that those who desire to make distinction between

hear, and we obey. (Grant us) Your forgiveness, our Lord! And to You is the eventual return.

وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۖ
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ○

286. Allah burdens not any soul beyond its capacity. For it (is that) which it earns (of good) and against it (is that) which it earns (of evil). Our Lord! punish us not if we forget, or make a mistake. Our Lord! lay not on us a burden as you did lay on those before us. Our Lord! impose not on us that which we have no strength to bear, and pardon us, and grant us protection,[6] and have mercy on us. You are our Patron, so grant us victory over the disbelieving people.

٢٨٦- لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ
لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ
وَاعْفُ عَنَّا ۟ وَاغْفِرْ لَنَا ۟
وَارْحَمْنَا ۟ أَنْتَ مَوْلَانَا
ع فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

Allah and His Messengers and say: we believe in some and disbelieve in others; they are truly disbelievers and for them Allah has prepared an abasing punishment (*Nisa,* 4:150-151). It further says that those who believe and make no distinction between the Messengers of Allah they will get their reward (*Nisa,* 4:152).

6. "Protection" stands for *Waghfir* which is derived from *Ghafr* which means "covering with that which protects a thing from dirt" (Mufradaat). According to Barmaavi, as he says in "Kastalani" (a commentary of Bukhari), it signifies protecting man from the commission of sin, or protecting him from the punishment of the sin that he has committed.

CHAPTER 3

AAL-E-IMRAN

(Family of Imran)

This chapter is known as *Aal-e-Imran* which name has been taken from the word *Imran* appearing in verse 32 of this Chapter.

This chapter is the second biggest chapter of the Holy Qur'an. In it there are 20 Sections, 200 verses, 3542 words, and 15336 letters,[1] and it runs in about one and a quarter of the *Juz* (parts of the Holy Qur'an) i.e. from about the one-fourth of the third part (*Tilkar Rusul*) upto about the three fourth of the fourth part (*Lan Tanalu*).

Revelation

This chapter is Madani and is generally supposed to be the second or the third in order of revelations of the chapters revealed at Medinah (*Al-Ittqqaan*). On account of its revelation at different occasions, this Chapter can be divided into four parts. Part I starts from Section 1 and ends at the second verse of Section 4. This part is said to have been revealed near about the period of the Battle of Badr. The second part starts from the third verse of Section 4 and ends at Section 6. This part is said to have been revealed in the 9th year of Hijra when a deputation of the Christians of Najran had come to the Holy Prophet. The third part starts from the 7th Section and ends by the 12th Section and it is also said to have been revealed near about the first part. The fourth part starts from the 13th Section and ends by the end of the Chapter, and it is said to have been revealed after the battle of Uhud i.e. in the third year of Hijra (Tafheemul Quran, Vol. I, Ch. 3, p. 228).

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1. Naimuddin, Chapter, 3, Note 1; and Ziaul Quran, Vol. I, p. 203.

Name

As stated earlier, this chapter is known as *Aal-e-Imran,* which means the "Family of Imran". Imran was the father of Prophets Moses and Aaron amongst whose descendants was Mary the mother of Prophet Jesus Christ, the brief account of whose life and mission is given in this Chapter and that also appears to be the reason for naming this Chapter as such. In the Traditions of the Holy Prophet, however, this Chapter has also been named as *Al-Zahra* (the Bright One), *Al-Aman* (the Peace), *Al-Kanz* (the Treasure), *Al-Mu'inah* (the Helper), *Al-Mujadalah* (the Pleading), *Al-Istaghfaar* (the Seeking of Forgiveness), and *Al-Tayyabah* (the Pure).

Surat-ul-Baqarah* and *Surat Aal-e-Imran

Apart from the fact that both these chapters begin with the same words i.e. *'Alif Laam Meem,* even the subject matter dealt with in both is very much similar and, as it appears, the latter in fact supplements the former. The Holy Prophet has himself named both these chapters as *Zahraawaan* (i.e. the Two Bright Ones). It may be noted that while *Surat-ul-Baqarah* deals in particular with the Jews, *Surat-ul-Imran* deals in particular with the Christians. Basically the subject matter dealt with in both these Chapters is the same i.e. the Prophethood of the Holy Prophet Muhammad (ﷺ) and invitation to the *Ehl-ul-Kitaab,* i.e. the Jews and the Christians, to accept Islam. Both these Chapters provide us with the fundamentals of the *"Islamic Shari'ah"* and some thing which is given in a nut-shell in the one is given in detail in the other. This also justifies their keeping together in the present arrangement of the Holy Qur'an.

As stated earlier, *Surat-ul-Baqarah* deals in particular with the Jews, and tells us how they corrupted themselves and why they were dislodged from the office of prophethood. Since there was transfer of the office of prophethood from "Bani Israil" to "Bani Ismail", and since Christians were also the descendants of "Bani Israil", it was also necessary to explain the reasons of their dislodging from the office of prophethood. This has been done in *Surat Aal-e-Imran* in which there is specific dealing with the Christians and it has been told in detail how they repeatedly formulated their basic ideologies from time to time and gave up the Religion of Allah and disentitled themselves for the office of prophethood for ever.

In order of Revelation

According to the arrangement of Qur'an, this Chapter is third in number but

according to the order of revelation it is placed at Serial No.89.* It was the third Chapter revealed after migration of the Holy Prophet to Medinah. Earlier to it *Surat-ul-Baqarah* (Chapter 2) and *Surat-ul-Anfaal* (Chapter 8) had already been revealed.

Subject Matter

According to Abdullah Yusuf Ali, this Chapter takes a general view of the religious history of mankind, with special reference to the People of the Book, proceeds to explain the birth of the new People of Islam and their ordinances, insists on the need of struggle and fighting in the cause of Truth, and exhorts those who have been blessed with Islam to remain constant in Faith, pray for guidance, and maintain their spiritual hope for the Future. The new points of view developed are: (1) the emphasis is here laid on the duty of the Christians to accept the new light; the Christians are here specially appealed to, as the Jews were specially appealed to in the last Chapter, (2) the lessons of the Battle of Badr and Uhud are set out for the Muslim community; and (3) the responsibilities of that community are insisted on both internally and in their relations to those outside (Yusuf Ali, Vol. I, p. 121).

The Chapter begins with the statement of the Unity of Allah and His Attributes of *Hai* and *Qayyum* i.e. Ever-living and Self-Subsisting, and that He has revealed the Holy Qur'an and previously He had also revealed the Torah and the Gospel, and that all those Books were revealed for guidance of the mankind. After this statement in Section I, there is also given an important rule of interpretation of the allegorical verses of the Holy Qur'an which should be interpreted in such a manner that they may not contradict any of the clear principles laid down by the Holy Qur'an. Section 2 tells us that those who disbelieve in the revelations of Allah, their wealth and children shall not avail them at all against Allah the Almighty, and they will be the fuel of the Fire of Hell, and that Unity of Allah, which is the foundation of all heavenly religions, is to ultimately triumph over all other religions. Section 3 deals with the People of the Book and tells us that those who disbelieve in the Messages of Allah and slay the Prophets unjustly and slay those among men who enjoin justice, for them is a painful punishment. This Section also impliedly speaks of the transfer of spiritual leadership from the house of Bani Israil to the house of Bani Ismail because it says that sovereignty over the universe vests in Allah the Almighty and He has full authority to give sovereignty to whom He pleases, or take it

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*Index cum Concordance for the Holy Qur'an, by Kherie, Holy Qur'an Society, Karachi.

away from who He pleases. He also has the power to exalt anybody or abase anybody as He pleases. In His hand is all good and He has the power over all things. Sections 4 to 6 deal with the spiritual leadership granted to the family of Imran – the last chosen members of the Bani Israil, and particularly Prophet Jesus Christ. In these Sections an exact account of the birth of Mary, the mother of Jesus Christ, as well as that of Jesus Christ himself, has been given to rebut the baseless ideologies formulated and propagated by the Christians down the ages. These sections tell us that Jesus Christ was a servant of Allah and a Prophet, and he was raised among the Bani Israil to verify that which was before him of the Torah, and to allow part of that which was forbidden to the Bani Israil, and that he had come to them with a Sign from Allah. He asked them to observe their duty to Allah, and obey Him. He said to them: surely Allah is my Lord and your Lord, so serve Him. This is the right path. Sections 7 and 8 deal with the Jews and Christians and refute their ideology regarding Prophet Abraham, and says that Abraham was neither a Jew nor a Christian but he was a true Muslim and he was not of those who raise sharers to Allah the Almighty. There is also dealing with the malafide activities of the Jews towards the Muslims. In order to deceive the Muslims they used to say to each other, "believe in that which has been revealed to those who believe in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back. And believe not but in him who follows your religion". We are also told that among them were the people who could not be trusted at all. They used to change the Messages of Allah for a small price and they used to forge lies about the Book of Allah so that the people could consider it a part of the Book while in fact it was not a part of the Book at all. Section 9 speaks of testimony of previous Books and Prophets about the truth of the Holy Qur'an. It tells us that Allah the Almighty had taken a covenant from all the Prophets to have faith in the Holy Prophet Muhammad (ﷺ), which, in other words, shows the uniformity and universality of Islam as being the only Religion of Allah for the mankind right from Adam upto the last Prophet Muhammad (ﷺ), and it has been specifically said that whoever seeks any religion other than Islam it will not be accepted by Allah the Almighty from him and in the Hereafter he will be one of the losers. Section 10 speaks of *Ka'bah,* i.e. the House of Lord of Mecca, and the Place of Abraham therein, as being the biggest testimony of the truth of Islam, and tells us that in it are clear signs: it is the Place of Abraham: and whoever enters it is safe, and pilgrimage to it is a duty which mankind owes to Allah the Almighty. Section 11 speaks of the high status of the Muslims among the nations of the world and they are asked to hold together in union and harmony. They are also promised security against harm from their enemies, and they are enjoined to seek friendship among their own people. In Section 12 the Muslims are asked to have guarded relations with

the People of the Book who, though outwardly claiming to be friends, were really the worst enemies of Islam and the Muslims. Their attitude was that if some good befell the Muslims, they felt grieved, and if an evil afflicted them, they used to rejoice at it. Sections 13 to 18 deal with the Battles of Badr and Uhud. The Battle of Badr showed how God helps and beholds the virtues and how patience, perseverance, and discipline find their reward. On the other hand, the lessons of Uhud must be learnt, not in dispair, but in the exercise of the higher virtues and in contempt of pain and death. The misfortunes at Uhud are shown to be due to indiscipline of some, the indecision and selfishness of others, and cowardice on the part of the hypocrites, but no enemy can hurt God's cause (Abdullah Yusuf Ali), The incident of Uhud also discusses the points as to how triumph could be achieved on the opponents, The 19th Section speaks of the carpings of the People of the Book and the 20th Section deals with the ultimate triumph of the faithful. In these Sections we are told that the audience to the enemies should be disregarded and sole prayers offered to God Who grants His servants success and prosperity. The Chapter concludes with the words "O you who believe: be steadfast, and strive to excel in steadfastness; and be ready (to defend against the enemy), and fear Allah so that you may prosper, which in fact is the clue to success in the life.

Broadly speaking the entire Chapter is divided in two portions. The first portion deals with the Unity of Allah and refutes the false notions of the Christians regarding the personality of Allah the Almighty. The second portion warns the Muslims against the evil motives and tactics of the Jews and Christians which they would be adopting in order to turn back the Muslims from the right path. The Muslims are also asked to hold fast to the Religion of Allah and be united, and to observe their duty to Allah, and to be steadfast in the times of sufferings and hardships. In other words, there is an address on the one hand to the believers and on the other to the People of the Book i.e. the Jews and Christians. As regards the latter they have been addressed in the same manner as in the previous Chapter (i.e. *Baqarah*) and the faults of their beliefs have been pointed out, and they are told that Qur'an is calling them to the same religion which was preached by their ancestral Prophets, namely Prophets Abraham and his descendant Prophets. As regards the former they are told as to how on account of false beliefs and immorality the previous nations were destroyed and, therefore, they are not to follow their footsteps. In any case they have to stick to their faith, and, whatever may be the sufferings and hardships, they have to remain united on Islam.

CHAPTER 3

AAL-E-IMRAN
(The Family of Imran)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif, Laam, Meem.

١- الٓمّٓ

2. Allah! There is no God but He, the Ever-Living, the Self-Subsisting by Whom all subsist.

٢- اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

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1. *Surat Aal-e-Imran* is the 3rd Chapter of the Holy Qur'an. In the first Chapter i.e. *Surat-ul-Faatiha,* there was a prayer for the Straight Path (*Siratul Mustaqeem*). The second chapter i.e. *Surat-ul-Baqarah,* started with the declaration that the *Siratul Mustaqeem* (Straight Path) which you prayed for in the first Chapter is this i.e. the Holy Qur'an. Then it gave a detailed account of the faith, prayers, and other affairs of the individual as well as social life of man in this world, and ultimately ended on a prayer for victory over the non-believers. In the same sequence Chapter 3 gives us generally the commands relating to dealings with the non-believers and it also guides us in our struggle for establishment of the Word of Allah inspite of all round opposition by the non-believers including the Jews and the Christians. Thus the entire *Surat-ul-Imran* is a detailed answer to the prayer for victory over the non-believers.

Section 1 consists of 9 verses i.e. verses 1 to 9. Verse 1 i.e. *Alif, Laam, Meem* is one of the *Huroof-e-Muqatta'aat* which have been used by the Holy Qur'an in the beginning of some chapters. Verse 2 speaks of the Absolute Unity of Allah the Almighty and says that there is no God but Allah, Who is Ever-Living and Self-Subsisting by Whom all subsist. Verse 3 deals with the revelation of the Holy Qur'an and says that Allah has revealed the Qur'an which verifies the Torah and the Gospel which were also revealed for guidance of the mankind and that

3.[2] He has revealed to you (O Prophet!) the Book (i.e. Qur'an) with truth, verifying that which is (revealed) before it, and He (has also) revealed the Torah[3] and the Gospel[4] aforetime, a guidance for the people, and He has revealed the Criterion.[5]

٣- نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۙ
مِنْ قَبْلُ هُدًى لِّلنَّاسِ
وَاَنْزَلَ الْفُرْقَانَ ؕ

Allah has sent the Criterion to judge between right and wrong. Verse 4 says that those who reject the Messages of Allah for them is a severe punishment and Allah is Mighty, Lord of Retribution. Verse 5 speaks of the knowledge of Allah and says that there is nothing in the earth or in the heaven hidden from Allah. Verse 6 speaks of the creation of man and says that it is Allah Who shapes you in the wombs as He pleases. It also says that there is no God but Allah Who is Mighty, the Wise. Verse 7 deals with interpretation of the allegorical verses of the Holy Qur'an and says that it is Allah Who has revealed the Qur'an and some of its verses are decisive and they are the substance of the Book while others are allegorical. Those in whose hearts is perversity follow that part of it which is allegorical with a view to mislead the people by giving their own interpretations and none knows its real meaning except Allah. On the other hand those who are firmly rooted in knowledge, they say: we believe in it, it is all from our Lord. And none except the men of understanding mind. Verses 8 and 9 give us the prayer: our Lord! make not our hearts to deviate after You have guided us and grant us mercy from You; surely You are the Bestower. Our Lord! surely You are the Gatherer of mankind will gather together all men on a Day (i.e. the Day of Judgment) about which there is no doubt. Surely Allah never fails in His promise.

2. It may be noted that in some editions the break between verses 3 and 4 occurs on the word 'Injeel' (occurring in verse 3) i.e. in the middle of the sentence, but in the edition of Hafiz Usman, followed by the Egyptian Concordance "Fath-ur-Rehman", the break occurs at the word *Furqaan* (as in verse 3 in this compilation). In verse – divisions our classicists have mainly followed rythm. As the word *Furqaan* from this point of view is parallel to the word *Inteqaam* which ends the next verse, I have accepted the verse – division at *Furqaan* as more in consonance with Qur'anic rythm. It makes no real difference to the numbering of the verses, as there is only a question of whether one line should go into verse 3 or verse 4 (Yusuf Ali, Vol. I, Note 344).

3. "Torah" stands for *Torat* which is derived from *Waraa* which means to kindle the fire (Mufradaat). The Book revealed to Prophet Moses is known as "Torat" because it brought the Bani Israil from the darkness of ignorance to the light of guidance (Qaamoos).

4. "Gospel" stands for 'Injeel' which is the name given to the Book revealed to Prophet Jesus Christ. Some say what the word 'Injeel' has been derived from *Najl,* while others, including Baizawi are of the view that this word is not Arabic. It is Greek (Aqrab) (also see Qaamoos).

5. "Criterion" stands for *Furqaan* which means "anything that makes a separation, or distinction, between truth and falsity". Here in this verse the word *Furqaan* signifies the Holy Qur'an, for which the words "proof", "evidence", or "demonstration", are also used (Arabic English Lexicon). Here it may mean (1) either the Qur'an, since it distinguishes between truth and falsehood, or (2) Divine Scriptures in general, or (3) the miracles, with which every Prophet was gifted (Maajid, Vol. I, Part III, Note 217).

4. Those who disbelieve in the Messages of Allah, for them is a severe punishment. And Allah is Mighty, the Lord of Retribution.[6]

٤- إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ
لَهُمْ عَذَابٌ شَدِيدٌ ۗ
وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ○

5. Surely nothing in the earth or in the heaven is hidden from Allah.

٥- إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ○

6. He it is Who shapes you in the wombs as He pleases.[7] There is no God but He, the Mighty, the Wise.

٦- هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ
يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا
هُوَ الْعَزِيزُ الْحَكِيمُ ○

7. He it is Who has revealed to you (O Prophet!) the Book (i.e. Qur'an) wherein (some) verses are decisive[8] – they are

٧- هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ
مِنْهُ آيَاتٌ مُحْكَمَاتٌ

Since the word *Furqaan* signifies the thing which separates, there are differences of opinion between the learned scholars as to what is meant by *Furqaan* in this verse. According to Imam Ibne Jareer Tabri it signifies "the power which differentiates between truth and falsehood". According to Imam Raazi it signifies "the prophetic miracles". There are some other scholars according to whom it means "the wisdom which also differentiates between truth and falsehood" (Ziaul Quran, Vol. I, Ch. 3, Note 4).

6. "Retribution" stands for *Intiqaam* which is derived from *Niqmah* which means the retribution of one who is guilty (Mufradaat and Taajul Uroos). According to the Arabic English Lexicon, the word *Intiqaam* conveys the idea of "avenging" but not of "revenging".

7. According to a Tradition of the Holy Prophet, noted by Bukhari and Muslim, during the first forty days (after the conception) the child remains in the form of mere substance, then for the next forty days it remains in the form of *Alqah* i.e. "congealed blood", then for similar number of days in the form of flesh. Then Allah sends an angel who writes down for it the food, the age, the deeds, and the ultimate destiny i.e. whether he will be virtuous or vicious, then soul is given to it, then it starts working like those of the Paradise and remains a hand's distance away from Paradise, then he starts working like those of the Hell and remains a hand's distance away from the Hell, and there are some who by working as those of the Hell remain ultimately one hand's distance away from the Hell and then their lives change and they start working according to those of the Paradise and ultimately their lives end on it and enter into the Paradise (Naimuddin, Chapter 3, Note 4).

8. "Decisive" stands for *Mohkam* which is derived from *Hukama* which means 'he prevented'. From it *Ahkaama,* meaning 'he made a thing firm or stable', is derived which means 'secure from change and alteration' (Arabic English Lexicon). Thus *Mohkam* means that which has been made secure from change or alteration, that in which there is no possibility of doubt, that which is clear in meaning and decisive in exposition (Mufradaat and Arabic English Lexicon).

the substance[9] of the Book – and others are allegorical.[10] But those in whose hearts is perversity[11] follow the part of it which is allegorical, seeking to mislead,[12] and seeking to give it (their own) meaning.[13] And none knows its meaning except Allah. And those who are firmly rooted in knowledge say: we believe in it, it is all from our Lord. And none mind except men of understanding.[14]

هُنَّ أُمُّ الْكِتٰبِ وَأُخَرُ مُتَشٰبِهٰتٌ ؕ
فَأَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ
فَيَتَّبِعُوْنَ مَا تَشَابَهَ
مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيْلِهٖ ۚ
وَمَا يَعْلَمُ تَأْوِيْلَهٗٓ إِلَّا اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِي
الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ عِنْدِ
رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّآ أُولُوا الْأَلْبَابِ ○

وقف النبی صلعم وقف لازم

9. "Substance" stands for *Umm* which means the source, origin, foundation, or basis, of a thing; its stay, support, or efficient cause of subsistence. Anything to which other things that are next thereto are collected together, or adjoined to the main, or chief part of a thing; the main body thereof (Arabic English Lexicon). According to Aqrab and Mufradaat also the word *Umm* means, "mother, source of origin or basis of a thing; anything which is a means of sustenance and support or of reformation and correction for another, and anything to which other things around it are linked".

10. "Allegorical" stands for *Mutashaabehaat* which is the plural of *Mutashaabeh* which is derived from *Shibb* which means 'likeness or resemblance'. *Mutashaabeh* is that which is consimilar or conformable in its various parts, and hence *Mutashaabehaat* are those things which are like or resembling one another, and as such are susceptible to different interpretations (Arabic English Lexicon and Mufradaat).

11. "Perversity" stands for *Zaigh* which means a doubting, and a declining or deviating from the truth (Arabic English Lexicon).

12. "Mislead" stands for *Fitnah* which means misleading the people (Taajul Uroos, and Arabic English Lexicon).

13. "Their own meaning" stands for *Taweel* which is derived from *Aul* meaning "to return". It is the final sequel or the end of a thing, or the interpretation of what is ambiguous or allegorical, such as the interpretation of dreams, etc. Zamakhshari, in his famous commentary known as Kashshaf, explains the word *Taweel-o-Hoo* in this verse as meaning "the interpretation which they desire", (also see Behrul Moheet).

14. To quote Abdullah Yusuf Ali, "this passage (verse) gives us an important clue to the interpretation of the Holy Qur'an. Broadly speaking it may be divided into two portions, not given separately, but intermingled; viz. (1) the nucleus or foundation of the Book, literally 'the mother of the Book', and (2) the part which is figurative, metaphorical, or allegorical. It is very fascinating to take up the latter, and exercise our ingenuity about its inner meaning, but it refers to such profound spiritual matters that human language is inadequate to it, and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to God alone. The Commentators usually understand the verses "of established meaning" (*Mohkam*) to refer to the categorical orders of the *Shari'at* (or the law), which are plain to everyone's understanding. But perhaps the meaning is wider: the "mother of the Book" must include the very foundation on which all law rests, the essence of God's Message, as distinguished from the various illustrative parables, allegories, and ordinances (Yusuf Ali, Vol. I, Note 347).

8. Our Lord! make not our hearts to deviate after You have guided us, and grant us mercy from You; surely You are the Bestower.

٨- رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ
إِنَّكَ أَنْتَ الْوَهَّابُ ○

9. Our Lord! Surely You are the Gatherer of mankind on a Day about which there is no doubt. Surely Allah never fails in His promise.

٩- رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ
لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ
إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝

SECTION 2[1]

10. Those who disbelieve, neither their wealth nor their children will be of any help to them against Allah. And they will be the fuel for the Fire.

١٠- إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ
وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ۝

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1. Section 1 ended with the qualifications of the righteous servants of Allah and one of their qualifications is that they pray to Allah the Almighty for firmness of their faith in the Absolute Unity of Allah. Section 2 begins with the declaration that neither the wealth nor the children will be of any avail to the disbelievers. Then there is mention of the battle of Badr in which actually the firmness of the believers in their absolute faith in Allah the Almighty played the fundamental role and they scored the victory over the non-believers for whom neither the wealth nor the children proved to be of any help. Then in the concluding verses, Section 2 again speaks of some more qualifications of the righteous servants of Allah and finally it ends with the declaration that religion with Allah is only Islam and those who have differed from amongst the Jews and Christians they have differed on account of envy. Then there is invitation to the non-believers as well as the Jews and Christians to accept Islam.

Section 2 consists of 11 verses i.e. verses 10 to 20. Verse 10 deals with the disbelievers and says that those who disbelieve, neither their wealth nor their children, will be of any help to them against Allah, and on the Day of Judgment they will be the fuel of the Fire of Hell. Verse 11 says that they are like the people of Pharaoh and those before them – they rejected Our Messages, so Allah destroyed them on account of their sins, and Allah is severe in punishment. Verse 12 calls upon the Holy Prophet Muhammad (ﷺ) to say to those who disbelieve that you shall be all vanquished and driven together to Hell, – (an) evil resting place. Verse 13 speaks of the Battle of Badr which was fought between the believers and the non-believers, and says: indeed there was sign for you in the two hosts which met together in encounter – one party (i.e. the believers) fighting in the Way of Allah, and the other disbelieving, whom they saw twice as many as themselves with their own eyes, and Allah strengthens with his aid whom He pleases. There is a lesson in this for those who have eyes. Verse 14 deals with

11. Like the people of Pharaoh, and those who were before them: they disbelieved Our Messages, so Allah seized them for their sins.[2] And Allah is severe in punishment.

١١- كَدَأْبِ اٰلِ فِرْعَوْنَ ۙ
وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ
كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ
وَاللّٰهُ شَدِيْدُ الْعِقَابِ ○

12. Say to those who disbelieve: you shall be vanquished[3] and driven together to Hell – and (it is) an evil resting-place.

١٢- قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ
وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ؕ
وَبِئْسَ الْمِهَادُ ○

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those who die for the enjoyment of this world. It says that fair-seeming for men is the love of desires, of women and sons, and hoarded treasures of gold and silver, and well-bred horses and cattle and tilth. This is (however only) the comfort of the life of this world. But Allah – with Him is (the more) excellent resort. Verse 15 commands the Holy Prophet to say: Shall I inform you of something better than these? For those who are righteous are Gardens, with their Lord, underneath which rivers flow, to abide therein, and pure companions, and the good pleasure of Allah, and Allah is Seer of His servants. Verses 16 and 17 speak of the believers and say that (they are) those who say: our Lord! we believe so forgive our sins and save us from the punishment of the Fire of Hell. (They are) the steadfast and the truthful, and the obedient; and (they are) those who spend (in the Way of Allah), and those who pray for forgiveness in the early hours of the morning. Verse 18 says that Allah bears witness that there is no God but He, and so do the angels, and the men of learning, maintaining justice. There is no God but He, the Almighty, the Wise. Verse 19 speaks of Islam and says that surely the religion with Allah is Islam. And those who were given the Book differed after knowledge had come to them, out of envy among themselves, and whoever disbelieves in the Messages of Allah, Allah indeed is swift at reckoning. Verse 20 says to the Holy Prophet that if they (i.e. the disbelievers) dispute with you, then say to them: I have surrendered myself totally to Allah and so (have those) who follow me. And say to those who have been given the Book and the illiterate: do you (also) surrender yourselves? If they surrender, then indeed they are rightly guided; and if they turn back, your duty is only to convey (the Message), and Allah is Seer of His servants.

2. "Sins" stands for *Zunoob* which is the plural of *Zanb* which, according to Raaghib, is originally "the taking the tail of a thing, and it is applied to every act of which the consequence is disagreeable or unwholesome" (Mufradaat). According to the Arabic English Lexicon, *Zanb* means a sin, a crime, a fault, a transgression or an act of disobedience. It differs from *Ism* in that it may be intentional or committed through inadvertance, whereas *Ism* is particularly intentional. Thus the word *Zanb* carries a wider significance and is applicable to all shortcomings resulting from inattention, incapacity or perversity, and even to defects or imperfections of which the result may be disagreeable.

3. This verse speaks of the punishment in this world as well as in the Hereafter. According to this verse the disbelievers will not only be defeated by the believers in this world but, on the Day of Judgment also they will all be punished with the Fire of Hell.

Thus as Prophet Moses warned the Egyptians, so the warning is here sounded to the pagan

13. Indeed there was a sign for you in the two hosts which met[4] – one party fighting in the Way of Allah, and the other disbelieving, whom they saw as twice their number with their own eyes. And Allah strengthens with His aid whom He pleases. There is a lesson in this for those who have eyes.

١٣- قَدْ كَانَ لَكُمْ اٰيَةٌ
فِيْ فِئَتَيْنِ الْتَقَتَا ۭ فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ
اللّٰهِ وَاُخْرٰى كَافِرَةٌ
يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْيَ الْعَيْنِ ۭ
وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَاۗءُ ۭ
اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ۝

14. Fair-seeming for men is made the love of desires, of women and sons and hoarded

١٤- زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ
النِّسَاۗءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ

Arabs, the Jews, and the Christians, and all those who resisted the Faith, that their resistance would be in vain. Already the Battle of Badr (referred to in the next verse) had been a warning how Faith must conquer with the help of God. The next few decades saw the Byzantine and the Persian Empires over-thrown because of their arrogance and their resistance to the Law of God (Yusuf Ali, Vol. I, Note 351).

4. This verse in fact refers to the Battle of Badr in which an ill-equipped and ill-armed band of 313 believers inflicted a crushing defeat on a fully equipped and well-armed force of one thousand disbelieving warriors from Mecca, and thus the prophecy, as contained in verses 44 and 45 of Chapter 54 (*Qamar*) of the Holy Qur'an, and also in the Bible (vide Isaiah, 21:14-17), was fulfilled. In verses 44 and 45 of Chapter 54, which were revealed earlier, it was already said that "Or say they: we are a host allied together to help each other; soon shall the hosts be routed, and they will show their backs" and this actually happened in the Battle of Badr.

As regards the Biblical prophecy, the Old Testament says, "the inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bend bow, and from the grievousness of war. For theirs hath the Lord said unto me. Within a year, according to the years of an hireling, and all the glory of Kedar shall fail. And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished (Isaiah, 21:14-17). It may be noted that Kedar was the son of Prophet Ishmael (Vide Genesis, 25:13), and this word i.e. 'Kedar' is used freely in the Bible for the Arab Tribe that sprang from him (vide Psalms, 120:5; Isaiah, 42:11 and 60:7). Thus by the words "children of Kedar" are actually meant the Quraish of Mecca who came to fight against the Holy Prophet Muhammad (ﷺ) and were defeated by him at the Battlefield of Badr in the second year of his flight (migration) from Mecca.

The words *Fe'atun Tuqaatilo Fisabeelillah,* i.e. one party fighting in the Way of Allah, refer to the Holy Prophet Muhammad (ﷺ) and his followers, because it were really they who had come to fight in the way of Allah. On the other hand, the Quraish, who had come under the leadership of their famous warriors including Abu Jehl, who were all disbelievers, had come with the determination to annihilate the believers from the earth. But Allah the Almighty gave the victory to the Holy Prophet and his followers, and thus, as it is said in verse 13, Allah strengthened whom He pleased.

treasures of gold and silver and well-bred horses and cattle and tilth. That is (merely the) comfort of the life of the world. And Allah! with Him is (the more) excellent resort.

مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ۗ
ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ
وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ ○

15. Say: shall I inform you of something better than these? For those who are righteous are Gardens with their Lord, underneath which rivers flow, to abide therein, and pure companions, and the good pleasure of Allah.[5] And (Allah is Seer of His servants,[6] –

١٥- قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ
لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

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5. Verse 15 defines the "excellent resort" referred to in Verse 14. It says: Say: shall I inform you of something better than that? For those who are righteous are Gardens with their Lord underneath which rivers flow, to abide therein, the pure companions, and the good pleasure of Allah; and Allah is Seer of His servants.

As regards the Garden of Paradise, verse 133 of Chapter 3 (*Imran*) says that the Garden of Paradise is as wide as the heavens and the earth, and is given to those who observe their duty (to Allah). Qur'an also says that it is the Garden of Bliss (*Yunus,* 10:9), an Abode of Peace (*Yunus,* 10:25), which will last so far as the heavens and earth endure or God pleases (*Hud,* 11:108). In it are gardens and fountains, peace and security (*Hijr,* 15:45 and 46). In it there will be no vain discourse, but only peace (*Maryam,* 19:62). It contains shades and raised couches (*Yaa Seen,* 36:56), also fruits and whatever one desires (*Yaa Seen,* 36:57). It is the Garden of Delight (*Saaffaat,* 37:43). It is a Lofty Garden (*Haaqqah,* 69:22).

As regards the rivers which flow therein, Qur'an says, "therein are rivers of water not altering for the worse, and rivers of milk whereof the taste changes not, and rivers of wine delicious to the drinkers, and rivers of honey clarified ... and all fruits and protection (*Muhammad,* 47:18), and all that one wishes and yet more (*Qaaf,* 50:35).

As regards the pure companions, in *Surat Yaa Seen* it is said that "they and their wives are in shades reclining on raised couches" (*Yaa Seen,* 36:56), according to which the "pure companions" may be the believing wives of the faithful. Verses 48 and 49 of Chapter 37 (*Saaffaat*) describe them as "modest in gaze, having beautiful eyes, as if they were eggs, carefully protected".

As regards the blessings of the Paradise, "the good pleasure of Allah, which has also been mentioned in this verse, has been declared to be the "greatest of all" in verse 72 of Chapter 9 (*Taubah*).

It may, however, be noted that according to a Tradition of the Holy Prophet Muhammad (ﷺ) the blessings of the Paradise are such which no "eye has ever seen and no ear has ever heard, nor could a man ever conceive of them" (Bukhari, 59:8), thus whatever has been told to us in this respect is in the form of a metaphor. This is because Qur'an always addresses the people in the language which they can understand.

6. "His servants" are defined in verses 16 and 17. According to verse 16,

16. Those who say: Our Lord! We believe, so forgive our sins and save us from the punishment of the Fire, –

١٦- اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ
اِنَّنَآ اٰمَنَّا فَاغْفِرْلَنَا ذُنُوْبَنَا
وَقِنَا عَذَابَ النَّارِ ۝

17. The steadfast, and the truthful, and the obedient, and those who spend, and those who pray for forgiveness in the early hours of the morning.

١٧- اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ
وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ
وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ۝

18. Allah bears witness that there is no God but He, and (so do) the angels and the men of learning, maintaining justice. There is no God but He, the Mighty, the Wise.

١٨- شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ
وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ؕ
لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

19. Surely the religion with Allah is Islam.[7] And those who were given the Book differed,

١٩- اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ
وَمَا اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ

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the true believers have faith, humility and hope; and according to verse 17, they are also steadfast, i.e. having self-restraint, and all that goes under the definition of *Sabr,* which shows a certain attitude of mind; and truthful, i.e. in all their dealings they are true and sincere as they are also in their promises and words, which marks them out in social conduct; and obedient, i.e. their spiritual worship is earnest and deep, which shows inner counterpart of their outward conduct; and their worship of God shows itself in their love of their fellow-men, for they are ready and liberal in charity; and their self-discipline is so great that the first thing they do every morning is humbly to approach their God (Yusuf Ali, Vol. I, Note 357).

Thus according to verse 17, the first mark of a true believer is that he is *Sabir* i.e. when he embraces the Islamic Faith, and is subjected to persecution and suffering, he remains patient and steadfast. Then comes the stage of *Sadiq* i.e. when persecution and suffering ends, and he is free to act, he acts truly to his faith. Then comes the stage of *Ita'at* i.e. when as a result of faithful adherence to the faith, he attains power, he does not become unmindful of his duty to Allah, but becomes more humble, submissive and obedient. Then comes the stage of *Infaaq* i.e. with the advancement of his faith, his sense of responsibility towards his fellow-beings also increases, and he spends whatever Allah has given to him for the cause of Allah. Then comes the stage of his total surrender to Allah the Almighty and he repeatedly prays to Him for the forgiveness of his sins – intentional as well as unintentional, and particularly in the morning prayers.

7. Qur'an has repeatedly told us that Islam was the religion of all the Prophets of Allah. Qur'an says, "He has fixed for you the religion which he had enjoined upon Noah, which We have revealed to you, and which We enjoined upon Abraham and Moses and Jesus (*Shu'ara'*, 42:13). According to verse 72 of Chapter 10 (*Yunus*), Prophet Noah said, "I am commanded to

only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the Messages of Allah, Allah indeed is swift at reckoning.

إِلَّا مِنۢ بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن يَكۡفُرۡ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ

20. And if they dispute with you, say: I have surrendered myself (totally) to Allah and (so have) those who follow me. And say to those who have been

٢٠- فَإِنۡ حَآجُّوكَ فَقُلۡ أَسۡلَمۡتُ وَجۡهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِۗ وَقُل لِّلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ

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be of those who are *Muslemeen* i.e. the "submitting ones". In verse 67 of Chapter 3 (*Imran*) it is said, "Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim; and he was not of the polytheists". Verse 140 of Chapter 2 (*Baqarah*) says, "or do you say that Abraham and Ishmail and Issac and Jacob and the Tribes were Jews or Christians? Say: do you know better or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? Regarding Prophet Abraham, Qur'an says that he prayed to Allah the Almighty saying, *Rabbana Waj'alna Muslemaine Laka Wa Min Zurreyyatena Ummatam Muslematan Lak* i.e. Our Lord! and make us both submissive to you, and (raise) from our offspring a nation submissive to you (*Baqarah,* 2:128). In verse 44 of Chapter 5 (*Maa'idah*) it is said, "surely We revealed the Torah, having guidance and light. By it did the Prophets, who surrendered themselves (to Allah), judge for the Jews and the Rabbis, and the jurists, because they were required to guard the Book of Allah, and they were witnesses thereof". In this verse also the word *Aslamu* (translated as "surrendered themselves") is used, which is derived from "Islam", and which shows that the Israili Prophets were all Muslims. Similarly the companions of Prophet Jesus Christ said to him, *Wash-had Be Anna Muslemoon* i.e. bear you witness that we are the "submitting ones" (*Imran,* 3:52).

In verse 25 of Chapter 17 (*Bani Israil*) it is said, "and We sent no Messenger before you but We revealed to him that there is no God but Me, so serve Me". In verse 30 of Chapter 30 (*Rom*) it is said, "Set your face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah's creation. That is the right religion, but most people know not". There is also a *Hadees* (i.e. Tradition) of the Holy Prophet Muhammad (ﷺ) in which it is said that "every child is born on Islam. It is his parents who make him a Jew or a Christian" (Bukhari, 3:79). Thus it is clear that, according to the Holy Qur'an and the Tradition of the Holy Prophet, Islam is the natural religion of mankind and it is Islam which has been described as "the nature made by Allah in which He has made men" in verse 30 of Chapter 30 (*Rom*).

According to "Jewish Foundation of Islam", by Torrey, "Submission, absolute surrender to the Divine Will, was a fit designation of the Faith revealed to Abraham, Ishmael, and the Arabs" (p. 104). According to another book, "The Religion of Islam ", by Klein, "Islam, the name applied by Muhammad himself to his religion, means "the religion of resignation, submission to the will, the service, the commands of God" (p. 1) (Maajid, Vol. I, Part III, Note 291).

given the Book, and those who are illiterate:[8] do you (also) surrender yourselves? If they surrender, then indeed they are rightly guided; and if they turn back, your duty is only to convey the Message. And Allah is Seer of His servants.

وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ۚ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوا ۖ
وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَٰغُ ۗ
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

SECTION 3[1]

21. Those who disbelieve in the revelations of Allah, and slay the Prophets without justice, and

٢١- إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ۙ وَيَقْتُلُونَ

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8. "Illiterate" stands for *Ummiyeen* which is the plural of *Ummi* which properly means "a gentile, as distinguished from an Israelite". According to the Arabic English Lexicon, in a secondary or tropical sense, (it means) a heathen; one not having a revealed Scripture, so applied by those having a revealed Scripture; and particularly an Arab, or in the proper language of the Arabs or belonging to, or relating to, the nation of the Arabs, who did not write nor read; and, therefore, metaphorically applied to anyone not knowing the art of writing nor that of reading (Maajid, *ibid,* 299).

1. The previous section (i.e. Section 2) ended with the declaration that religion with Allah is Islam. It also gave an invitation to the non-believers to accept Islam; and said that if they accept, then they are on the right path; but if they turn back, or in other words refuse to accept Islam, then the duty of the Holy Prophet was merely to convey the Message of Allah to them and Allah is the Seer of His servants.

In continuation of it, Section 3 speaks of the refusal of the Jews and Christians to accept Islam and asks the Holy Prophet not to be worried over their refusal, obviously because they are the people who always refused to accept the Message of Allah. It were they really who tortured the Prophets, and also slew some of them. They are really those whose works will be of no avail for them in this world and in the Hereafter. This Section also deals with their misconception regarding the punishment of Hell and says that on the Day of Judgment every soul will be recompensed exactly in terms of what it has earned in this world. This Section also speaks of the absolute authority of Allah over the entire universe.

Section 3 consists of 10 verses i.e. verses 21 to 30. Verse 21 says that those who disbelieve in the Messages of Allah, and slay the Prophets without justice, and slay those among men who enjoin justice, announce to them a painful punishment. Verse 22 says that they are those whose works will be of no avail in this world and the Hereafter, and they will have no helpers. Verse 23 deals with the Jews and Christians, and says: have you not seen those who are given a portion of the Book (i.e. the Torah) – they are invited to the Book of Allah (i.e. the Qur'an) that it may judge between them, then a party of them turn away and they are backsliders. Verse 24 gives the reason for it and says that this is because they say: the Fire (of Hell) shall not touch us but for a few days; and (this they say because) that which they used to fabricate deceived them

and slay those among men who enjoin justice,[2] announce to them a painful punishment.

الَّذِيْنَ يَأْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝

22. Those are they whose works will be of no avail in this world and the Hereafter, and they will have no helpers.

٢٢- اُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۖ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝

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regarding their religion. Verse 25 says: (how shall it be) then, when We shall gather them together on a Day (i.e. the Day of Judgment) about which there is no doubt, and (on which Day) every soul shall be paid in full what it has earned, and they shall not be wronged? Verse 26 calls upon the Holy Prophet to say: O Allah! Owner of the Kingdom, You give the Kingdom to whom you please, and take away the Kingdom from whom You please, and You exalt whom You please, and abase whom You please. In Your Hand is the good. Surely, You have power over all things. Verse 27 further says: You make the night to pass into the day, and You make the day to pass into the night, and You bring forth the living from the dead, and You bring forth the dead from the living; and You give sustenance to whom You please without measure. Verse 28 says: let not the believers take the disbelievers for friends rather than the believers. And whoever does this (he) has no connection with Allah, except that you guard yourselves against them guarding carefully. And Allah cautions you of Himself. And to Allah is the eventual return. Verse 29 calls upon the" Holy Prophet to say: whether you hide that which is in your hearts or reveal it, Allah knows it. And He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things. Verse 30 says that on the Day (i.e. the Day of Judgment) when every soul will find (itself) confronted with that which it has done of good, and that which it has done of evil, it will wish that between it and that (i.e. the evil) there were a long distance. And Allah cautions you of Himself. And Allah is Compassionate to His servants.

2. It may be noted that verse 61 of Chapter 2 (*Baqarah*) also speaks of the Jews as disbelieving the Messages of Allah and killing His Prophets unjustly. In fact the Bible also speaks of these misdeeds of the Jews. It says: "that upon you may come all the righteous bloodshed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Mathew, 23:35); and that, John the Baptist (Yahya) (noble, chaste, a Prophet of the goodly company of the righteous as Qur'an describes him in verse 39 of Chapter 3 i.e. *Imran*) was bound, imprisoned and beheaded, and his head was presented to a dancing harlot (Mathew, 14:1-11). According to the Torah: "they hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (Amus, 5:10). It also says, "the wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken " (Psalms, 37:14-18).

As regards the slaying of Prophets, it may be noted that, according to "Roohul Ma'ani" with reference to Ibne Abi Haatim, the Holy Prophet has himself said that Bani Israil one morning slew 43 Prophets ; and when 170 of their righteous ones came forward and asked them to be righteous, they slew them also on the same evening (Ma'ariful Quran, Vol. II, p. 40; and Naimuddin, Chapter 3, Note, 48).

23. Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah that it may judge between them, then a party of them turn away and they are backsliders.[3]

٢٣- أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ
الْكِتٰبِ يُدْعَوْنَ إِلٰى كِتٰبِ اللّٰهِ
لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيقٌ مِّنْهُمْ
وَهُمْ مُّعْرِضُونَ ○

24. This is because they say: the Fire shall not touch us but for a few days;[4] and that which they used to fabricate deceived them regarding their religion.

٢٤- ذٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ
إِلَّآ أَيَّامًا مَّعْدُودٰتٍ ۖ
وَغَرَّهُمْ فِي دِينِهِم مَّا كَانُوا يَفْتَرُونَ ○

25. How (shall it be) then, when We shall gather them together on a Day about which there is no doubt, and every soul shall be paid in full what it has earned, and they shall not be wronged?

٢٥- فَكَيْفَ إِذَا جَمَعْنٰهُمْ
لِيَوْمٍ لَّا رَيْبَ فِيهِ ۖ
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ○

26. Say: O Allah! Owner of the Kingdom, You give the Kingdom to whom You please, and take away the Kingdom from

٢٦- قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ
تُؤْتِي الْمُلْكَ مَن تَشَآءُ
وَتَنزِعُ الْمُلْكَ مِمَّن تَشَآءُ

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3. As reported by Hazrat Ibne Abbas, it is said that once the Holy Prophet went to Baitul Midraas and there extended the invitation of Islam to the Jews. Na'eem Ibne Amr and Haris Ibne Zaid asked the Holy Prophet as to on which religion he was? The Holy Prophet said that it was the religion of Prophet Abraham. The Jews said that Prophet Abraham was a Jew. On this the Holy Prophet asked them to bring the Torah so that the matter could be decided. The Jews, however, declined to bring the Book. It was on this occasion that verse 23 was revealed. In this verse by the word *Kitab* is meant the Torah and by the word *Kitabullah* is meant the Qur'an.

The Old Testament also confirms this habit of the Bani Israil. It says, "and my people are bent to backsliding from me: though they call them to the most high, none at all would exalt Him" (Hosea, 11:7). It also says, "but where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of the trouble: for according to the number of thy cities are thy gods, O Judah. Wherefore will ye plead with Me? ye all have transgressed against Me, saith the Lord. In vain have I smitten your children; they received no correction: your own sword hath devoured your Prophets, like a destroying lion" (Jeremiah, 2:28-30).

4. In verse 80 of Chapter 2 (*Baqarah*) also this baseless view of the Jews has been mentioned in the following words: they say "fire will not touch us but for a few days".

whom You please, and You exalt whom you please and abase whom You please. In Your Hand is the good. Surely, You have power over all things.

وَتُعِزُّ مَنْ تَشَآءُ
وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ
اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

27. You cause the night to pass into the day, and You cause the day to pass into the night; and You bring forth the living from the dead, and You bring forth the dead from the living ; and You give sustenance[5] to whom you please without measure.

٢٧- تُوْلِجُ الَّيْلَ فِى النَّهَارِ
وَتُوْلِجُ النَّهَارَ فِى الَّيْلِ ۫
وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ ۫
وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ○

28. Let not the believers take the disbelievers for friends[6] rather than the believers. And whoever does that (he) has no connection with Allah, except that you guard yourselves

٢٨- لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ
مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ
وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِىْ
شَىْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ؕ

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5. The word *Rizq* used in verse 27 is wide in its significance and includes all favours of Allah of which there is no limit. In another verse the Holy Qur'an has said *Wa Innama Yowaffas Saaberuna Beghaire Hisab* i.e. the steadfast will get unlimited reward. In verse 3 of Chapter 65 (*Talaq*) it is said *Wa Yarzuqho Min Haisu Laa Yahtasib* i.e. and (Allah will) give him sustenance from whence he imagines not.

6. "Friends" stands for *Auliya* which is the plural of *Wali* which derived from a root meaning "he held command or had charge of or superintended a thing", and it accordingly means, "the manager of a thing or of the affairs of another, and the guardian or maintainer of an orphan, and the guardian of a woman who gives her away in marriage". It also means the "executor or heir of a deceased person" (Arabic English Lexicon). According to Raaghib, it indicates nearness in respect of place, relation, and religion, and in respect of friendship and help and belief, etc.

It may be noted that command to the believers not to take for friends from amongst the non-believers is also contained in verse 51 of Chapter 5 (*Maa'idah*) and verse 1 of Chapter 60 (*Mumtahinah*).

In this respect verses 8 and 9 of Chapter 60 (*Mumtahinah*) are also to be noted. Verse 8 says, "Allah forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice". Verse 9 says, "Allah forbids you only respecting those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you may make friendships with them; and whoever makes friends of them, these are the wrong doers".

against them,[7] guarding carefully. And Allah cautions you of Himself,[8] and to Allah is the eventual return.

وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ
وَاِلَى اللّٰهِ الْمَصِيْرُ ○

29. Say: whether you hide that which is in your hearts or reveal it, Allah knows it. And He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

٢٩- قُلْ اِنْ تُخْفُوْا مَا فِىْ صُدُوْرِكُمْ
اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ؕ
وَيَعْلَمُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ
وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

Thus the cardinal principle of international policy which is given in verse 28 of this Chapter is that no Muslim State should enter into treaty or alliance with a non-Muslim State to the injury or detriment of any other Muslim State. Moreover, a Muslim State should not come so close to the non-Muslims so as to make them know their secrets and depend upon them for the help. All these things are ultimately harmful to the solidarity and existence of the Muslims.

In the words of 'Tafseer-ul-Munaaf', this verse restrains the Muslims from having such friendship with the non-believers which may in any way result in disrespect to the Islamic Faith itself, or may cause any harm to the Muslim brotherhood or abase them in the world.

However, this verse does not restrain the Muslims to have business transactions with the non-Muslims, or cooperate with them in social programmes meant for the betterment of the mankind. Similarly, there can be cooperation with the non-Muslims for establishment of the peace as well as for fighting the common enemy and for that purpose they can also have military pacts and treaties. This verse also does not come in the way of Muslims having good dealings with the non-Muslims, particularly the neighbours. By the Qur'an, and particularly the Traditions of the Holy Prophet, it is very clear that Muslims can have, rather should have, good relations and moral dealings with their neighbours (*ibid*).

7. Making friendship is forbidden by verse 28 and it is also said that whoever does this has no connection with Allah. However, this very verse also provides an exception to this rule by the words *Illa An Tattaqu Minhum Tuqatah* i.e. except that you guard yourselves against them, guarding carefully. This means that if a Muslim is held up by the non-Muslims, or he has the threat of his life or property or respect at the hands of the non-Muslims, then in that state of inability he is permitted to have close contacts with, or come in confidence of the non-believers, merely to save himself from the harm which they can cause to him. According to Imam Razi, however, even in such a dangerous situation, Qur'an does not permit any such deed or action which may cause any harm to another Muslim brother, as for instance he should not agree to kill any other Muslim or commit adultery, or breach of trust, or give false evidence, or lay false blame on any pious woman, or tell the secrets of the Muslims to the non- believers. Even otherwise, though a Muslim is permitted for the safety of his life and property to speak against his Faith, while his heart is firm on it, yet it is always better not to do so, and, therefore, he should remain true to his Faith even though he has to bear the loss of life or property (Tafheemul Quran, Vol. I, Chapter 3, Note 25; and Ziaul Quran Vol. I, Chapter 3, Note 29).

8. "Himself" stands for *Nafsehee*. According to Aqrab, *Nafs* means a person's self; will or desire; punishment. According to Tajul Uruos, here the word *Nafs* means *Aqoobah* i.e. retribution (or punishment).

30. On the Day when every soul will find (itself) confronted with that which it has done of good; and that which it has done of evil – it will wish that between it and that (i.e. evil) there were a long distance. And Allah cautions you of Himself; and Allah is compassionate to the servants.

٣٠- يَوْمَ تَجِدُ كُلُّ نَفْسٍ
مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ
وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ
تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًۢا بَعِيْدًا ؕ
وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ
وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝ ع

معانقه عند المتأخرين

SECTION 4[1]

31. Say: if you love Allah, follow me; Allah will love you,[2] and forgive you your sins. And Allah is Forgiving, Merciful.

٣١- قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ
فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ
وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

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1. In Section 3 the believers were directed not to make friendship with the non-believers and they were also told that if they did so they would have no connection with Allah. In case of disobedience, they were also given the warning of Allah's retribution on the Day of Judgment when ultimately they will certainly be presented before Allah the Almighty.

In continuation of it, Section 4 starts with the talk about love of Allah, and says that if you claim to be the lovers of Allah, then you should obey His Prophet Muhammad (ﷺ); and that if you do so, then Allah the Almighty will love you and will forgive your sins. It also calls upon the believers to obey Allah and His Messenger and says that if you turn back, then you should know that Allah does not love the disbelievers. This Section also speaks of the exaltation of the Prophets, birth of Mary – the mother of Jesus Christ, – her bringing up under the guardianship of Prophet Zacharias, and birth of Prophet John (the Beptist) to Prophet Zacharias.

Section 4 consists of 11 verses i.e. verses 31 to 41. Verse 31 deals with the love of Allah. It asks the Holy Prophet Muhammad (ﷺ) to say to the believers that if you love Allah, follow me; Allah will love you, and forgive your sins, and Allah is Forgiving, Merciful.

Verse 32 deals with obedience to the Prophets of Allah. It asks the Holy Prophet Muhammad (ﷺ) to say to the believers: obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers.

Verse 33 deals with exaltation of the Prophets and says that Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above nations. Verse 34 says that they were descendants – one of another; and Allah is Hearer and Knower.

From verse 35 starts the story of Prophet Jesus Christ and his mother Mary. Verse 35 says that when the wife of Imran said: my Lord! I have vowed to you that which is in my womb to be dedicated (to Your service); so accept if from me. Surely You, only You, are the Hearer,

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32. Say: obey Allah and the Messenger; but if they turn back, Allah surely loves not the disbelievers.[3]

٣٢-قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ○

33. Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations.

٣٣-إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ○

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the Knower. Verse 36 says that when she was delivered, she said: my Lord! I am delivered of a female – and Allah knew best of what she was delivered – and the male is not as the female; and I have named her Mary, and I commend her and her offspring into Your protection from Satan the accursed. Verse 37 says that her Lord, i.e. Allah the Almighty, accepted her i.e. Mary with goodly acceptance and made her grow up a goodly growing and made Prophet Zacharias her guardian. Whenever Zacharias went into the sanctuary to see her, he found food with her and, naturally therefore, he said to her: O Mary! whence comes this to you? She said: it is from Allah. Surely Allah gives without measure to whom He pleases.

Verse 38 deals with the prayer of Prophet Zacharias himself for an heir to him. It says that when Zacharias prayed to his Lord, i.e. Allah the Almighty, saying: my Lord! bestow upon me of Your bounty goodly offspring. Surely You are the Hearer of prayer. Verse 39 says that the angels called to him, i.e. Zacharias, as he stood praying in the sanctuary, saying: Allah gives you the good news of John (the Baptist), verifying a Word of Allah, honourable, chaste, and a Prophet from among the righteous ones. According to verse 40, on hearing the news, Zacharias said: my Lord! How can I have a son when the old age has already overtaken me, and my wife is barren? He said: even thus Allah does what He pleases. According to verse 41, Zacharias said: my Lord! appoint a sign for me. He said: a sign is that you shall not speak to men for three days except through signs. And remember your Lord much and glorify Him in the early hours of the night and the morning.

2. According to verse 18 of Chapter 5 (*Maa'idah*), the Jews and the Christians used to say: we are the sons of Allah and His beloved ones. Allah says: say: why does He then punish you for your sins? Nay: You are mortals from among those whom He has created. He forgives whom He pleases and punishes whom He pleases.

By verse 31 they are told that their claim for being the beloved of Allah is false and baseless because they could never become the beloved of Allah unless they would submit to the obedience of the Holy Prophet Muhammad (ﷺ).

Obedience to the Holy Prophet Muhammad (ﷺ) is a must it is through him that Allah the Almighty has sent His Final Message for the mankind. As Qur'an says, he had come with truth (*Nisa,* 4:170); his decision was final (*Ahzab,* 33;36); he was having *Khulq-e-Azeem* i.e. sublime morals (*Qalam,* 68:4); in him was the *Uswa-e-Hasana* i.e. an excellent exemplar for the mankind (*Ahzab,* 33:21); he was granted the *Kausar* i.e. abundance of good (*Kausar,* 108:1); his *Zikr* i.e. commemoration was exalted (*Inshirah,* 94:4); he was taken to the heavens during the

Contd.....

34. They were descendants, one of the other. And Allah is Hearer, Knower.

٣٤- ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝

35. When the wife[4] of Imran said: my Lord! I have vowed to You that which is in my womb to be dedicated[5] (to Your service).

٣٥- اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّيْ نَذَرْتُ لَكَ مَا فِيْ بَطْنِيْ مُحَرَّرًا

Me'raaj i.e. ancension (*Bani Israil,* 70:1); he will be raised to *Muqaam-e-Mahmood* i.e. the position of highest glory on the Day of Judgment (*Bani Israil,* 17:79). In *Suratul Maa'idah* Qur'an introduces him saying: O people of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the Messengers, lest you say: there came not to us a bearer of good news, nor a warner. So indeed a bearer of good news and a warner has come to you (*Maa'idah,* 5:19).

According to Qur'an, he was sent as bearer of good news and as a warner to all mankind (*Saba,* 34:28); to him the Qur'an was revealed so that he could make clear to the people the matters in which they differed (*Nehl,* 16:64). The Book was revealed to him so that he could bring forth, by Allah's permission, the people from darkness into light, to the Way of the Mighty, the Praised One (*Ibrahim,* 14:1); on him the religion was perfected, and the favour was completed by Allah the Almighty (*Maa'idah,* 5:3); he was sent with guidance and religion of truth, that Allah may cause it to prevail over all religions (*Tawbah,* 9:33). Obedience to him was made compulsory (*Maa'idah,* 5:95); and obedience to him was declared as obedience to Allah (*Nisa,* 4:89). Not only the common man, but even the Prophets of Allah were all made to make a covenant with Allah the Almighty to have faith in him and obey him (*Imran,* 3:80).

3. It may be noted that while verse 31 bears the good news of the Mercy of Allah for obedience, verse 32 carries a warning for disobedience to the Prophet of Allah. Both these verses taken together would mean to say that in order to achieve the love of Allah one must obey the Prophet of Allah. Excepting this there is no other way to achieve the stage where Allah Himself starts loving His servants which is the highest objective of the human life. Thus anybody who deviates from total following of the *Shariah* of the Holy Prophet cannot be the beloved of Allah at all and all his claims in this respect would be baseless.

4. There were two distinct personalities of the name of "Imran" with an intervening period of several centuries between them – one the well-known father of Prophets Moses and Aaron, and the other the less known father of Mary, and the grandfather of Prophets John and Jesus Christ, known to Christian writers as Joachim or Iyokem (Maajid, *ibid.,* 356). According to Naimuddin Muradabadi, the father of Prophets Moses and Aaron was Imran bin Yashar bin Faahis bin Laavi bin Yaqub, and the father of Mary (the mother of Jesus Christ) was Imran bin Maasaan, and there was a long period of one thousand eight hundred years between the two (Naimuddin, Chapter 3, Note 68).

There is also a tradition of the Holy Prophet in which he has said that the husband of Hannah, and the father of Mary, was known as Imran who was the son of Yoshshim or Yoshim (Ibne Jarir Tabri, and Ibne Kaseer).

5. "Dedicated" stands for *Muharrar* which means emancipated; a child divorced from all worldly affairs and dedicated by its parents to the service of the church (Arabic English Lexicon; and Mufradaat).

So accept (it) from Me. Surely You, only You, are the Hearer, the Knower.[6]

فَتَقَبَّلْ مِنِّيْ ۚ
إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ ○

36. And when she was delivered, she said: my Lord! I am delivered of a female – and Allah knew best of what she was delivered – and the male is not as the female; and verily I have named her Mary,[7] and I commend her and her off-spring into Your protection from Satan the accursed.[8]

٣٦- فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّيْ وَضَعْتُهَآ
أُنْثٰى ۭ وَاللّٰهُ أَعْلَمُ بِمَا وَضَعَتْ ۭ
وَلَيْسَ الذَّكَرُ كَالْأُنْثٰى ۚ
وَإِنِّيْ سَمَّيْتُهَا مَرْيَمَ
وَإِنِّيْٓ أُعِيْذُهَا بِكَ
وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○

37. So her Lord accepted her with a goodly acceptance and made her grow up a goodly growing, and made Zacharias her guardian. Whenever Zacharias went into the sanctuary to see her, he found

٣٧- فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ
وَّأَنْۢبَتَهَا نَبَاتًا حَسَنًا وَّكَفَّلَهَا زَكَرِيَّا ۭ
كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ
وَجَدَ عِنْدَهَا رِزْقًا ۚ
قَالَ يٰمَرْيَمُ أَنّٰى لَكِ هٰذَا ۭ

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6. From this verse actually starts the story of Prophet Jesus Christ. As a prelude, however, we have the birth of Mary (as in verses 35 to 37) and the parallel story of the birth of Prophet John the Baptist (Yahya) – the son of Zacharias (as in verses 38 to 41). Yahya's mother Elisabeth was a cousin of Mary, the mother of Jesus (vide Luke, 1: 36), and therefore John and Jesus were cousins by blood, and there was a spiritual cousin-hood in their birth and career. Elisabeth was of the daughters of Prophet Aaron (vide Luke, 1:5), of a priestly family which went back to Aaron, the brother of Prophet Moses, and son of Imran. Her husband Zacharia was actually a priest, and her cousin Mary was presumably also of a priestly family. By tradition Mary's mother was called Hannah (in Latin Anna, and in English, Anne), and her father was called Imran. Hannah is therefore both a descendant of the priestly house of Imran and the wife of Imran – "a woman of Imran" in a double sense (Yusuf Ali, Vol. I, Note 375).

7. "Mary" stands for 'Maryam" which is the name of the mother of Prophet Jesus Christ. The word 'Mariyam' is probably a compound one which, in Hebrew, means "star of the sea"; mistress or lady; exalted; pious worshipper (Curden's Concordance; Kashshaaf; Encyclopaedia Biblica).

8. " Accursed" stands for *Rajeem* which is derived from *Rajama* which means the one driven away from God's presence or mercy; or one cursed; forsaken and abandoned; pelted with stones; deprived of all goodness and virtue (Arabic English Lexicon). It also means the one lying under a curse, execrable, driven away from the Divine Grace, and has, in this connection, nothing whatever to do with the "pelting of stones" (Maajid, Vol. I, Part III, Note 372).

food with her. He said: O Mary! whence comes this to you? She said: it is from Allah. Surely Allah gives without measure to whom He pleases.

قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ؕ
اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ
بِغَيْرِ حِسَابٍ ○

38. Then Zacharias[9] prayed to his Lord, (saying): my Lord! bestow upon me of Your Bounty goodly off-spring. Surely You are the Hearer of prayer.

٣٨- هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ
لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ
اِنَّكَ سَمِيْعُ الدُّعَآءِ ○

39. So the angels called to him as he stood praying in the sanctuary: Allah gives you the good news of John,[10] varifying a

٣٩- فَنَادَتْهُ الْمَلٰٓئِكَةُ
وَهُوَ قَآئِمٌ يُّصَلِّيْ فِي الْمِحْرَابِ ۙ
اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى

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9. Prophet Zacharias is known as the Mystic Prophet in the history of Bani Israil. He was priest of the Most High God. His office was in the temple and his relations were his colleagues. But he found in them no true spirit of the service of God and men. He was therefore worried as to who would uphold his legacy of righteousness after him, and therefore, although he was old, and his wife was barren, yet he prayed to Allah for a son, and Allah the Almighty gave him the news of a son (*Maryam,* 19:7).

According to Qur'an, Zacharias was a Prophet of Allah, but Bible speaks of him merely as a priest. It says, "there was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke, 1:5-6).

It is said that when in the Judea State of Bani Israil there started open idolatory and misdealings, as well as immoral activities, Prophet Zacharias, through his sermons, invited the people to the Path of Allah, but they got annoyed. Bible says that "the spirit of God came upon Zacharias the son of Jehoiada the priest, which stood above the people and said unto them: thus saith God, why transgress ye the commandments of the Lord, that ye cannot prosper because he had forsaken the Lord, he has also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord" (II Chronicles, 24:20-21).

10. Verse 7 of Chapter 19 (*Maryam*) also says, "O Zakariyah! We give you good news of a boy, whose name is Yahya (John): We have not made before anyone his equal.

John (the Baptist) was the Prophet who appeared before Jesus Christ to serve as His Harbinger in fulfillment of the Biblical prophecy in which it was said, "in those days came John the Baptist, preaching 'in the wilderness of Judea, and saying: repent ye: for the kingdom of heaven is at the hand" (Mathew, 3:1-2).

The name "Yahya" (John), as this verse tells us, was given by Allah 'the Almighty Himself. In the Hebrew "Yahya" is known as Yuhanna which, in that language, means "God has been Gracious" (Encyclopaedia Britannica).

Word from Allah,[11] and honourable and chaste and a Prophet from among the righteous.

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ
وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ ○

40. He said: my Lord! how can I have a son when the old age has already overtaken me, and my wife is barren? He said: even thus; Allah does what He pleases.

٤٠- قَالَ رَبِّ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ
وَّقَدْ بَلَغَنِىَ الْكِبَرُ وَامْرَاَتِىْ عَاقِرٌ ؕ
قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ ○

As regards the acceptance of the prayer of Prophet Zacharias, Bible says, "But the angel said unto him, fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, and thou shalt have joy and gladness; and many shall rejoice at his birth" (Luke, 1:13-14).

Prophet John (the Baptist) was the fore-runner of Jesus Christ. In accordance with his father's prayer he and Jesus, for whom he had paved the way, renewed the Message of Allah which had been corrupted and lost by the Bani Israil. Qur'an, while giving good news of John to Zacharias, says that he is the one "verifying the Word of Allah, honourable and chaste, and a Prophet from amongst the good ones". John was given prophethood. Qur'an says: O John! take hold of the Book with strength, and We granted him wisdom when a child, and kind heartedness from Us, and purity. And he was dutiful and kindly to his parents, and he was not insolent and disobedient. So peace be on him on the day he was born and the day he died and the day he would be raised to life again" (*Maryam,* 19:12-15).

Prophet John did not live long. Due to his calling the people to the path of Allah, people soon became annoyed. Bible says that the King Herod sent forth and laid hold upon him, and put him in prison for Herodias' sake, who was his brother Philip's wife, and whom he had married, because John had said to him that it was not lawful to him to have his brother's wife. Herodias was angry with John, but Herod feared him because he knew that he was a just and a holy man. But when, on the birthday of Herod, the daughter of Herodias danced and Herod, being pleased, said: ask of me whatever thou wilt, and I will give thee, she at the instance of Herodias asked for the head of John. The King immediately sent for a man and commanded John's head to be brought, and John was accordingly beheaded in the prison (Mark, 6:17-29). His shrine, however, is still existing at Damascus.

The word *Hasura,* derived from *Hasr,* has been used by verse 39 for Prophet John which means "the one who preserved his soul from all worldly pleasures and enjoyments". According to the Arabic English Lexicon, it means "very fearful or cautious, who abstains or refrains, from a thing through fear .According to the Bible also, "and the child grew, and waxed strong in spirit" (Luke, 1:80). In the words of "Encyclopaedia Biblica", "John was a man of austere ascetic life, symbolising the severity of his attitude as a moral critic of his time; preaching to all classes the necessity of repentance" (Col. 2437) (Maajid, *ibid.,* 390).

11. According to the learned commentators, the word *Kalematim Minallah,* i.e. a word from Allah, means Prophet Jesus. He is called "a word" because he came into existence merely by the Command of Allah i.e. without there being a father in the ordinary course (Baizavi). It may also be noted that actual words are *Kalematim Minallah,* i.e. a word "from" Allah, and not the word "of" Allah, the epithet that mystical Christianity uses for Jesus. As stated in verse 59 of Chapter 3 (*Imran*), Jesus Christ was created by miracle, just like Adam to whom Allah said "be" and he was.

41. He said: my Lord! appoint a sign for me. He said: the sign to you is that you shall not speak to men for three days except by gestures.[12] And remember your Lord much and glorify (Him) in the evening and morning.

٤١- قَالَ رَبِّ اجْعَلْ لِّيْ اٰيَةً ؕ
قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ
ثَلٰثَةَ اَيَّامٍ اِلَّا رَمْزًا ؕ
وَاذْكُرْ رَّبَّكَ كَثِيْرًا
وَّسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ ع

SECTION 5[1]

42. And when the angels said: O Mary! Surely Allah has chosen you, and purified you, and gave you preference over the women of the worlds.[2]

٤٢- وَاِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ
اصْطَفٰىكِ وَطَهَّرَكِ وَاصْطَفٰىكِ عَلٰى نِسَآءِ
الْعٰلَمِيْنَ ○

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12. According to the Bible also, "and behold! thou shalt be dumb, and not able to speak, until the day that these things shall be performed and when he came out, he could not speak unto them" (Luke, 1:20-22).

It may, however, be noted that according to the Bible, Prophet Zacharias was deprived of his power of speech by way of punishment for "not believing the words of God" (Luke, 1:20), which statement is, however, incorrect, because according to verse 41 of this Chapter, "inability to speak" was merely as a sign of fulfilment of the promise which Allah had given to him for a son, and not at all a punishment in any sense whatsoever. In fact, as it is also said in the "Encyclopaedia of Religion and Ethics", silence, as an aid to worship or as a method to preparing the soul for spiritual experience, has been practised among all larger or smaller groups in almost all periods of religious history and in almost all parts of the world ... the Old Testament contains many references to the value of silence as a preparation for spiritual vision or revelation ... The voice in the stillness was felt to be a clearer revelation of God than earthquake, fire, or storm" (Vol. XI, p. 512) (Maajid, *ibid.,* 512).

1. Section 4 concluded with the story of the birth of Mary , the mother of Jesus Christ, and also the birth of Prophet John (Yahya) to Prophet Zacharias (Zakaria) in his extreme old age and inspite of barrenness of his wife. It also spoke of the chastity, piousness and upbringing of Mary in the Baitul Maqdas under the guardianship of Prophet Zacharias. All that was by way of a prelude to the story of Prophet Jesus Christ himself. From Section 5 starts the actual life of Prophet Jesus Christ in which first we have the narration about his extraordinary birth to a virgin mother and his prophetic mission.

Section 5 consists of 13 verses i.e. verses 42 to 54. Verses 42 and 43 ask the Holy Prophet (to recall the time) when the angels said to Mary (the mother of Prophet Jesus Christ): O Mary! surely Allah has chosen you, and purified you, and gave you preference over the women of the world. O Mary! be obedient to your Lord and humble yourself and bow down with those who bow down.

Contd...

43. O Mary! be obedient to your Lord, and humble yourself and bow down with those who bow down.[3]

٤٣-يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرّٰكِعِيْنَ ○

In verse 44 Allah the Almighty addresses the Holy Prophet and says that this is of the tidings of things hidden which We reveal to you and you were not with them (i.e. Prophet Zacharias and the priests of Baitul Muqaddas) when they cast their pens (to decide) which of them should be the guardian of Mary (who had been dedicated by her mother for the service of Baitul Muqaddas), and you were not with them when they quarrelled (with each other for guardianship of Mary).

Verses 45 and 46 speak of the news of the birth of Prophet Jesus Christ as given to his mother Mary by the angels. It is said that (recall the time) when the angels said: O Mary! surely Allah gives you the good news of a Word from Him (i.e. news of the birth of a son) whose name is "Messiah", Jesus Son of Mary, worthy of regard in this world and the Hereafter and of those who are drawn near (to Allah); and that he will talk to the people in his cradle and in his manhood, and he (will be) one of the righteous ones.

Verses 47 to 51 record the surprise of Mary on this news, and the answer given to her by Allah the Almighty. It is said that she said: my Lord! how can I have a son when no man has yet touched me? Allah said: even so; Allah creates what He pleases and when He decrees a matter, he simply says to it "be", and it becomes.

And He (i.e. Allah) will teach him the Book and wisdom and the Torah and the Gospel; and make him (i.e. the Jesus Christ) a messenger to the children of Israil, (saying) that: I have come to you with a sign from your Lord; that I make for you out of clay the likeness of a bird, and I breath into it and it becomes a bird with Allah's permission; and I heal the blind and the leprous and bring the dead to life with Allah's permission; and I tell you of what you eat and what you store in your houses. Surely there is a sign in this for you if you are believers; and I am a verifier of that which is before me of the Torah; and I make lawful (for you) some of that which was forbidden to you; and I have come to you with sign from your Lord, so fear Allah and obey me; surely Allah is my Lord and your Lord so serve Him; this is the Straight Path.

Verses 52 to 54 speak of the opposition of the Jews to Prophet Jesus Christ and the pledge of his companions to help him. It is said that when Jesus Christ perceived disbelief on their part, he said: who will be my helpers in the Way of Allah? His disciples said: we are the helpers in Way of Allah: we believe in Allah and bear you witness that we are the Muslims (i.e. the submitting ones). (They further said:) Our Lord! we believe in that which you have revealed and we follow the messenger (i.e. Jesus) so write us down with those who bear witness. The Jews, however , planned (against Prophet Jesus Christ) and, as verse 54 says, Allah also planned, and Allah is the Best of Planners.

2. Qur'an speaks of the excellence of Mary and her selection by Allah over the women of the world. It says that the angels said to her: O Mary! surely Allah has chosen you and purified you and gave you preference over the women of the world.

This statement of the Holy Qur'an is also corroborated by the Bible in which it is said that, "the angel came unto her, and said: hail, thou art highly favoured, the Lord is with thee, blessed art thou among women" (Luke, 1:20).

Contd...

44. This is of the tidings of things hidden, which We reveal to you. And you were not with them when they cast their pens (to decide) which of them should be the guardian of Mary, nor were you with them when they quarrelled (thereon).

٤٤-ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ
نُوْحِيْهِ اِلَيْكَ ۭ وَمَا كُنْتَ لَدَيْهِمْ
اِذْ يُلْقُوْنَ اَقْلَامَهُمْ
اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۠
وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ○

45. When the angels said: O Mary! Surely Allah gives you good news of a Word from Him, whose name is the Messiah, Jesus son of Mary,[4] worthy of regard in this world and the Hereafter, and one of those brought near (to Allah).

٤٥-اِذْ قَالَتِ الْمَلٰۗىِٕكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ
يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ
اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ
وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ
وَمِنَ الْمُقَرَّبِيْنَ ۙ

According to the learned commentators, the word *Astafaake* i.e. "chosen you" signifies the choosing of Mary by Allah the Almighty initially for the service of the Sanctuary (Naimuddin, *ibid.,* 87), and finally to give miraculous birth to Prophet Jesus Christ without the agency of a father. This of course was a singular honour which Allah the Almighty gave, out of His choicest mercy to Mary above the women of the world.

It may, however, be noted that the words *Wastafaake Ala Nisaa'il Aa'lameen,* i.e. chosen you above the women of the world, refer to all the women of the world of Mary's time and, therefore, it does not contradict the Tradition of the Holy Prophet in which it is said that *Saiyadato Nisa'ae Ahlil, Jannat-e-Fatima* i.e. Fatima, the daughter of the Holy Prophet Muhammad (ﷺ), is the Chief of the women in the Paradise (Ma'ariful Quran, Vol. II, p. 64; and Ziaul Quran, Vol. I, Chapter 3, Note 42).

3. Verse 43 shows that inspite of all excellence granted to her by Allah, Mary was a mere mortal having no part of Divinity in herself, and as such, like all other true and devoted servants of Allah, she was also commanded to be humble and offer the prayer. Thus the Christian ideologies that Mary was a goddess or a demi-goddess, or a mother-god are all baseless and unfounded (Maajid, Vol. I, Part III, Note 407).

4 Immediately after the title "Al-Messiah", verse 45 gives the name of Jesus as "Eesa", which is an Arabic form of the Hebrew word "Yoshua", "Josua", "Jesua" or "Yasoo" (Encyclopaedia Biblica). The word "Jesus" is the Greek form of Eesa; and Ibn-e-Maryam, or son of Mary, is his surname. In Arabic this is known as *Kunyah.* Prophet Jesus Christ is known as "Ibn-e-Mariyam" because he was born without the agency of a male.

The *Kunyah* "Ibne Maryam", i.e. son of Mary, clearly shows that Jesus Christ was a mere mortal. He was the son of a frail, ordinary woman, and not the son of God as is claimed by the Christians. The surname "Ibne Maryam" clearly calls attention to, and emphasises, the fact of his humanity. It is one of the miracles of the Qur'an that in speaking of Jesus it refutes both the Jewish and the Christian misconception simultaneously and constantly uses a language that implies answers both to the Christians deification and to the Jewish denuciation (Maajid, *ibid.,* 418).

46. And he will speak to the people in his cradle and in his manhood, and (he will be) one of the righteous ones.

٤٦- وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَمِنَ الصّٰلِحِيْنَ ○

47. She said: my Lord! How can I have a son when no man has touched me? He said: even so; Allah creates what He pleases. When He decrees a matter, He only says to it: "be", and it becomes.[5]

٤٧- قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ
وَّلَمْ يَمْسَسْنِيْ بَشَرٌ ؕ
قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ؕ
اِذَا قَضٰٓى اَمْرًا
فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○

48. And He will teach him the Book and Wisdom and the Torah and the Gospel;

٤٨- وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ
وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ

49. And (make him) a Messenger to the children of Israil,[6] (saying): surely I have

٤٩- وَرَسُوْلًا اِلٰى بَنِيْٓ اِسْرَآءِيْلَ ۙ
اَنِّيْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ

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5. Bible also states about the astonishment of Mary on the news of a son. It says, "then said Mary unto the angel, how shall this be seeing I know not a man?" (Luke, 1:34). The Gospel of Barnabas also mentions this incident in a bit detail. It says, "In these last years a virgin called Mary, of the Lineage of David, of the tribe of Judah, was visited by the angel Gabriel from God. This virgin, living in all holiness without any offence, being blameless, and abiding in prayer with fastings, being one day alone, there entered into her chamber the angel Gabriel, and he saluted her, saying: "God be with thee, O Mary"!

The virgin was affrighted at the appearance of the angel; but the angel comforted her, saying: "Fear not, Mary, for thou hast found favour with God, who hath chosen thee to be mother of a Prophet, whom he will send to the people of Israel in order that they may walk in his laws with truth of heart", The virgin answered: "Now how shall I bring forth son, seeing I know not a man?" The angel answered: "O Mary God who made man without a man is able to generate in thee man without a man, because with Him nothing is impossible" (Gospel of Barnabas, pp. 2-3).

6. Verse 49 says that Allah would make Jesus Christ a Messenger to the children of Israil. From this part of the verse two things are clear. Firstly, that the prophetic mission of Prophet Jesus Christ was reserved to the extent of the Bani Israil only; and secondly, that Prophet Jesus Christ was nothing more than a Prophet of Allah. He was not a god, or son of God, as is misconceived by the Christians, nor was he an ordinary man as held by the Jews. This is also clear from the subsequent words spoken by Jesus himself i.e. *Anni Qad Jetokum Be Aayatim Min Rabbekum* i.e. I have come to you with a sign from your Lord.

As regards his prophetic mission, the New Testament also says, "go not into the way of

come to you with a sign from your Lord, that I make for you, out of clay, the likeness of a bird, and I breath into it and it becomes a bird with Allah's permission, and I heal the blind, the leprous, and bring the dead to life with Allah's permission; and I tell you of what you eat and what you store in your houses.[7] Surely there is a sign in this for you, if you are believers;

أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ
فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًا
بِإِذْنِ اللَّهِ ۖ
وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ
وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ ۖ
وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ ۙ
فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن
كُنتُم مُّؤْمِنِينَ ۝

50. And (I am) a verifier of that which is before me of the Torah,[8] and I make lawful some of that which was forbidden to you, and I have come to you with a sign from your Lord, so fear Allah and obey me.

٥٠- وَمُصَدِّقًا لِّمَا
بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ
وَلِأُحِلَّ لَكُم بَعْضَ الَّذِي
حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِآيَةٍ مِّن رَّبِّكُمْ ۖ
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israi1" (Mathew, 10:5-6). It further says, "I am not sent but unto the lost sheep of the house of Israil" (*ibid.,* 15:24). The modern Christian scholars have also to acknowledge the reluctance of Jesus and his earliest disciples to treat his message as universal in ways as round about as their concience would permit. In the Encyclopaedia Britannica, it is said, "the earlier group of disciples, it is true, did not appreciate the universality of the teaching of Jesus" (Vol. V, p. 632) ... "nor did he seek converts outside Israil" (*ibid.,* p. 631) (Maajid, *ibid.,* 434).

7. The New Testament also admits and acknowledges the prophetic miracles of Prophet Jesus Christ. It says, "we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except god be with him" (John, 3:2).

8. Prophet Jesus Christ had come to verify the authenticity of the Law of Moses, i.e. the Torah, and fulfil its commandments. The New Testament also says, "I come not to destroy but to fulfil" (Mathew, 5:17-18). It further says, "and it is easier for heaven and earth to pass than one little of the law to fail (Luke, 16:17). According to the "Dictionary of the Bible", "not only does Jesus himself quote from the Old Testament frequently but in his own language the modes of speech of the Old Testament are recalled" (Vol. V, p. 332). According to the New Testament, Jesus Christ says, "come unto me, all ye that labour and are heavy laden, and I will

51. Surely Allah is my Lord and your Lord, so worship Him.[9] This is the Straight path.

٥١-إِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○

52. But when Jesus perceived disbelief on their part,[10] he said: who will be my helpers[11] in the Way of Allah? The disciples said: we are the helpers of Allah; we believe in Allah, and bear you witness that we are the Muslims:[12]

٥٢-فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ
قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ
قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ
اٰمَنَّا بِاللّٰهِ ۚ
وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ○

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give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Mathew, 11:28-30).

9. The worship of One and Only God, is the true message of Jesus, the gist of his real teaching. Absolute Unity, and pure God-worship, no "Trinity", no "incarnation", no "son-worship", no "mother-worship". The New Testament also says, "thou shalt worship the Lord thy God, and Him only thou shalt serve" (Mathew, 4:10). In the Gospel of Barnabas it is said, "I confess thee one God alone that hast not had beginning nor shalt ever have end; for by thy mercy givest thou to all things their beginning, and by thy justice thou shalt give to all an end; that hast no likeness among men, because in thine infinite goodness thou art not subject to motion nor to any accident. Have Mercy on us, for thou hast created us, and we are the works of thy hand" (p. 195). According to the Encyclopaedia Britannica, "there is no indication that He ever acted independently of God, or as an independent God. Rather does he acknowledge dependence upon God, by His habit of prayer and in such words as "this kind goeth not forth save by prayer". He even repudiated the ascription to himself of goodness in the absolute sense in which it belongs to God alone". (Vol. VIII, p. 24). It further says, "there is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human, a human being specially endued with spirit of God and standing in an unbroken relation to God which justified His being spoken of as the "Son of God" (*ibid.,* p. 18) (Maajid, *ibid,,* 453-454).

10. When Prophet Jesus Christ conveyed them the message of Absolute Unity of Allah the Almighty and called upon the Bani Israil to submit to the One True God and worship Him alone, they came out with opposition. (In this connection Mathew, 22:37-40; Mathew, Chapter 23; Luke 13:33; Luke 19:38-40; Mathew, 15:1-9; Mark, 7:3-13 may be seen).

11. "Helpers" stands for *Hawaareeun,* which is the plural of *Hawaari,* which means a washerman, one tried and found to be free from vice or fault, a person of pure and unsullied character, one who advises or counsels or acts honestly and faithfully, true and sincere friend or helper, a selected friend of a Prophet (Arabic English Lexicon; and Mufradaat). In its general connotation the word *Hawaareeun* is applied to the companions of apostles, and disciples of Jesus Christ most probably because their profession was washing of the clothes (Arabic English Lexicon) (Maajid, *ibid.,* 458).

12. The words *Nahno Ansaarullahe Aamauna Billahe Washhad Be Anna Muslamoon* show that the disciples of Prophet Jesus Christ were Muslims.

53. Our Lord! We believe in that which You have revealed, and we follow the Messenger; so write us down with those who bear witness.

٥٣-رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ
وَاتَّبَعْنَا الرَّسُوْلَ
فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ٥

54. And they planned, and Allah (also) planned,[13] and Allah is the Best of planners.

٥٤-وَمَكَرُوْا وَمَكَرَ اللّٰهُ ؕ
وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ۝

They had complete faith in Jesus Christ, and they were his true and sincere followers, and that is the reason that in the earlier verse they have been mentioned as *Hawareyoon,* which, according to the Arabic English Lexicon and Mufradaat, means the true and sincere friends or helpers; or the selected friends and helpers of the Prophet. They have also been referred to as *Ansari Illallah* i.e. helpers in the Way of Allah, which also shows that their faith in Prophet Jesus Christ, or their offer of help to him, was not for any ulterior motive; it was with all sincerity and in the Way of Allah. This is also proved from verse 14 of Chapter 61 (*Saff*) in which it is said: O you who believe! be helpers in the cause of Allah, as Jesus son of Mary said to (his) disciples: who are my helpers in the cause of Allah? The disciples said: we are helpers in the cause of Allah. So a party of the children of Israil believed and another party disbelieved; then we aided those who believed against their enemy and they became pre-dominant.

13. The plan of the Jews to kill Prophet Jesus Christ on the Cross, and the plan of Allah to save him, both have been referred to in detail in verses 157 to 158 of Chapter 4 (*Nisa*) in which it is said: and they killed him not, nor did they cause his death on the Cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain, nay, Allah lifted him up. And Allah is Ever-Mighty, Wise.

It is said that the Jews reported to the ruler of their State that Prophet Jesus Christ was an athiest and he was going to change the Torah and turn away all from the religion. They also started putting such questions to Prophet Jesus Christ the answers of which could be interpreted by them in their own way with a view to make a ground for an action against him by the State. They also reported to the officials of the State, who were Romans, that Prophet Jesus Christ was against payment of taxes to the State. They also alleged that he was claiming to be the King of Israil. They also prevailed upon a disciple of Prophet Jesus Christ, namely Judah, who was in fact a hypocrite, so that he could work as a *Mukhbir,* i.e. spy, for them. All these plans of the Jews succeeded to the extent that the ruler issued order for the arrest of Prophet Jesus Christ and, at the instance of the Jews, he also ordered for his crucifixion. Allah the Almighty, however, saved Prophet Jesus Christ from being crucified on the Cross, and thus all plans of the Jews utterly failed (Tadabbure Quran, Vol. I, pp. 703-704).

SECTION 6[1]

55. (And remember) when Allah said: O Jesus! I will cause you to die, and lift you to Myself, and clear you of those who disbelieve, and exalt those who follow you above those who disbelieve until the Day of Resurrection. Then to Me is your return, and I shall decide between you concerning that wherein you differ.[2]

٥٥-إِذْ قَالَ اللّٰهُ يٰعِيْسٰى إِنِّيْ مُتَوَفِّيْكَ
وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ
مِنَ الَّذِيْنَ كَفَرُوْا
وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ
الَّذِيْنَ كَفَرُوْٓا إِلٰى يَوْمِ الْقِيٰمَةِ ۚ
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ
فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ○

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1. The previous Section, i.e. Section 5, spoke of the exaltation of Mary, the mother of Jesus Christ. It also gave her the good news of the birth of a son to her without the agency of a father inspite of her virginity, and that the son so born to her would be a Prophet to the Bani Israil, and that the Jews would plan to kill him. In continuation of it, Section 6 starts with the good news to Prophet Jesus Christ himself of five different promises by Allah the Almighty i.e. the grant of full lease of life to him inspite of opposition and evil plans of the Jews and ultimately to die the natural death, taking him up to Allah the Almighty totally safe from the clutches of the Jews, clearing him of the false charges levelled against him by the Jews, exaltation of his followers over the Jews, and decision of the dispute on the Day of Judgment. This Section also speaks of the reward of the believers, as well as ultimate doom of the disbelievers. It also tells us that the creation of Jesus Christ was just like the creation of Adam who had been created from the dust under the direct Command of Allah. This Section also gives the challenge to the disbelievers to come forward and invoke the curse of Allah on the liars. Ultimately it tells us that all that has been told to us regarding Jesus Christ in these verses is a true account. It ends with the declaration of Unity of Allah and that Allah knows very well all those who make mischief.

Section 6 consists of 9 verses i.e. verses 55 to 63. Verse 55 contains five promises which Allah the Almighty made to Prophet Jesus Christ. Allah says: (And remember) when Allah said: O Jesus! I will cause you to die (the natural death after completing the full term of your life), and (for the present in order to save you from your enemies) I lift you to Myself, and clear you (of all false charges) of those who disbelieve, and exalt those who follow you above the disbelievers until the Day of Resurrection. Then to Me is your return, and I shall decide between you concerning that wherein you differ. In verse 56 Allah says: then as to those who disbelieve I shall punish them with severe punishment in the world and the Hereafter, and they will have no helpers. Verse 57 says: and as to those who believe and do good deeds, He will pay them fully their rewards, and Allah loves not the unjust. In verse 58 Allah says: this (which) We recite to you (O Prophet Muhammad [ﷺ]) is a Revelation and a Wise Reminder. Verse 59 speaks of the birth of Prophet Jesus Christ, and says that the likeness of Jesus with Allah is indeed as the likeness of Adam. He created him (i.e. Adam) from dust, then said to him: "Be"! and he was.

Contd....

56. Then as for those who disbelieve, I shall punish them with severe punishment in the world and the Hereafter, and they will have no helpers.

٥٦- فَأَمَّا الَّذِيْنَ كَفَرُوْا فَأُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِى الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○

Verse 60 addresses the Holy Prophet, saying: this is the truth from your Lord, so be not of those who dispute (in respect of Jesus Christ). Verse 61 says that whoever then disputes with you (O Prophet Muhammad [ﷺ]) in this matter, after the knowledge that has come to you, say: come! let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us invoke the curse of Allah upon those who lie. Verse 62 says that surely this is the true account of it (i.e. life of Prophet Jesus Christ) and there is no god but Allah! Surely He is the Mighty, the Wise. Verse 63 says that if they (i.e. the disbelievers including the Jews and Christians) turn away, then surely Allah knows the mischief-makers.

2. Verse 55 contains five promises relating to the ultimate success of Prophet Jesus Christ over his opponents inspite of their evil plans against him which we have already noted in the previous verses. The first promise was that he will be saved from crucifixion on the Cross as planned by the Jews, and will be made to die the natural death after completion of full term of his life: Secondly, he was going to be lifted to Allah the Almighty and thus saved from the evil plans of the Jews; thirdly, he was also going to be cleared of all the false charges that were levelled against him by the Jews; fourthly, his true followers would be exalted above the disbelievers (i.e. the Jews) till the Day of Judgment; and fifthly, Allah shall decide between the people concerning that wherein they differed.

As regards the first promise, Allah the Almighty said to Prophet Jesus Christ that "I will cause you to die". This automatically meant to say that "none else would be able to kill you and that, inspite of the evil plans of the Jews, you will be saved and you will be made to die the natural death" (Naimuddin, *ibid.,* 111). It may, however, be noted that this is the secondary meaning of the word *Mutawaffika.* In its primary meaning the word *Taufiah* means, "to perform a promise", "to fulfil a covenant", and, "to give full measure". Thus the meaning of this word will be, "I will fulfil your span of life", or "I will (let you) achieve the whole of your term" (Maajid, Vol. I, Part III, Note 469).

The second promise was that "I will lift you to Myself". According to 'Taajul Uroos' and 'Arabic English Lexicon', the word *Raafe'oka* signifies raising or elevating and also exalting or making honourable. Here in this verse, however, this word has been used in the sense of raising or taking up or lifting up and not in the sense of exalting or making honourable. This is amply clear from the word *Ilaiya* i.e. "to Myself" which is immediately followed by the word *Raafe'oka.* If the sense was merely to elevate or make honourable, then there was no sense of using the word *Ilaiya* thereafter. From many verses of the Holy Qur'an it is clear that wherever Qur'an has used the word *Raafe'oka* in the sense of exalting or making honourable, the word *Ilaiya* has not been used. Thus, for instance, in verse 253 of Chapter 2 (*Baqarah*) it is said *Wa Rafa'a Ba'dahum Darajaatin* i.e. some of them He exalted by many degrees of rank. In verse 176 of Chapter 7 (*A'araaf*) it is said *Walau Sha'ina La Rafa'naaho Beha* i.e. and if We had pleased, We would have exalted him thereby. In verse 57 of Chapter 19 (*Maryam*) it is said *Wa Rafa'naaho Makanan Aleeya* i.e. and We raised him to an elevated state.

The third promise was to clear Jesus Christ of the false charges levelled against him by the Jews. It is said that due to the birth of Jesus Christ without a father, the Jews levelled two

57. And as for those who believe, and do good deeds, He will pay them fully their rewards. And Allah loves not the wrong-doers.

٥٧- وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ○

58. This (which) We recite to you is a Revelation and a Wise Reminder.

٥٨- ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ○

59. The likeness of Jesus with Allah is indeed as the likeness

٥٩- إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ

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allegations against him. Firstly, they declared him to be the son of God. This allegation was refuted by Qur'an saying: that the likeness of Jesus with Allah is truly as the likeness of Adam. He created him of dust, then said to him: "Be"! and he was (verse 59 of this very Chapter). Further, Jesus himself, while in the cradle, said to the people: I am indeed a servant of Allah ... It beseems not Allah that He should take to Himself a son. Glory be to Him! When He decrees a matter, He only says to it "Be"! and it is. And surely Allah is my Lord and your Lord so serve Him. This is the Right Path. (*Mariyam,* 19:30-36). Qur'an also tells us that Jesus never taught the people to take him or his mother as god or goddess besides Allah the Almighty (*Maa'idah,* 5:116-117).

The second allegation was of illegitimacy, or, in other words, unchastity of his mother. Qur'an tells us that the Jews not only rejected the faith in Prophet Jesus Christ but they also uttered against Mary, his mother, a grave false charge (*Nisa,* 4:156). The grave false charge, as Imam Raazi writes in his commentary , was that Mary was guilty of fornication. The Jewish tradition in this connection mentions "Panther" (Jewish Life of Jesus). Allah the Almighty, however in the Holy Qur'an says that Mary was chaste, she guarded her chastity (*Tehreem,* 66:12), She was a truthful woman (*Maa'idah,* 5:75), and she was chosen by Allah above the women of the world (*Imran,* 3:51).

Thus Allah the Almighty cleared Jesus Christ of all the false allegations made by the Jews against him.

The fourth promise was to exalt the followers of Jesus Christ above those who disbelieve upto the Day of Resurrection. History itself is the biggest testimony of the fulfilment of this promise. The Jews have always been under the subordination and control of the Christians who claim to be the followers of Jesus Christ. Even today the so called State of Israil is nothing but a creation of the Christians themselves. It has been really created and maintained by America, Britain and other European countries for their own ultimate motives. As soon as their support is withdrawn, the State cannot live even for a single moment on the map of the world.

The fifth promise was that Allah the Almighty shall decide between Jesus Christ and his opponents concerning that wherein they differed with him. This promise is going to be fulfilled on the Day of Judgment. On that day, as Abdullah Yusuf All writes, "all the controvercies about dogma and faith will disappear when we appear before God. He will judge not by what we profess but what we are" (Vol. I, Note 397).

of Adam. He created him of dust, then (He) said to him: Be! and he was.[3]

خَلَقَهٗ مِنۡ تُرَابٍ
ثُمَّ قَالَ لَهٗ كُنۡ فَيَكُوۡنُ ○

60. (This is) the truth from your Lord, so be not you of those who dispute.

٦٠-اَلۡحَقُّ مِنۡ رَّبِّكَ
فَلَا تَكُنۡ مِّنَ الۡمُمۡتَرِيۡنَ ○

61. Then whoever disputes with you concerning him, after the knowledge that has come to you, say (to him): come! Let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us invoke the curse of Allah upon those who lie.[4]

٦١-فَمَنۡ حَآجَّكَ فِيۡهِ
مِنۡۢ بَعۡدِ مَا جَآءَكَ مِنَ الۡعِلۡمِ فَقُلۡ تَعَالَوۡا
نَدۡعُ اَبۡنَآءَنَا وَاَبۡنَآءَكُمۡ
وَنِسَآءَنَا وَنِسَآءَكُمۡ وَاَنۡفُسَنَا وَاَنۡفُسَكُمۡ ۟
ثُمَّ نَبۡتَهِلۡ فَنَجۡعَلۡ
لَّعۡنَتَ اللّٰهِ عَلَى الۡكٰذِبِيۡنَ ○

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3. As Abdullah Yusuf Ali writes, "after a description of the high position, which Jesus occupies as a Prophet, we have a repudiation of the dogma that he was a god, or the son of God, or anything more than man. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In God's sight, Jesus was a dust as Adam was or humanity is. The greatness of Jesus arose from the divine command "Be": for after that he was – more than dust – a great spiritual leader and teacher" (Vol. I, Note 398).

The divinity of Jesus Christ was denied even by some ancient Christian sects. According to 'Encyclopaedia Britannica', "Arius taught that the Son of God was a created being. There was a time when he did not exist" (Vol. II, p. 598). Paul of Samosata also held that "Jesus Christ, begotten of the Holy Ghost and born of the virgin, was a mere man. But "the man" was anointed by the Holy Ghost for that reason was called Christ ... Though the Logos was in Christ, it did not invest him with divinity" (*ibid.,* Vol. XI, p. 171) (Maajid, *ibid.,* 489).

4. When, inspite of all rational justification, the Christians remained adament to their false ideology of the divinity of Jesus Christ, Allah the Almighty, by way of a last resort, asked the Holy Prophet, as in verse 61, to say to them "come! let us summon our sons and your sons, and our women and your women, and ourselves and yourselves, and then let us invoke the curse of Allah upon those who lie". This verse was revealed in the tenth year of Hijra when a Christian deputation from Najran (towards Yemen about 150 miles north of San'a) consisting of 60 persons headed by their Chief Abdul Messiah, also known as Al-Aaqib came to the Holy Prophet Muhammad (ﷺ) and discussed with him the true position of Prophet Jesus Christ. As we have already seen in the earlier verse they had full discussion with the Holy Prophet and the true facts about Jesus Christ were fully explained to them with all rational justification. Still they persisted

62. Surely this is the true account. And there is no god but Allah, and surely Allah is the Mighty, the Wise.

٦٢- إِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ
وَمَا مِنْ إِلٰهٍ إِلَّا اللّٰهُ ۚ وَإِنَّ اللّٰهَ لَهُوَ
الْعَزِيزُ الْحَكِيمُ ○

63. But if they turn away, then surely Allah knows the mischief-makers.

٦٣- فَإِنْ تَوَلَّوْا
فَإِنَّ اللّٰهَ عَلِيمٌ بِالْمُفْسِدِينَ ○

SECTION 7[1]

64. Say: O People of the Book! Come to an agreement between us and you, that we shall worship none but Allah, and that we shall associate no partners with Him,

٦٤- قُلْ يَا أَهْلَ الْكِتٰبِ تَعَالَوْا إِلٰى كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللّٰهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَّلَا يَتَّخِذَ

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in claiming divinity for Jesus Christ. The Holy Prophet, therefore, under the command of Allah, invited them to come to a decision through earnestly invoking the curse of Allah on the liars. It is said that not only the Holy Prophet extended this challenge to them by the word of mouth but also himself personally came out with his beloved daughter Fatimah, her husband Ali and their two sons Hasan and Hussain, for that purpose. Seeing all this the Christians dared not take the risk of their lives by invoking the Divine curse on the liars. Thus in fact they were practically proved to be having false ideologies regarding Jesus Christ. As it is reported by Bukhari, they had first shown their readiness to accept the Challenge, but after some deliberation they told the Holy Prophet that they had decided not to pray for the curse as challenged (Bukhari, 64:74).

It may be noted that this type of contest is technically known as *Mobaahila,* i.e. a solemn meeting, in which both sides should summon not only their men, but also their women and children, earnestly pray to God, and invoke the curse of God on those who should lie (Yusuf Ali, Vol. I, Note 400). In the words of Abdul Maajid Daryabadi, it is essentially a prayer, leaving the justice of the wish to the decision of the All-Just and All-Highest. When uttered, after all methods of persuation and argument have failed, it indicates on the part of the invoker the passion of righteous indignation in its highest and noblest form, and is perhaps the strongest possible spiritual weapon in the hands of a wronged party (Maajid, *ibid.,* 500).

1. After explaining the true facts regarding the birth, personality and mission of Prophet Jesus Christ in the previous Sections, in Section 7 Qur'an proceeds to extend the invitation of Islam to the Jews and Christians. In this Section Qur'an has adopted the way of extending invitation on the basis of accepted principle of the Absolute Unity of Allah, of which the invitation was also extended by the previous Prophets and the Books of Allah. Thereafter Qur'an explains the true facts regarding the personality and message of Prophet Abraham also

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and that none of us shall take others for Lords besides Allah.[2] But if they turn away, then say: bear witness that we are Muslims.

بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ○

because the Jews as well as the Christians both claimed their parentage through him, and in fact Prophet Abraham was the fore-father of the Bani Israil as well as the Bani Ismail then there is warning to the believers not to be unmindful of the evil plans of the Jews and Christians so that they may not cause them to deviate from the Straight Path of Islam.

Section 7 consists of 8 verses i.e. verses 64 to 71. Verse 64 extends an invitation to the Jews and Christians to agree on the fundamental principles of the Absolute Unity and exclusive worship of Allah, which are common among them and the believers. It asks the Holy Prophet Muhammad (ﷺ) to say: O People of the Book! come to an agreement between us and you that we shall worship none but Allah and that we shall not associate partners with Him, and that none of us shall take others for Lords besides Allah. But if they turn away, then say; bear witness that we are Muslims.

In verse 65 it is further said: O people of the Book! why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Don't you understand? In verse 66 it is said: Behold! You are those who dispute about that of which you had (some) knowledge; why then you dispute about that of which you have no knowledge? And Allah knows while you know not. Verse 67 Speaks of the true personality of Prophet Abraham and says that Abraham was not a Jew or a Christian but he was an upright, a Muslim; and he was not one of a Christian but he was an upright, a Muslim; and he was not one of the polytheists. In verse 68 it is said that the nearest of people to Abraham are surely those who followed him, and this Prophet i.e. Prophet Muhammad (ﷺ), and those who believe (with him). And Allah is the friend of the believers.

Verse 69 speaks of the evil plans of the Jews and Christians and says that a party of them desire that they should lead you (O believers) astray; and they lead none astray except their own selves, but they perceive not.

Verse 70 says: O People of the Book! Why do you disbelieve in the Message of Allah while you witness (their truth)? Verse 71 says: O People of the Book! why do you confound the truth with falsehood and conceal the truth while you know?

2. There is no doubt that in the real Torah and Gospel, which were revealed to Prophets Moses and Jesus Christ, faith in the Absolute Unity of Allah was the basic and most fundamental teaching. Thus for instance the New Testament says, "and Jesus answered him. The first of all the commandments is: Hear Israil! the Lord our God is One Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment" (Mark, 12:29-30). It further says, "and this is life eternal, that they might know thee the only True God, and Jesus Christ, whom thou hast sent" (John, 17:3). It also says, "and he said unto him, why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments" (Mathew, 19:17). Similarly, the Torah says, "and he declared unto you his covenant, which he commanded you to perform" (Deuteronomy, 4:13); that "thou shalt have no other gods before me" (Exodus, 20:3); and "ye shall serve the Lord your God" (Exodus, 23:25).

65. O People of the Book! Why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him? Don't you understand?[3]

٦٥- يَاأَهْلَ الْكِتٰبِ
لِمَ تُحَآجُّوْنَ فِيْٓ إِبْرٰهِيْمَ
وَمَآ أُنْزِلَتِ التَّوْرٰىةُ وَالْإِنْجِيْلُ
إِلَّا مِنْۢ بَعْدِهٖ ۭ أَفَلَا تَعْقِلُوْنَ ○

66. Behold! You are those who dispute about that of which you had (some) knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you know not.

٦٦- هَآأَنْتُمْ هٰٓؤُلَآءِ حَاجَجْتُمْ
فِيْمَا لَكُمْ بِهٖ عِلْمٌ
فَلِمَ تُحَآجُّوْنَ فِيْمَا
لَيْسَ لَكُمْ بِهٖ عِلْمٌ ۭ
وَاللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُوْنَ ○

67. Abraham was not a Jew, nor a Christian, but he was (an) upright[4] man, a Muslim; and he was not of the polytheists.

٦٧- مَا كَانَ إِبْرٰهِيْمُ يَهُوْدِيًّا
وَّلَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ۭ
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

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3. The Jews claimed that Prophet Abraham was a Jew and the Christians claimed that he was a Christian. In refutation of both, verse 65 says: O People of the Book! Why do you dispute about Abraham, when the Torah and the Gospel were not revealed till after him! Don't you understand? In other words, verse 65 says that since Torah and Gospel were both revealed long after Prophet Abraham, he could neither be a Jew nor a Christian and, therefore, their dispute was meaningless.

4. After speaking of the absurdity of the Jews and Christians in fighting among themselves regarding the faith of Prophet Abraham, without having any knowledge about it, in the earlier verses, Qur'an in verse 67 says that Abraham was not a Jew nor a Christian, but he was an upright man, a Muslim, and he was not of the polytheists.

That Prophet Abraham was an absolute monotheist is also supported by the Bible which says, "He was the first who had the courage of proclaiming God as the sole Creator of the universe to Whose will all heavenly bodies are subjected" (Jeremiah, 1:85).

It may be noted that in this verse refutation of Judaism and Christianity as well as polytheism is particularly on account of the fact that just as the Jews and Christians claimed to be the descendants of Prophet Abraham, the disbelievers of Mecca, particularly the Quraish, also claimed to be his descendants. Since both claimed to be the followers of Prophet Abraham, and stili both had deviated from his religion, verse 67 refuted the ideologies of both and told them that Abraham was neither a Jew nor a Christian, but he was an upright man, i.e. a Muslim, having faith in the Absolute Unity of Allah, and worshiping Him alone, and therefore if you really claim to be his descendants, then, following him, you should also give up all polytheistic ideologies and practices and submit to One True God i.e. Allah the Almighty.

68. The nearest of mankind to Abraham are surely those who followed him, and this Prophet, and those who believe;[5] and Allah is the friend of the believers.

٦٨- إِنَّ أَوْلَى النَّاسِ بِإِبْرٰهِيمَ
لَلَّذِينَ اتَّبَعُوهُ وَهٰذَا النَّبِيُّ
وَالَّذِينَ آمَنُوا ۗ
وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ○

69. A party of the People of the Book desire to make you go astray; and they make none to go astray except their own selves, but they perceive not.

٦٩- وَدَّتْ طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتٰبِ
لَوْ يُضِلُّونَكُمْ ۚ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ
وَمَا يَشْعُرُونَ ○

70. O People of the Book! Why do you disbelieve in the Messages of Allah while you witness (their truth)?

٧٠- يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ
بِـَٔايٰتِ اللَّهِ
وَأَنتُمْ تَشْهَدُونَ ○

71. O People of the Book! Why do you confound the truth with falsehood, and conceal the truth while you know?

٧١- يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُونَ
الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ○ ع

SECTION 8[1]

72. And a party of the People of the Book say: believe in that which has been revealed to those who believe, at the beginning of the day, and disbelieve at the end of it, perhaps they may return;

٧٢- وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتٰبِ
ءَامِنُوا بِالَّذِىٓ أُنزِلَ عَلَى الَّذِينَ
ءَامَنُوا وَجْهَ النَّهَارِ
وَاكْفُرُوٓا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ○

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5. It is really the Muslims who are entitled to claim relationship to Prophet Abraham, and not the Jews or Christians, or the idolators of Mecca. In fact the exact relationship with a Prophet of Allah can only be on the basis of obedience to him and not merely through descendency. On this principle the claim of the Jews and Christians as well as the idolators of Mecca, to be the descendants of Prophet Abraham, stands fully refuted.

1. In the concluding verses of Section 7 Qur'an spoke of the confounding of the truth with falsehood by the Jews and Christians. In order to substantiate it, Section 8 gives some details of the evil designs and fraudulent practices of the Jews and Christians against Islam and the Muslims. In this respect there is mention of their breach of trust not only as regards the

73. And believe not but in him who follows your religion – Say: surely guidance is the guidance of Allah – (Fear you) lest anyone may be given the like of that which was given to you or that they may overcome you in

٧٣-وَلَا تُؤْمِنُوٓا
إِلَّا لِمَن تَبِعَ دِينَكُمْ ۗ
قُلْ إِنَّ الْهُدَىٰ هُدَى اللَّهِ ۙ
أَن يُؤْتَىٰٓ أَحَدٌ
مِّثْلَ مَآ أُوتِيتُمْ

Messages of Allah but also as regards the transactions with the people. This section also tells us how the Jews and Christians tried to deviate the Muslims from the path of Islam. In order to create doubts in the minds of the believers they distorted the Messages of Allah and confounded the truth with falsehood. In this section there is also refutation of the self-made ideologies of the Christians regarding the so called divinity of Prophet Jesus Christ, and it has been said that it is never (possible) for the Prophet, who has been sent with the Messages of Allah, to claim for himself the divinity, or command the people to take the Prophets and the angels as their Lords.

Section 8 consists of 9 verses i.e. verses 72 to 80. Verses 72 and 73 speak of the evil designs and fraudulent practices of the Jews and Christians in order to deviate the Muslims from the path of Islam. It is said that a party of the people of the Book say: (to each other that) believe in that which has been revealed to those who believe (i.e. the Muslims) at the beginning of the day and disbelieve at the end of it, perhaps they (i.e. the Muslims) may return (to their former faith); and believe not but in him who follows your religion (i.e. Judaism or Christianity) – Say (O Muhammad [ﷺ] to the people of the Book that) guidance (in reality) is the guidance of Allah – (O People of the Book! you actually fear) lest any one may be given the like of that which was given to you or that they may overcome you in contention before your Lord. (And also) say (to them that) the Grace is in Allah's hand. He gives it to whom He pleases. And Allah is Ample – Giving, Knowing.

Verse 74 actually speaks of the grant of Prophethood, and says that it is only Allah Who chooses for His Mercy (i.e. Prophethood) whom He pleases, and Allah is the Lord of Mighty Grace.

Verse 75 speaks of the dishonest dealings of some of the Jews and Christians with the people particularly the gentiles or the "illiterate" ones. It says that among the people of the Book there is he who, if you trust him with the heap of wealth, will return it to you; and among them there is (also) he who, if you trust him with a dinar, will not return it to you unless you keep standing over him. That is because they say: we have no duty to the "Illiterates". (By saying so) they (actually) forge a lie concerning Allah while they know.

Verse 76 gives the principle that whoever fulfils his covenant (of total submission to Allah), and acts righteously, then surely Allah loves the righteous.

Verses 77 and 78 speak of the mischiefs committed by the Jews and Christians in respect of the Messages of Allah, and say that those who take a small price for the covenant of Allah and their (own) oaths, they (shall) have no portion (of the Blessings) in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment. And certainly there is a party of them who distort the

contention before your Lord?[2] Say: the Grace is in the Hand of Allah, He gives it to whom He pleases. And Allah is Ample-Giving, Knowing.

أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ
قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ ۚ
يُؤْتِيهِ مَن يَشَآءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

74. He chooses for His Mercy whom He pleases. And Allah is the Lord of Mighty Grace.

٧٤- يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَآءُ ۗ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

75. And among the People of the Book there is he who, if you trust him with a heap[3] of wealth, will return it to you. And among them there is he who, if you trust him with a dinar,[4] will not return

٧٥- وَمِنْ أَهْلِ الْكِتَٰبِ مَنْ إِن تَأْمَنْهُ
بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ ۖ
وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا
يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ

Book with their tongues, that you may think that what they say is from the Book while it is not from the Book. And they say: it (i.e. their distortion) is from Allah while it is not from Allah; and they forge a lie concerning Allah while they know.

Verses 79 and 80 speak of the exact and honest conveyance of the Messages of Allah by the Prophets. They say: it is not (possible) for a human being (i.e. the Prophet) to whom Allah has given the Book and Wisdom and Prophethood that he should thereafter say to men: be you worshippers of me instead of Allah; but (he would say): be you the worshippers of the Lord because you (are to) teach the Book and because you (are to) study it; nor would be command you to take the angels and the Prophets for Lords. Would he command you to disbelief after you are Muslims?

2. It may be noted that in this respect verses 76 and 77 of Chapter 2 (*Baqarah*) also say, "when they (i.e. the Jews) meet those who believe, they say: we believe; and when they are apart from one another, they say: do you talk to them of what Allah has disclosed to you so that they may contend with you by this before your Lord! Do you not understand? In answer to it Allah the Almighty said: do they not know that Allah knows what they keep secret and what they make known?

3. "Heap" stands for *Qintar:* a talent of 1,200 ounces of gold, more than a lac of rupees (Yusuf Ali, Vol. I, Note 409). According to the Arabic. English Lexicon, *Qintar* means, "a large unknown quantity; or aggregate, or property; or much property heaped up; or four thousand dinars" (Maajid, Vol. I, Part III, Note 557).

4. In the later Roman Empire, the Denarius was a small silver coin, about the size of a four-anna piece. It must have been current in Syria and the marks of Arabia in the time of the Holy Prophet Muhammad (ﷺ). It was the coin whose name is translated in English Bible by the word penny (Vide Mathew, 22:19); hence the abbreviation of penny (d = Denarious). The later Arabian coin Dinar, coined by the Umayyads, was a gold coin after the pattern of the Byzantine (Roman) denarius aureus and weighed about 66.349 grains troy, just a little more than a half-sovereign (Yusuf Ali, Vol. I, Note 410).

it to you unless you keep standing over him. That is because they say: we have no duty to the illiterates.[5] They forge a lie concerning Allah while they know.

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا
فِي الْاُمِّيّٖنَ سَبِيْلٌ ۚ
وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ○

76. Nay, whoever fulfils his covenant and acts righteously, then surely Allah loves the righteous ones.

بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى
فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ○

77. Surely those who take a small price for the covenant of Allah and their (own) oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them, and for them is a painful punishment.[6]

٧٧- اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ
وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا
اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِي الْاٰخِرَةِ
وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا
يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ
وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

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5. "Illiterates" stands for *Ummiyoon* which is the plural of *Ummi,* regarding the origin and meaning of which a modern Jew says that, "It was not coined by Muhammad, but was taken over by him from the speech which he hears. It designated any and all who were not of the Israilite race ... Elsewhere, it means precisely "gentile" ("Jewish Foundation of Islam", by Torrey) (Maajid, *ibid.,* 563).

According to the "Dictionary of the Bible", Israil's attitude towards other nations, never marked by much cordiality underwent most important modifications in the past-exilic period. The reformation of Ezra deliberately aimed at fostering that spirit of exclusiveness which gave so much offence to the Gentile world, and which lent not a little colour to the charge of Tacitus and others, that the Jews were enemies of the human race (Vol. II, p. 149) (Maajid, *ibid.,* 564).

6. Qur'an declares five different punishments for the Jews for the offence of making interpolations in the Messages of Allah, viz., (1) they will have no portion (of the happiness) in the Hereafter or, in other words, they will be totally deprived of the blessings of the Paradise, (2) Allah the Almighty will not speak to them, (3) they will not have any Mercy from Allah the Almighty, (4) they will not be purified from their sins, and (5) they will also be severely punished.

78. And certainly there is a party of them who distort[7] the Book with their tongues, that you may think that (what they say) is from the Book while it is not from the Book. And they say: it is from Allah while it is not from Allah; and they forge a lie concerning Allah while they know.

٧٨- وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُمْ
بِالْكِتَٰبِ لِتَحْسَبُوهُ مِنَ الْكِتَٰبِ
وَمَا هُوَ مِنَ الْكِتَٰبِ ۚ وَيَقُولُونَ هُوَ مِنْ
عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ ۖ
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
وَهُمْ يَعْلَمُونَ ○

79. It is not (possible) for a human being to whom Allah has given the Book and Wisdom and Prophethood that he should thereafter say to men: be you worshippers of me instead of Allah; but (he would say): be you worshippers of the Lord[8] because you (are to) teach the Book and because you (are to) study it;

٧٩- مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ
الْكِتَٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ
ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي
مِن دُونِ اللَّهِ
وَلَٰكِن كُونُوا رَبَّٰنِيِّۧنَ
بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَٰبَ
وَبِمَا كُنتُمْ تَدْرُسُونَ ○

80. Nor would he command you to take the angels[9] and the

٨٠- وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَٰٓئِكَةَ

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7. "Distort" stands for *Yal'awna* which is derived from *Laiya* which is primarily twisting, and secondarily perverting, mutilating, forging arid lying about the texts, and covers all forms of distortion and fabrication (Maajid, *ibid.,* 575).

8. In this verse there is actually the refutation of the ideology of Trinity of the Christians. According to this verse, Prophet Jesus Christ, being a Prophet of Allah, could never teach, and actually he never taught, the people to worship him, or to think him to be equal to God in any sense whatsoever. As an Apostle of God he simply asked the people to follow him in the obedience of God and surely not to deify himself (Maajid, *ibid.,* 580).

Thus the actual Mission of the Prophets of Allah, as verse 79 tells us, was to ask the people to be *Rabbaniyeena,* i.e. worshippers of Allah. The word *Rabbaniyeena,* as already stated under the definitions, is the plural of *Rabbani* which means the one who devotes himself to religious service or applies himself to acts of devotion. In other words the sole Mission of the Prophets was to make the mankind submit to the commands of Allah in all affairs of their lives.

9. As regards angel-worship by the Christians, it may be noted that according to the "Dictionary of Christian Antiquities", by Smith and Cheetham, a certain tendency to angel-worship manifested itself in the very early Christian Church; in the 4th century a Council of

Prophets for Lords. Would he command you to disbelief after you are Muslims?

وَالنَّبِيِّنَ أَرْبَابًا ۚ أَيَأْمُرُكُم بِالْكُفْرِ
بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ۝

SECTION 9[1]

81. And when Allah took a Covenant from the Prophets, (saying): (behold) that which I have given you of the Book and Wisdom – thereafter there comes to you a Messenger confirming that which you

٨١- وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّنَ
لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ
ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ

Laodica found it necessary to forbid the angel-worship then prevalent in the country ... In the next century we find Therosdoret referring to this prohibitor as necessitated by the spread of this worship through Phrygia and Pisidia" (Vol. II, p. 1176) (Maajid, *ibid.,* 586).

According to the "Encyclopaedia of Religion and Ethics", some of "the Apostolic Fathers" and the " Apologists" of the early centuries held and taught that "God committed the care of men and all things under heaven to angels whom He set over these" (Vol. IV, p. 578); and that to the six Holy Angels "the Lord delivered all His creation, to increase and to build it and to be members of all creation" (*ibid*); and it was openly averred that along with the Father and the Son "good angels" also were to be worshipped and adored (*ibid*). The Second Council of Nicea, in 787 A.D., went so far as to sanction the custom of depicting angels and veneraing their images". By the action of this Council it would appear that the cultus of the angels, which had originated before the beginning of the period under consideration as a private devotion, and had met considerable opposition from various ecclesiastical writers, formerly received the sanction of the Church, and may henceforward be regarded as part of the "doctrine publica" (*ibid.,* p. 581) (Maajid, *ibid.*).

1. Section 8 concluded with the statement that none of the Prophets asked the Jews and Christians to take them as their Lords nor Allah the Almighty commanded them to take the angels and the Prophets for their Lords, but they, of their own, gave up the teachings of the Prophets of Allah and fabricated their own ideologies declaring Prophet Jesus Christ and his mother as well as Prophet Ezra, as gods and thus they actually gave up the faith and became disbelievers. In continuation of it, Section 9 starts with a reference to the Covenant which Allah the Almighty had taken from the Prophets, and indirectly, therefore, through their followers also, to accept the faith in Prophet Muhammad (ﷺ) when he comes in this world and also to help him. Since the Jews and Christians refused to accept the faith in him, and also concealed the Biblical forecast regarding him, they actually violated the covenant. This Section also gives a detailed account of the ultimate fate of them. According to this Section, religion, as preached by all Prophets, is only one i.e. Islam, and that anybody who gives up Islam, or refuses to accept it, there is the punishment of Hell for him.

Section 9 consists of 11 verses i.e. verses 81 to 91. Verse 81 speaks of the covenant which

possess, you shall believe in him and help him. He said: do you agree and take this My Covenant as binding on you? They said: We agree. He said: then bear witness, and I too am with you among the witnesses.[2]

قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ
اِصْرِىْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ
قَالَ فَاشْهَدُوْا
وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ○

Allah the Almighty had taken from the Prophets regarding acceptance of faith in the Holy Prophet Muhammad (ﷺ). It says that when Allah took a covenant with the Prophets (He said to them): (behold) that which I have given you of the Book and the Wisdom – (and when) thereafter there comes to you a Messenger (i.e. Muhammad [ﷺ]) verifying that which you possess (i.e. the Book of Allah) you shall believe in him and help him (in his mission). He said: do you agree and take this My covenant as binding on you? They said: we agree. He said: then bear witness, and I too am with you among the witnesses. Verse 82 says that whoever then turns back after this (i.e. the Covenant) they are the transgressors. Verse 83 says: (Do) they (i.e. the non-believers) then seek any religion other than the religion of Allah (i.e. Islam)?, (although the fact is that) to Allah submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they (all) (i.e. the believers as well as the non-believers) will be returned; (and naturally therefore the non-believers shall also give up disbelief and submit to Allah, and accept Islam as propagated by the Holy Prophet. But, anyhow, whatever may be the attitude of the non-believers), verse 84 asks the Holy Prophet Muhammad (ﷺ) to declare: we believe in Allah and that which is revealed to us (i.e. Qur'an), and that which was revealed to Abraham and Ishmael and Issac and Jacob and the tribes, and that which was given to Moses (i.e. Torah), and Jesus (i.e. Gospel), and to the (other) Prophets from their Lord; we make no distinction between any of them and to Him we submit. Lastly, verse 85 says that whoever seeks a religion other than Islam it will not be accepted from him and in the Hereafter he will be of the losers.

Verses 86 to 90 deal with the case of those who give up the faith after accepting it. Technically they are known as *Murtadeen*. Verse 86 says: how shall Allah guide a people who disbelieve after they have believed or, in other words, after accepting the faith in Islam, and had borne witness that the Messenger (i.e. Prophet Muhammad, [ﷺ]) was true, and (after) Clear Proofs had come to them? And Allah guides not the unjust people. Verse 87 says that as for these people, their reward is that on them is the curse of Allah and the angels and of men, all together. Verse 88 says that they will abide therein (for ever) and their punishment will not be lightened, nor shall they be respited. Verse 89, however, provides an exception in respect of those who repent and amend (because) Allah is surely Forgiving, Merciful. Verse 90 again says that those who disbelieve after they have believed, then go on increasing in disbelief, their repentance shall not be accepted, and they are those who go astray. Verse 91 deals with the case of disbelievers in general, and says that those who disbelieve and die while they are disbelievers, the earth full of gold will not be accepted from (any) one of them though he should offer it as ransom. They are those for whom is a painful punishment and they shall have no helpers (in the Hereafter).

2. From the Holy Qur'an it appears that Allah the Almighty took three kinds of covenants from the people. One such covenant is mentioned in verse 172 of Chapter 7 (*A'araaf*) in the words *Alasto Be Rabbekum* (i.e. Am I not your Lord)? This covenant was taken on the very first day of creation and all had affirmed *Qaalu Bala* (i.e. Yes You are). Thus the very first

82. Whoever then turns back after this, they are the transgressors.

٨٢-فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ○

83. (Do) they then seek (a religion) other than the religion of Allah?[3] And to Him submits whoever is in the heavens and the earth, willingly or unwillingly,[4] and to Him will they (all) be returned.

٨٣-اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ
مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ
طَوْعًا وَّكَرْهًا
وَّاِلَيْهِ يُرْجَعُوْنَ ○

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covenant was to accept Allah the Almighty as the Lord of all. The second covenant was with the learned ones of the People of the Book (i.e. the Bani Israil) which is mentioned in the verse *Wa Is Akhazallaho Meesaaqallazeeena Uutul Kitaba La Tobayyenunnaho Linnaase Wala Taktomoonahu,* i.e. and when Allah took a covenant from those Who were given the Book: you shall explain it to men and shall not hide it (*Imran,* 3:187). The third covenant is mentioned in the present verse (i.e. verse 81 of this chapter) which was taken by Allah from the Prophets in favour of the Holy Prophet Muhammad (ﷺ) which also included the covenant taken by the Prophets themselves from their people to the same effect (Tafseer-e-Ahmadi as referred to by Ma'ariful Quran, Vol. II, p. 99).

Finality of Prophethood: From this verse it is also clear that while covenant was taken from all Prophets earlier to Prophet Muhammad (ﷺ) in his favour no further covenant was taken from Prophet Muhammad (ﷺ) himself in respect of any other Prophet. Even in the Traditions of the Holy Prophet there is no mention of any such covenant. It is therefore clear that the Prophethood of Prophet Muhammad (ﷺ) is final and after him there is no other Prophet and, accordingly, his *Ummah* is the last *Ummah* and after it there is no other *Ummah* at all (Tafheemul Quran, Vol. I, Note 69).

3. In order to understand this question, we must keep in view the entire context in which this question was formulated. Right from Adam, Prophets of Allah had appeared with the Messages of Allah to call upon the mankind to accept the Absolute Unity of Allah and worship Him alone, and not to raise equals or sharers to Him in any respect whatsoever. Repeatedly, however, people violated the Commands of Allah and rejected the holy Prophets. As regards the Bani Israil in particular, Prophets Moses and Jesus Christ gave them the Law of God and established them as a nation in the world following the Commands of Allah, and also gave them the news of the coming of the Holy Prophet with the same Message i.e. Absolute Unity of Allah and total submission to His Will, and although, being the possessors and custodians of the Holy Scriptures, they were fully aware of all these facts yet they refused to submit to the Holy Prophet Muhammad (ﷺ) and follow the Commands received through him from Allah the Almighty and naturally, therefore, the question was put to them whether they wanted to seek any religion other than the Religion of Allah or, in other words, any religion other than Islam although Islam has been the religion of all Prophets right from the begjnning.

4. Similar statement is also contained in verse 15 of Chapter 13 (*Ra'd*) which says,

84. Say: We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the Prophets from their Lord;[5] we make no distinction between any of them,[6] and to Him we submit.

٨٤- قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا
وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ
وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ
مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْهُمْ ۡ
وَنَحْنُ لَهٗ مُسْلِمُوْنَ ○

85. And whoever seeks a religion other than Islam,[7] it shall not be accepted from him, and in the Hereafter he shall be of the losers.

٨٥- وَمَنْ يَّبْتَغِ
غَيْرَ الْاِسْلَامِ دِيْنًا
فَلَنْ يُّقْبَلَ مِنْهُ ۚ
وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ○

"whoever is in the heavens and the earth makes obeisance to Allah only, willingly or unwillingly, and their shadows, too, at morn and eve". Similarly, verse 18 of Chapter 22 (*Hajj*) says, "don't you see that to Allah makes submission whoever is in the heavens and whoever is in the earth, and the Sun and the' Moon and the stars, and the mountains, and the trees, and the animals and many of the people?"

5. As Palmer writes, "the essence of Mohammadanism is its assertion of Unity of God, as opposed to polytheism and nothing new; it was, as Mohammad said of it, the ancient faith of Abrabam, and it was upon that faith that the greatest of Jewish nation was founded; nay, it was the truth which Christ himself made more fully known and understood"(The Quran, Introduction) (Maajid, Vol. I, Part III, Note 607).

6. Verse 84 does not contain a denial of the difference in rank or status between the various Prophets of Allah. In verse 253 of Chapter 2 (*Baqarah*) Allah Himself says that "We have made some of these Messengers to excel others. Among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank. And We gave clear signs to Jesus son of Mary and strengthened him with the Holy Spirit ...". Thus what is signified by verse 84 is that, as Divine Messengers, and as bearers of one and the same Message from Allah the Almighty, there was no question of any distinction between them at all.

7. Verse 85 in fact repudiates the comfortable doctrine that all religions are equally good, and that different "paths" adopted by different nations and different grades of society converge to the same Divinity. There is only one straight line possible between any two points. Even so there is only one true, perfect, and sound religion. All other religions are but so many deviations (Maajid, *ibid.,* 610).

This verse also contradicts the idea, prevalent in our days among some Muslims, that the choice of religion is a matter of individual preference and that every unitarian religion is equally good ... the Qur'an says: ... the path of Islam is the only right path ... Salvation, according to

86. How shall Allah guide a people who disbelieved after they had believed, and had borne witness that the Messenger was true, and (after) Clear Signs had come to them? And Allah guides not the unjust people.[8]

٨٦- كَيْفَ يَهْدِي اللّٰهُ قَوْمًا
كَفَرُوْا بَعْدَ اِيْمَانِهِمْ
وَشَهِدُوْٓا
اَنَّ الرَّسُوْلَ حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ ؕ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

87. As for these, their reward is that on them is the curse of Allah and the angels and the men, all together;

٨٧- اُولٰٓئِكَ جَزَآؤُهُمْ
اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ
وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ۝

88. They will abide therein. Their punishment shall not be lightened, nor shall they be respited –

٨٨- خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ
عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ۝

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the tenets of Islam, can be obtained only by him who recognises the Oneness of God and the Prophethood of Muhammad (ﷺ) (which implies the recognition of the former Prophets) and does good works (Asad's English Translation of Saheeh-al-Bukhari, p. 51, as referred to by Maajid, *ibid.,* 611).

Verse 85 may be read along with verse 18 of this very Chapter in which it has already been said that "surely the true religion with Allah is Islam. And those who were given the Book differed only after knowledge had come to them, out of envy among themselves. And whoever disbelieves in the Messages of Allah – Allah indeed is quick at reckoning". Thus verse 85 is the natural consequence of what has already been asserted in verse 18. Since religion with Allah is Islam, naturally, therefore, if anybody seeks a religion other than Islam, it will not be acceptable to Allah the Almighty and the ultimate result would be that in the Hereafter he will be one of the losers.

8. According to Hazrat Abdullah Ibne Abbas, verse 86 was revealed in respect of the Jews and Christians who before the coming of the Holy Prophet Muhammad (ﷺ) used to pray for his coming so that they could be the first to accept the faith in him, but when he actually came to this world and conveyed the Message of Allah, they, on account of envy and jealousy, refused to accept him as Prophet of Allah, and, therefore, turned to be the disbelievers (Naimuddin, Chapter 3, Note 165).

According to the learned commentators, as already stated, those who do accept the faith in the previous Prophets but refuse to accept the faith in the Holy Prophet are also included among those who go on increasing in disbelief according to verse 90. Thus the Jews who accept the faith in Prophet Moses but refuse to accept the faith in Prophet Jesus Christ, and the Gospel revealed to him; or the Jews and Christians both, who, inspite of having faith in their respective

89. Except those who repent thereafter, and amend; Surely Allah is Forgiving, Merciful.[9]

٨٩-إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذٰلِكَ
وَأَصْلَحُوا فَإِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ○

90. Those who disbelieve after they have believed, then go on increasing in disbelief, their repentance shall not be accepted, and they are those who go astray.

٩٠-إِنَّ الَّذِينَ كَفَرُوا
بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا
لَّنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولٰئِكَ هُمُ الضَّالُّونَ ○

91. Those who disbelieve, and die while they are disbelievers, (even) the earth full of gold will not be accepted from (any) one of them, though he should offer it as ransom. They are those for whom is a painful punishment, and they shall have no helpers.

٩١-إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ
فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ
مِلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدٰى بِهِ
أُولٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَمَا لَهُمْ مِّنْ نّٰصِرِينَ ○ ع

PART IV – (*LAN TANALOO*)

SECTION 10[1]

92. You cannot attain to righteousness unless you spend

٩٢-لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ

Prophets, and Books, refuse to accept the faith in the Holy Prophet Muhammad (ﷺ), and the Holy Qur'an revealed through him, they all are *Murtad* liable to punishment according to this verse (Naimuddin, *ibid.*, 170).

9. In this connection verses 159 to 162 of Chapter 2 (*Baqarah*) may also be referred to in which it is said that those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom Allah curses, and those who curse, curse them (too), except those who repent and amend and make manifest (the truth), these it is to whom I turn mercifully), and I am Oft-Returning (to mercy), the Merciful. Those who disbelieve and die while they are disbelievers, these it is for whom is the curse of Allah" and the angels, and men, all (of them): abiding therein; their punishment shall not be lightened nor shall they be given respite.

1. Section 9 concluded with the assertion that those who disbelieve, and die while they are disbelievers, even if they offer the earth full of gold by way of ransom, it will not be accepted and they will have to face a painful punishment on the Day of Judgment. Section 10 starts with

of that which you love.[2] And whatever you spend, surely Allah is aware of it.

وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَإِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ○

spending in the Way of Allah by the believers themselves and tells them that the spending must be of that which you love most. Thus the link between the two Sections is that while the previous Section speaks of spending by the disbelievers, Section 10 starts with the talk of spending by the believers. Another link is that while in the previous Section reference was made to the false claim of the Jews and Christians that they were the followers of the religion of Prophet Abraham, in Section 10 they are told that mere claim of obedience is of no avail because firstly, the religion of Prophet Abraham was totally different from that which you are professing; and secondly, that the test of true faith is sincere sacrifice of all that one loves in the Way of Allah.

Section 10 consists of 10 verses i.e. verses 92 to 101. Verse 92 deals with righteousness and says that you cannot attain to righteousness unless you spend (in the Way of Allah) out of that which you love most and whatever you spend, Allah surely knows it.

Verses 93 and 94 deal with the objection of the Bani Israil to some articles of food which the Holy Prophet and his followers used to take. Verse 93 says that all food was lawful to the children of Israil, before the Torah was revealed, except that which (Prophet) Israil (i.e. Jacob) had made unlawful for himself; so bring the Torah and read it if you are truthful. Verse 94 says that whoever forges a lie against Allah after this, these are the wrong-doers.

Verse 95 speaks of the faith of Prophet Abraham and calls upon the Holy Prophet Muhammad (ﷺ) to say: Allah speaks the truth; so follow the religion of Abraham, the upright, and he was not of the polytheists.

Verses 96 and 97 speak of the House of Lord (i.e. *Ka'bah*) at Mecca, and its importance for the mankind. Verse 96 says that certainly the First House appointed for the mankind (for the worship of Allah) is the one at Bakkah (generally known as Mecca), blessed, and a guidance for the worlds. Verse 97 says that in it (i.e. the House of Lord) are clear signs; the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allah – those who can afford the journey. And whoever disbelieves, surely Allah is above need of the worlds.

Verses 98 and 99 call upon the Holy Prophet Muhammad (ﷺ) to address the People of the Book, i.e. the Jews and the Christians, and to say to them: O People of the Book! Why do you disbelieve in the Signs of Allah? And Allah is a Witness of what you do. People of the Book! Why do you hinder those who believe from the Way of Allah, seeking to make it crooked while you are witnesses? And Allah is not unmindful of what you do.

Verses 100 and 101 address the believers and say: O you who believe! if you obey a party from among those who have been given the Book (i.e. the Jews and the Christians), they will turn you back as disbelievers after you have believed. And how can you disbelieve when to you are recited the Messages of Allah, and among you is His Messenger (i.e.) (Prophet Muhammad [ﷺ])? And whoever holds fast to Allah, he indeed is guided to a straight path.

2. The address in this verse was particularly to the Jews and Christians who claimed to be the followers and descendants of Prophet Abraham and although they had clear proofs of the coming of Prophet Muhammad (ﷺ), yet they refused to accept the faith in him. It was therefore said to them that the claim of righteousness by you is fruitless unless you also sacrifice what you love most (in the Way of Allah) as Prophet Abraham had offered the sacrifice of his own beloved son Ishmael.

93. All food was lawful to the children of Israil,[3] except that which Israil made unlawful for himself,[4] before the Torah was revealed. Say: Bring the Torah and read it, if you are truthful!

٩٣- كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيٓ إِسۡرَٰٓءِيلَ
إِلَّا مَا حَرَّمَ إِسۡرَٰٓءِيلُ عَلَىٰ نَفۡسِهِۦ مِن قَبۡلِ أَن
تُنَزَّلَ ٱلتَّوۡرَىٰةُ ۗ قُلۡ فَأۡتُواْ بِٱلتَّوۡرَىٰةِ فَٱتۡلُوهَآ
إِن كُنتُمۡ صَٰدِقِينَ ۝

94. Then "whoever forges a lie against Allah after this, they are the wrong-doers.

٩٤- فَمَنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ مِنۢ بَعۡدِ
ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ۝

95. Say: Allah speaks the truth; So follow the religion of Abraham, the upright; and he was not of the polytheists.

٩٥- قُلۡ صَدَقَ ٱللَّهُ ۗ
فَٱتَّبِعُواْ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفًا ۖ
وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ۝

96. Certainly the First House appointed for the mankind[5] is the one at Bakkah,[6] blessed,[7] and a guidance for the worlds.

٩٦- إِنَّ أَوَّلَ بَيۡتٍ وُضِعَ لِلنَّاسِ
لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلۡعَٰلَمِينَ ۝

It may be noted that in verse 177 of Chapter 2 (*Baqarah*) also Qur'an addresses the Jews and Christians and says that it is not righteousness that you turn your faces towards the East or the West but righteous (in fact) is one who believes in Allah, and the Last Day, and the angels, and the Book and the Prophets, and gives away his wealth out of love for Allah to the near of kins and the orphans and the needy and the wayfarers and those who ask (for help) and to set free the slaves, and (who) keeps up prayer and pays the poor rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict. These are they who are truthful; and these are they who observe their duty.

Thus in both these verses the Jews and Christians are told that mere outward performance of some rituals is no righteousness in its true sense. Righteousness in fact consists in sincere and absolute faith in Allah the Almighty, His Prophets, His Books, His Angels, the Day of Judgment and sacrificing life and property in the Way of Allah in order to help the needy ones.

3. It may be noted that even in the Old Testament it is said, "every moving thing that liveth shall be meat for you, even as the green herb have I given you all things (Genesis, 9:3).

4. It is said that Prophet Jacob suffered from Sciatica, and, for medical reasons, he forbade, for himself, the flesh and milk of camel (Ziaul Quran, Vol. I, Chapter 3, Note 96).

5. Even according to the non-Muslim writers, the great antiquity of this House is undisputed. According to the Historians "History of the World", "This square stone temple ... itself of unknown antiquity was situated within the precincts of the town of Mecca" (Vol. I, p. 108). It further says, "It had been throughout the ages the object of the greatest

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97. In it are Clear Signs: the Place of Abraham;[8] and whoever enters it is safe.[9] And pilgrimage[10] to the House is a duty which men owe to Allah – those who can afford the journey. And whoever disbelieves, surely Allah is above the need of the worlds.

٩٧- فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۚ
وَمَن دَخَلَهُ كَانَ آمِنًا ۗ
وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ○

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veneration; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all others. It was the oratory of Abraham and of Ishmael, the House of Allah" (*ibid.,* p. 162) (Maajid, Vol. I, Part IV, Note 18).

In his famous book "Dalaa'ilun Nabuwat", Behaqqi has noted, with reference to Hazrat Abdullah Bin Amr Bin Aas, that the Holy Prophet Muhammad (ﷺ) has said that when Adam and Eve came down to this world, Allah the Almighty commanded them, through the angel Gebrael, to construct the *Ka'bah* and when they constructed it, they were commanded to circumvent around it and they were also told that they were the first of mankind, and this House was the First House for worship of Allah by mankind (Ibne Kaseer).

Qur'an also, when it speaks of the construction raised by Prophets Abraham and Ishmael, uses the words *Wa Iz Yarfa'o Ibrahimul Qawa'eda Minal Baite Wa Ismail,* i.e. when Abraham and Ishmael raised the foundations of the. House, (as in *Baqarah,* 2:127), which indicate that the construction by Abraham and Ishmael was not an altogether new or original construction; it was merely a reconstruction on the foundations that already existed.

6. According to Raaghib, Bacca is the same as Mecca (Mufradaat). According to Raazi it is from *Tabaakk* which means the "crowding together of men". According to others it is from the root meaning "the breaking of the neck", and the name is so given because whenever a tyrant forced his way to it, his neck was broken (Tafseer-e-Kabeer). According to Mujahid, Mecca and Bacca are names of one and the same city. Imam Maalik says that the exact place of the *Ka'bah* is known as Becca and the rest of the city is known as Mecca. According to Muhammad Ibne Shahab, not only the exact place of the *Ka'bah* but the entire *Masjid-ul-Haram,* i.e. the Mosque round the *Ka'bah,* is known as "Bacca" and the rest of the city is known as "Mecca" (Ziaul Quran, *ibid.,* 99).

According to the research of Allama Shibli No'maani also, as he writes in his monumental "Seerat-un-Nabi" (Vol. I, pp. 149-156), the old and real name of Mecca was Bacca which is mentioned as "Baca" in the Old Testament (Vide Psalms, 84:6-7).

7. The *Ka'bah* is the House of blessings materially as well as spiritually. As regards the material benefits, it is a matter of fact that inspite of its situation in the heart of desert and barren land, in Mecca there are always available, in plenty, fruits as well as other articles of food and necessities of life, not only for the local population of Mecca but even for those who come in millions from all over the world throughout the year, and particularly during the *Hajj,* and stay there for months together. Inspite of this huge gathering, nobody has ever felt the scarcity of water, food or any other article of use.

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98. Say: O People of the Book! Why do you disbelieve in the Signs of Allah? And Allah is a Witness of what you do.

٩٨- قُلْ يٰٓاَهْلَ الْكِتٰبِ
لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ
وَاللّٰهُ شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ○

As regards the spiritual blessings, none can give a comprehensive account of them. The performance of *Hajj* and *Umrah* and offering of the prayers round the *Ka'bah* bring unimaginable blessings for the mankind. It is said that one who offers his prayers in his house, gets one blessing for it; but when he offers it in the mosque of his vicinity, he gets twenty five blessings; and when he offers it in the central mosque, he gets five hundred blessings; and when he offers it in *Masjid-ul-Aqsa,* he gets one thousand blessings; and when he offers it in the *Masjid-un-Nabawi,* he gets fifty thousand blessings; and when he offers it in *Masjid-ul-Haraam* round the *Ka'bah,* he gets one lac blessings for it (Ibne Majah, Tahawi and others). As regards the *Hajj,* everybody knows that one who performs *Hajj* with all sincerity and exactly according to the Commands of Allah and the Holy Prophet Muhammad (ﷺ), all his sins are forgiven and he becomes pure from the sins as if born from the womb of his mother. This is actually what is signified by the words *Mubarakan Wa Hudan Lit Aa'lameen* (Ma'ariful Quran, Vol. II, pp. 113 to 118).

8. As regards the Place of Abraham, it is in fact a stone on which Prophet Abraham stood for raising the construction of the *Ka'bah.* It is said that the stone used to go up or come down according to the need of Prophet Abraham while raising the construction. The stone is soft and in it the impressions of the feet of Prophet Abraham are still present. Everybody who goes to Mecca can see them even today. When the command *Wattakhezu Mim Maqaame Ibrahima Musalla* was given, this stone was removed from its original place and fixed at a short distance from it outside the *Mutaaf,* i.e. the place of circuiting, just near the well of *Zam-Zam.* After circuiting round the *Ka'bah,* every pilgrim offers two *Rak'ats* of optional prayer at that place. Although by the word *Maqaam-e-Ibrahim,* i.e. Place of Abraham, is meant that particular stone but generally it signifies the entire *Masjid-ul-Haraam,* i.e. the Sacred Mosque round the *Ka'bah,* and, therefore, the learned scholars, are of the view that prayer offered anywhere within the *Masjid-ul-Haraam* will be treated to be the prayer at the Place of Abraham.

9. As regards the security, Allah the Almighty saved Mecca and its inhabitants from foreign attacks. When Abraha came with his army and the elephants to capture Mecca and demolish the *Ka'bah,* he and his entire army and the elephants were destroyed by small pebbles dropped by the birds which fact is also mentioned in Chapter 105 (*Feel*) of the Holy Qur'an. Everybody who enters the precincts of *Ka'bah* is safe from even the arrest on account of any offence which he might have committed outside it. Within the precincts of it neither anybody can be killed, nor arrested, nor tortured in any manner whatsoever. Of course when he comes out of it, he can be arrested and punished. Even the birds and animals are not to be killed within the boundaries of *Haram.*

10. As regards the *Hajj,* i.e. Pilgrimage to the *Ka'bah,* the Muslims from all over the world have been coming to perform the *Hajj* for the last over fourteen hundred years, and, even before the advent of Islam, people used to come to the *Ka'bah* for that purpose. Nobody on earth could stop the people from performing the *Hajj* and none will be able to do so till the human beings are living on this earth.

99. Say: O People of the Book! why do you hinder those who believe from the Way of Allah, seeking to make it crooked; while you are witnesses? And Allah is not unmindful of what you do.

٩٩- قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ
لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ
مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ۝

100. O you who believe! If you obey a party from among those who have been given the Book, they will turn you back as disbelievers after you have believed.

١٠٠- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا
إِن تُطِيعُوا۟ فَرِيقًا
مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ۝

101. And how can you disbelieve when to you are recited the Messages of Allah, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to a Straight Path.

١٠١- وَكَيْفَ تَكْفُرُونَ
وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ
رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ
فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝ ع

SECTION 11[1]

102. O you who believe! fear Allah, as He should be feared,[2] and die not except as Muslims.[3]

١٠٢- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ
إِلَّا وَأَنتُم مُّسْلِمُونَ ۝

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1. Section 10 concluded with a warning to the believers against the evil designs of the Jews and Christians and it was told to them that "if you obey a party from among those who have been given the Book, they will make you disbelievers after you have accepted the Faith; and how can you disbelieve when to you are recited the Messages of Allah, and among you is His Messenger i.e. the Holy Prophet Muhammad (ﷺ)? And whoever holds fast by the Rope of Allah, he indeed is guided to the Straight Path." In continuation of it, Section 11 starts with an address to the believers and asks them to hold fast by the Rope of Allah, or, in other words, follow the Religion of Allah i.e. Islam, and be united. Only in this way they could remain safe from the evil plans of the opponents who were determined to create rift between them. Further, the believers were also commanded to enjoin the good and forbid the evil so that they could all remain on the Straight Path.

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103. And hold fast by the Rope[4] of Allah, all together, and be not disunited. And remember the

١٠٣- وَاعْتَصِمُوا بِحَبْلِ اللّٰهِ جَمِيعًا وَّلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللّٰهِ عَلَيْكُمْ

Section 11 consists of 8 i.e. verses 102 to 109. In all these verses there is an address to the believers themselves. Verses 102 and 103 deal with the unity of the believers, and say: O you who believe! observe your duty to Allah, as it ought to be observed, and die not except as Muslims. And hold fast by the Rope of Allah, all together, and be not disunited. And remember the Favour of Allah on you in that you were enemies (of each other) and He joined your hearts together so by His Favour you became brothers; and you were on the brink of a pit of fire, and He saved you from it. Thus Allah makes His Signs clear to you (so) that you may be guided. Verse 104 deals with propagation of the good and commands the believers to work for it saying: let there be, from among you, a party who invite (the people) to good and enjoin the right and forbid the wrong. And it is they who are successful. Verse 105 again speaks of the unity among the believers, and commands them not to be like those who disunited and disagreed (among themselves) after Clear Signs had come to them. And it is they for whom is a severe punishment. Verses 106 and 107 speak of the Day of Judgment and say that on the Day (of Judgment) when (some) faces will be white and (some) faces will be black; and as to those whose faces will be black (it will be said to them) did you disbelieve after your (accepting the) Faith? So taste the punishment because you disbelieved. And as to those whose faces will be white, they will be in the Mercy of Allah, therein shall they abide (for ever). Verse 108 says that these are the Messages of Allah which We recite to you with truth and Allah desires not injustice to the worlds. Verse 109 says that to Allah belongs whatever is in the heavens and whatever is in the earth, and to Allah are all affairs to return (for decision).

2. Verse 102 gives one of the two fundamental principles governing the Unity of the Muslim *Ummah,* i.e. *Taqwah,* which signifies "Fear of Allah" which consists in giving up of all those things which are against the Command of Allah, in strict observance of the duty to Him. The word *Taqwah* actually means "to desist", and is also translated as "fear" because all those things which have been prohibited are to be feared of because on account of adopting them one puts himself at the risk of punishment on the Day of Judgment. In this respect the first and foremost thing is unbelief and raising sharers or equals to Allah, and subsequent to it are all those things which have been prohibited by Allah and His Prophet Muhammad (ﷺ). To abstain from all these things is *Taqwah* and a believer who abstains from them is known as *Muttaqi* or the righteous one. The highest stage of *Taqwah* is that of the Prophets of Allah and their companions, and after them the righteous ones among the Muslims in general because at every moment of their lives they keep their hearts away from all except Allah the Almighty, and always endeavour to seek His Pleasure, and this is what is meant by the words *Ittaqullaha* i.e. fear Allah or observe your duty to Him", *Haqqa Toqaatehi,* i.e. as it ought to be observed, or, in other words, this verse calls upon the believers to adopt *Taqwah* in its highest order.

3. From the words *Fala Tamutanna Illa Wa Antum Muslemoon,* i.e. die not except as Muslims, however, it is clear that *Taqwah,* in fact, means "Islam", which consists in absolute and unqualified faith in Allah and total submission to His Commands as well as the Commands of His worthy Prophet Muhammad (ﷺ). As regards the death on Islam, the requirement is that one should endeavour throughout his life to remain firm in his faith and action in obedience to

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Favour of Allah on you in that you were enemies and He joined your hearts together so by His Favour you became brothers;[5] and you were on the brink of a pit of fire, and He saved you from it. Thus Allah makes clear His Signs to you that you may be guided.

إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَانًا ۚ
وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ
فَأَنقَذَكُم مِّنْهَا ۗ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ○

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the Commands of Allah and His Prophet. In a Tradition the Holy Prophet Muhammad (ﷺ) has said that *Kama Tohyuna Tamutuna, Wa Kama Tamutuna Tohsharuna,* i.e. in whatever manner you live, your death will occur in that manner; and in whatever condition you die, you will be raised in that very condition on the Day of Judgment. Therefore, whoever passes his life on Islam, with firm determination, and also sincerely endeavours for it, by the Grace of Allah, his death will also occur on Islam. No doubt in some Traditions it is also said that there will be some persons who will be doing righteous deeds throughout their lives, but all their righteous deeds will be destroyed on account of same evil acts of their own. However , this might be in respect of those persons whose faith and action will be lacking the sincerity and determination required of a true believer (Ma'ariful Quran, Vol. II, pp. 126-128; and Ziaul Quran, Vol. I, Chapter 3, Note 108).

4. This verse gives the second fundamental principle i.e. unity of the Muslim *Ummah.* The act of uniting has been metaphorically mentioned as holding fast by the Rope of Allah. As regards the meaning of the word *Habl,* i.e. the Rope, Hazrat Abdullah bin Masood has reported from the Holy Prophet Muhammad (ﷺ) that *Kitaabullahe Howa Hablullah Al-Mamdood Minassamaa-e-Ilal Ard,* i.e. the Book of Allah is the Rope of Allah which is hanging from the heaven down to the earth (Ibn-e-Kaseer). In the Tradition reported by Zaid bin Arqam also it is said *Hablullahe Howal Qur'an* i.e. the Rope of Allah is the Qur'an (Ibn-e-Kaseer). Thus the significance of *Hablullah* according to Traditions of the Holy Prophet is the Book of Allah or the Qur'an (Behr-ul-Moheet). All the believers are, therefore, commanded by this verse to be united in holding fast to the Holy Qur'an, or, in other words, in acting according to it, and conveying its Message to the mankind in general.

5. This refers to the history of the Arabs before the advent of Islam. There is no doubt that before the advent of Islam the Arabs were in a state of continuous warfare which threatened to destroy the whole country. In his "Decline and Fall of the Roman Empire", Gibben writes, "of the times of ignorance which preceded Mohamet, seventeen hundred battles are recorded by tradition; hostility was ambittered with the rancour of civil faction; and the recital, in prose or verse, of an obsolete feud was sufficient to renkindle the same passions among the descendants of the hostile tribes. In private life, every man, at best every family, was the judge and avenger of its own cause" (Vol. V, p. 323). According to Muir, "a petty affront or unpremeditated blow, not unfrequently, involved whole tribes and tracts of country in protracted and bloody strife" (Life of Mohamet, Introduction, p. XIX) (Maajid, *ibid.,* 53). The constant strife between the pagan Arabs has been referred to in the words *Wa Kuntum Ala Shafa Hufratim Minan Naar,* i.e. you were on the brink of a pit of fire, which signify the internecine warfare in which the Arabs were constantly engaged and which was ruining their man-power. It is said that each and every tribe of the pagans was at war against

104. And let there be, from among you, a party who invite (the people) to good and enjoin the right and forbid the wrong.[6] And it is they who are successful.

١٠٤- وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ
وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ
وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

some other tribe and the war continued for years together. In this respect the war between the tribes of Aus and Khazraj of Medinah can be referred to which continued for about one hundred and twenty years and the life and property of none remained safe till at last the Holy Prophet came and the state of war and enmity was ended, and the enemies of each other became close friends, and that is signified by the words *Fa Allafa Baina Quloobekum Fa Asbahtum Be Na'matehi Ikhwaana,* i.e., then He joined your hearts (in love and friendship) and you became (like) brothers (of each other). According to Hitti, "within a brief span of mortal life, Muhammad (ﷺ) called forth, out of uncompromising material, a nation never united before, in a country that was hitherto but a geographical expression" ("History of the Arabs", pp. 121-122) (Maajid, Vol. I, Part IV, Note 54).

6. Thus in addition to the twofold fundamental principle i.e. observance of duty to Allah and Unity, as provided by the earlier two verses, verse 104 provides three more fundamental principles for the betterment of the Muslim society as a whole, viz., propagation of good, enjoining the right, and forbidding the wrong. Hazrat Ali has said that to command the people for good and to forbid them the evil is the best of *Jihad* in Islam (Naimuddin, Chapter 3, Note 192).

In Chapter 103 (*Al-Asr*), Qur'an says, "by the Time! Surely man is in loss, except those who believe and do good, and exhort one another to truth, and exhort one another to patience".

In verse 110 of the present Chapter, by way of specific qualification of the Muslim *Ummah,* it is said that, "You are the best of the nations raised up for the mankind; you enjoin the good and forbid the evil, and believe in Allah".

Thus the obligation to invite the people to the good, and restrain them from the evil, has been imposed on all Muslims of the world. Tirmizi and Majah have noted a Tradition of the Holy Prophet in which he has said: I swear by God in Whose hands is my life that you should go on enjoining the good and forbidding the evil otherwise it is just possible that along with other sinful nations you may also be punished by Allah the Almighty and you pray to Him but your prayer may not be accepted.

Further, it is also necessary that one who calls upon others to do the good and abstain from the evil, should also possess the knowledge of what is good and what is evil obviously because unless one possess such a knowledge, he cannot guide anybody rightly.

Verse 122 of Chapter 9 (*Taubah*) says "why, then, does not a company from every party from among them (i.e. the believers) go forth that may apply themselves to obtain understanding in religion, and that they may warn their people, when they come back to them, that they may be cautious"? Thus one of the fundamental obligations of a believer is that he should first himself learn the fundamentals of Islam and then propagate the same among his fellow beings as well as the non-Muslims.

105. And be not like those who disunited and disagreed[7] after Clear Signs had come to them.[8] And it is they for whom is a severe punishment –

١٠٥-وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا
وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝

106. On the Day when (some) faces will be white and (some) faces will be black;[9] and as to

١٠٦-يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ
فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ ۖ

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7. It may be noted that the difference of opinion between the learned scholars and the jurists on any point, based on the principles of the Islamic *Shariah,* does not fall within the definition of *Ikhtilaaf* as referred to in verse 105. The Muslim jurists and scholars differed only on those points on which no clear injunction of the Holy Qur'an or Tradition of the Holy Prophet Muhammad (ﷺ), or his worthy companions, was available and therefore they themselves made sincere efforts to lay down the principles for guidance of the believers, but the principles so laid down were never against the spirit of Qur'an or *Sunnah* of the Holy Prophet or, in other words, they never formulated totally new principles or principles contradictory to Qur'an and *Sunnah.* It was for that reason that the Holy Prophet had said that "difference of opinion in my *Ummah* is a matter of *Rahmat* i.e. mercy. He had also said that while differing on any point, if anybody brings forth the correct interpretation, he will get double blessings for it in the Hereafter; and the other one, whose opinion will not be found to be correct by Allah the Almighty, will get only one blessing. In any case each one will be rewarded for his sincere effort to bring out the correct interpretation of any point of *Shariah,* and that is the reason that as regards the common believers, they are permitted to follow either of the *Imams* or scholars of *Shariah* in their day to day life.

The fact is that there has never been any difference of opinion among the believers regarding the fundamentals of the Islamic *Shariah.* The difference of opinion among the scholars has been on the detailed commands which are in the nature of by-laws or subsidiary principles concerning the following of the Islamic *Shariah,* and in that difference of opinion the learned scholars have always been sincere in their efforts to bring forth the correct interpretation of any command particularly keeping in view the clear injunctions of the Holy Qur'an and the Traditions of the Holy Prophet Muhammad (ﷺ), as well as his worthy companions, and all subsequent scholars following them. And that is the reason that such a difference of opinion does not fall within the mischief of the words *Allazina Tafarraqu Wakhtalafu Mim Ba'de Maajaa'ahumul Bayyenaato,* used in verse 105, obviously because the difference of opinion between the Muslim scholars is itself based on the *Bayyenaat* i.e. the Holy Qur'an and the Traditions of the Holy Prophet Muhammad (ﷺ) and is never contradictory to them. As soon as anything contradictory to Qur'an and *Sunnah* comes to the knowledge of the believers, it is outrightly rejected and never accepted by them as a community all over the world (Ma'ariful Quran, Vol. II, pp. 136-144).

8. I.e. the Jews and Christians who, after having clear Commands from Allah the Almighty, differed among themselves merely on account of their own self-styled ideologies and conjectures.

9. Verses 106 to 107 speak of the condition of the believers as well as the non-believers on the Day of Judgment, and say that on that Day when (some) faces will be white and (some) faces will be black; and as to those whose faces will be black (it will be said to them): did you

those whose faces will be black (it will be said): did you disbelieve after your (accepting the) faith? So taste the punishment because you disbelieved.

أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ ○

107. And as to those whose faces will be white, they will be in the Mercy of Allah; therein shall they abide.

١٠٧- وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ
فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ○

108. These are the Messages of Allah which We recite to you with truth; and Allah desires not injustice to the worlds.

١٠٨- تِلْكَ آيَاتُ اللَّهِ
نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ○

109. And to Allah belongs whatever is in the heavens and whatever is in the earth; and to Allah are all affairs to return.

١٠٩- وَلِلَّهِ مَا فِي السَّمَاوَاتِ
وَمَا فِي الْأَرْضِ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۞ ع

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disbelieve after your (accepting the) faith? So taste the punishment because you disbelieved. And as to those whose faces will be white, they will be in the Mercy of Allah; therein shall they abide.

The words *Tabyaddo* (i.e. white) and *Taswaddo* (i.e. black) mean the joy and sorrow which will appear on the faces of the good and the bad ones respectively on the Day of Judgment (Mufradaat and Arabic English Lexicon). According to Taajul Uroos, "a man is *Abyad* (white) when he is free from dross and defects". When a person does a deed for which he is praised, the Arabs say of him *Ibyadda Wajhohu* i.e. his face has become white; and when he does deed for which he is condemned, it is said to him: *Iswadda Wajhohu* i.e. his face become black, Qur'an has also used the word *Naadirah* i.e. "radiant", and *Baasirah* i.e. "dismal" (as in verses 22 and 24 of Chapter 75 i.e. *Qiyaamah*); and also *Musfirah* i.e. "bright", and *Ghabarah* i.e. "dusty" (as in verses 38 and 40 of Chapter 80 i.e. *Abasa*) for the "white faces" and "black faces", respectively, as they will be on the Day of Judgment.

As Abdullah Yusuf Ali writes, "the face (*Wajha*) expresses our personality, our inmost being. White is the colour of Light; to become white is to be illumined with Light, which stands for felicity, the rays of the Glorious Light of God. Black is the colour of darkness, sin, rebellion, misery; removal from the Grace and Light of God. These are the Signs of heaven and hell. The standard of decision in all questions is the Justice of God" (Vol. I, Note 432).

SECTION 12[1]

110. You are the best of nations evolved for the mankind: (you) enjoin the good and forbid the

١١٠- كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

1. In Section 11 the believers were asked to hold fast by the Rope of Allah and be united. They were also asked to enjoin the good and forbid the evil.

In Section 12 Qur'an speaks of the high status of the Muslim *Ummah,* among the nations of the world, because of their holding fast by the Rope of Allah, i.e. the Holy Qur'an, and following it in all affairs of their lives. In this Section the believers are also warned against the enmity of the Jews and the Christians, and are commanded not to make intimate friendship with them. They are also assured that if they hold fast by the Commands of Allah, the non-believers, including the Jews and the Christians, will not be able to cause any harm to them.

Section 12 consists of 11 verses i.e. verses 110 to 120. Verses 110 and 111 address the believers and say that "you are the best of nations evolved for (guidance of) the mankind: (you) enjoin the good and forbid the evil, and (you) believe in Allah", And had the People of the Book believed, it would have been better for them. Some of them are believers but most of them are transgressors. They shall do no harm to you (O believers) except a slight hurt; and if they (will come to) fight (against) you, they will show (their) backs to you (i.e. run away from the battle-field) and then they will get no help (from anybody).

Verses 112 to 115 speak of the People of the Book and say that disgrace will be their lot wherever they will be found except under the covenant with Allah and a covenant with men. They have incurred the Wrath of Allah, and (therefore) humiliation is laid upon them. This is because they disbelieved in the Signs of Allah, and slew the Prophets unjustly. This is because they disobeyed and transgressed the limits (of Allah). (However) they are not all alike. Among the People of the Book (there) are some who recite the Messages of Allah in the night, and prostrate (before Him). They believe in Allah, and the last Day, and enjoin the good and forbid the evil, and (they) vie one with another in good deeds, and they are of the righteous. And whatever good they do, (it) shall not be denied (to them). And Allah is Aware of the righteous.

Verses 116 and 117 deal with the disbelievers and say that those who disbelieve, neither their wealth nor their children will avail them aught against Allah; and these are the companions of the Fire (of Hell); therein shall they abide (for ever). The likeness of that which they spend in the life of this world is as the likeness of wind in which (there) is intense cold; it strikes the harvest of a people who have wronged themselves, and destroys it. And Allah wronged them not but they wronged themselves.

Verses 118 to 120 address the believers, particularly on the question of friendship with the non-believers, and say: O you who believe! take not for intimate friends the people other than your own: they (i.e. the non-believers) spare no pains in causing loss to you. They love that which distresses you. Extreme hatred has already come out of their mouths, and that which is hidden in their hearts is still greater (i.e. worse). Indeed We have made clear for you the Messages if you understand. Lo! you are those who love them while they love you not, and you believe in the Book, in the whole of it. And when they meet you, they say: we believe; and when they are alone, they bite (their) finger-tips in rage against you. Say: die in your rage. Surely Allah is Knower of what is in the heart. If good befalls you, it grieves them; and if evil afflicts you, they rejoice at it. And if you are steadfast and fear (Allah), their guile shall not harm you at all. Surely Allah encompasses what they do.

evil; and (you) believe in Allah.[2] And had the People of the Book believed, it would have been better for them. Some of them are believers but most of them are transgressors.

وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ
وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ
مِنْهُمُ الْمُؤْمِنُوْنَ
وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ۝

111. They shall do no harm to you except a slight hurt, and if they (will) fight (against) you, they will show (their) backs to you,[3] then they shall get no help.

١١١- لَنْ يَّضُرُّوْكُمْ اِلَّاۤ اَذًى ؕ
وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ۪
ثُمَّ لَا يُنْصَرُوْنَ ۝

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2. Verse 110 addresses the believers and says that "you are the best of the nations evolved for (guidance of) the mankind". As regards the reason for this high status, verse 110 says that "you enjoin (others) the good and forbid (them) the evil, and you believe in Allah".

It may be noted that in verse 143 of Chapter 2 (*Baqarah*) also, regarding the Muslim *Ummah,* Allah the Almighty says that "We have made you an exalted nation that you may be the bearers of witness to the people and that the Messenger, i.e. the Holy Prophet, may be the bearer of witness to you". Thus while both the above mentioned verses speak of the high status of the Muslim *Ummah,* the reason given by the latter, i.e. verse 143 of Chapter 2 (*Baqarah*), is that the Muslim *Ummah* will be the witness for all the nations on the day of Judgment, and that given by the former, i.e. the present verse, is that the Muslim *Ummah* enjoins the people the good and forbids them the evil. Thus the one speaks of the mission of this *Ummah* in the Hereafter and the other speaks of its mission in this world. In either case, however, the mission of the Muslim *Ummah* is universal, i.e. for the entire mankind and for all times to come. Further, the Muslim *Ummah* is not only to propagate the Message of Allah through the word of mouth, but it is also to put it to actual practice, and in this respect also to bear the hardship of any sort, whatsoever, and, if need arises, also to offer the sacrifice of life and property for it.

According to this verse, Muslims are the creators, preservers, and custodians of moral order in the universe. As Asad writes in his "Islam on the Cross-Roads", "this is the moral justification of the aggressive activism of Islam, the justification of the early Islamic conquests and its so-called "Imperialism" ... Moral knowledge, according to the teachings of Islam, automatically forces a moral responsibility upon men. A mere Platonic discernment between Right and Wrong, without the urge to promote the Right and to destroy the Wrong is a gross immorality in itself. In Islam, morality lives and dies with the human endeavour to establish its victory upon earth" (pp. 27-28) (Maajid, Vol. I, Part IV, Note 77).

3. It is said that when some of the prominent Jews, like Abdullah bin Salam and his companions, accepted Islam, the Jews became their enemies and started planning to harm them. On this verse 111 was revealed and it was said to them that "excepting slight hurt (which may be in the form of mere exchange of words), they will not be able to cause any harm to you"; and that the believers will always have the upper hand, and the Jews will ultimately face a shameful defeat" (Naimuddin, Chapter 3, Note 202).

112. Disgrace will be their lot wherever they will be found[4] except under a covenant with Allah and a covenant with men.[5] They have incurred the wrath of Allah, and humiliation is laid upon them. This is because they disbelieved in the Signs of Allah, and slew the Prophets unjustly. This is because they disobeyed and transgressed the limits.

١١٢- ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا
إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ
وَبَآءُو بِغَضَبٍ مِّنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِـَٔايَٰتِ اللَّهِ
وَيَقْتُلُونَ الْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ
ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ○

As history tells us, the Jews in Arabia, particularly the Banu Quraiza, the Banu Nazeer and the Banu Qaneeqah, as well as the Jews of Khayber, all united with the Quraish of Mecca in their plan to finish the Muslims, and uproot Islam, but ultimately they were all shamefully defeated and actually when they came face to face with the Muslims, they ran away from the battlefields.

4. It may be noted that similar statement is also contained in verse 61 of Chapter 2 (*Baqarah*) regarding the Jews. When they said to Prophet Moses: O Moses! We cannot endure one food, so pray thy lord on our behalf to bring forth for us out of what the earth grows, of its herbs, and its cucumbers, and its garlics, and its lentils, and its onions, Prophet Moses said to them: would you exchange that which is better for that which is worse. Enter a city and you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred Allah's Wrath. That was because they disbelieved in the Messages of Allah and slew the Prophets unjustly. That was because they disobeyed and exceeded the limits. Thus it is clear that the Jews had already been subjected to humiliation and disgrace even before the advent of the Holy Prophet Muhammad (ﷺ). With the advent of Islam, however, there was one more chance for them to improve their condition, by accepting the faith in the Holy Prophet Muhammad (ﷺ), in fulfilment of the covenant which they had made with Allah the Almighty. But since they refused to accept the faith, and opposed the Holy Prophet a similar statement was again made in respect of their future, and the facts on the record of history very clearly show that the statement of the Holy Qur'an proved to be true during the last fourteen hundred years.

5. The words *llla Be Hablim Minallaahe Wa Hablim Minannaas,* i.e. except under a covenant with Allah and a covenant with men, however, provide an exception to the general statement made in this verse to the effect that the Jews can save themselves from humiliation only when they honour the covenant which they had made with Allah the Almighty, or under a covenant of security which they make with the other people.

As regards the covenant with Allah, there is no doubt that the Jews have always violated it and never respected it excepting a few of them of which the Qur'an speaks in verses 113 to 115.

As regards the covenant with the people, the present State of Israil is itself a proof of it. Every body knows that the State of Israil exists on account of certain Big Powers of the world who have maintained it for their own ulterior motives. As soon as the support provided by them

113. They are not all alike. Of the People of the Book there are some who recite the Messages of Allah in the night, and prostrate (before Him).

١١٣- لَيْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ
اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ
اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ○

114. They believe in Allah and the last Day, and enjoin the good and forbid the evil, and vie one with another in good deeds; and they are of the righteous.

١١٤- يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُسَارِعُوْنَ فِى الْخَيْرٰتِ ؕ
وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ○

115. And whatever good they do, (it) shall not be denied.[6] And Allah is Aware of the righteous ones.

١١٥- وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ؕ
وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○

116. Surely those who disbelieve, neither their wealth nor their children will avail them aught against Allah.[7] And these are the companions of the Fire; therein shall they abide.

١١٦- اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِىَ عَنْهُمْ
اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ
مِّنَ اللّٰهِ شَيْـًٔا ؕ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

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is withdrawn, the State will not be able to exist even for a single moment. This, however, does not mitigate with humiliation in general which the Jews have in the eyes of the people at large. Nowhere on earth is there anybody to respect them in any respect whatsoever.

6. It is said that when Hazrat Abdullah bin Salam and his companions accepted Islam, the Jews started saying that by accepting Islam they had put themselves at the risk of loss. On this verse 115 said that by accepting Islam they had actually entitled themselves to the Blessings from Allah, and their righteous deeds will be fully rewarded (Naimuddin, *ibid.,* 211).

7. It is said that the Jews of Medinah, particularly the Banu Quraiza and the Banu Nazeer, had opposed the Holy Prophet Muhammad (ﷺ) because of the love of wealth and children. In this verse a warning was given to them that neither their wealth nor their children will be of any avail to them against Allah the Almighty, and on account of enmity with the Holy Prophet Muhammad (ﷺ) they shall have to suffer the everlasting punishment of Hell.

According to another opinion, however, in this verse was contained a warning to the Quraish of Mecca, particularly Abu Jehel who was very proud of his wealth and also Abu Sufyan who had spent huge money in the battles of Badr and Uhad against the Holy Prophet Muhammad (ﷺ) and his followers, and they were told that all that they had spent will not save them from the Fire of Hell (Naimuddin, *ibid.,* 213).

117. The likeness of that which they spend in the life of this world is as the likeness of wind in which (there) is intense cold; it strikes the harvest of a people who have wronged themselves, and destroys it. And Allah wronged them not, but they wronged themselves.

١١٧- مَثَلُ مَا يُنْفِقُونَ فِي هٰذِهِ الْحَيٰوةِ الدُّنْيَا
كَمَثَلِ رِيحٍ فِيهَا صِرٌّ
أَصَابَتْ حَرْثَ
قَوْمٍ ظَلَمُوٓا أَنْفُسَهُمْ فَأَهْلَكَتْهُ ؕ
وَمَا ظَلَمَهُمُ اللّٰهُ
وَلٰكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ○

118. O you who believe! take not for intimate friends the people other than your own: they spare no pains in causing loss to you. They love that which distresses you. Extreme hatred has already come out of their mouths, and that which is hidden in their hearts is still greater.[8] Indeed We have made clear for you the Messages if you understand.

١١٨- يٰٓأَيُّهَا الَّذِينَ آمَنُوا
لَا تَتَّخِذُوا بِطَانَةً مِّنْ دُونِكُمْ
لَا يَأْلُونَكُمْ خَبَالًا ؕ وَدُّوا مَا عَنِتُّمْ ۚ
قَدْ بَدَتِ الْبَغْضَآءُ مِنْ أَفْوَاهِهِمْ ۖ
وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ؕ
قَدْ بَيَّنَّا لَكُمُ الْآيٰتِ
إِنْ كُنْتُمْ تَعْقِلُونَ ○

119. Lo! you are those who love them though they love you not, and you believe in the Book, in the whole of it. And when they meet you, they say: we believe; and when they are alone, they bite (their) finger-tips in rage against you. Say: die in your rage. Surely Allah is Knower of what is in the hearts.

١١٩- هَآأَنْتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ
وَتُؤْمِنُونَ بِالْكِتٰبِ كُلِّهِ ۚ
وَإِذَا لَقُوكُمْ قَالُوٓا آمَنَّا ۖۚ
وَإِذَا خَلَوْا
عَضُّوا عَلَيْكُمُ الْأَنَامِلَ
مِنَ الْغَيْظِ ؕ قُلْ مُوتُوا بِغَيْظِكُمْ ؕ
إِنَّ اللّٰهَ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ○

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8. This verse may, however, be read along with verse 9 of Chapter 60 (*Mumtahinah*) in which it is said that Allah forbids you only respecting those who fight against you for religion, and drive you forth from your homes, and help (others) in your expulsion, that you may make friends of them; and whoever makes friends of them, these are the wrong-doers".

120. If good befalls you, it grieves them; and if evil afflicts you, they rejoice at it. And if you are steadfast and act righteously, their guile shall not harm you at all. Surely Allah encompasses what they do.

١٢٠- إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ
وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ
وَإِنْ تَصْبِرُوا وَتَتَّقُوا
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ
إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ۝ ع

SECTION 13[1]

121. And (remember) when you went forth early[2] (in the morning) from your family, to post the believers at their positions[3] for the battle; and Allah is Hearer, Knower.

١٢١- وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ
تُبَوِّئُ الْمُؤْمِنِينَ
مَقَاعِدَ لِلْقِتَالِ ۗ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

Thus the prohibition is in respect of those non-believers who work in opposition to Islam and endeavour to cause harm to the believers further , the word *Betaanatan* i.e. "intimate" shows that prohibition is in respect of close friendship only. In other words, there is no prohibition as regards friendship in its ordinary sense. According to Baizavi, the word *Betaanatan* actually signifies absolute faith or total reliance to the extent of keeping nothing secret from each other.

1. In the previous Section the believers were told that "you are the best of people: you enjoin the people the good and forbid them the evil". They were also commanded not to make intimate friendship with the non-believers because at heart they were never sincere to the believers. Regarding the Jews also it was said that some of them were believers and most of them were disbelievers. The believers were also told that "if you remain firm to your faith in Allah the Almighty, adopt righteousness, and observe your duty to Allah, the Jews and the non-believers will not be able to cause you any harm". It appears that all this was by way of a prelude to the expected confrontation of the believers with the non-believers of Mecca, as well as the hypocrites of Medinah in the ensuing Battle of Uhud of which the details are given in the present Section, which speaks of the losing of heart, obviously on account of material weakness, by two parties of the believers, treachery of the hypocrites who left the field under the leadership of Abdullah Ibne Ubai, and also the help which Allah the Almighty provided to the believers in that battle. It also speaks of the help that was provided in the same manner to the believers in their first confrontation with the non-believers at the battlefield of Badr about a year ago.

Section 13 consists of 9 verses i.e. verses 121 to 129. Verse 121 asks the Holy Prophet to remember (the time) when he went forth early (in the morning) from his family to post the believers at their positions for the battle (of Uhud); and says that Allah is Hearer, Knower.

Verse 122 further asks him to remember (the time) when two of the parties (of the

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122. (Remember) when two of your parties thought of showing cowardice,[4] but Allah was their protector; and in Allah should the believers put their trust.

١٢٢- إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ
أَن تَفْشَلَا ۙ وَاللَّهُ وَلِيُّهُمَا ۗ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

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believers) thought of showing cowardice (in the battlefield), but Allah was their Protector; and says that in Allah should the believers put their trust.

Verse 123 refers to the help provided by Allah to the believers in the Battle of Badr, and says that "Allah certainly helped you at Badr when you were weak; so fear Allah (so) that you may give thanks."

Verses 124 to 127 refer to the help provided by Allah to the believers in the Battlefield of Uhud. In verses 124 and 125 the Holy Prophet is called to remember the occasion when he had said to the believers: is it not enough for you that your Lord should help you with three thousand angels sent down? Yes! if you remain firm and be righteous, and they (i.e. the enemies) attack you all of a sudden, your Lord will help you with five thousand (specially) marked (angels). In verse 126, however, it is said that "Allah ordained it only as a good news for you, and that thereby your hearts might be at ease; and help comes only from Allah – the Mighty, the Wise". Verse 127 says that this news was given so that Allah might "cut off a part of those who disbelieved, or abase them so that they could return frustrated".

Verse 128 addresses the Holy Prophet Muhammad (ﷺ) and says that it is no concern of you whether He (i.e. Allah) turns to them (i.e. the non-believers) (mercifully), or punishes them; surely they are wrongdoers.

Verse 129 speaks of the Absolute and Unlimited Power of Allah over the universe and says that to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases and punishes whom He pleases. And Allah is Forgiving, Merciful.

2. The Battle of Uhud: Verse 121 and subsequent verses refer to the battle of Uhud, which was fought between the Holy Prophet Muhammad (ﷺ) and the Quraish of Mecca in the third year of Hijra. After the defeat in the battlefield of Badr, a year ago, the Quraish of Mecca had made great preparations to take revenge and, in the words of a non-Muslim writer, namely Muir, "after exceedingly elaborate preparations, they commenced their march, 3000 strong, 700 were mailed warriors, and 200 well-mounted cavalry: the remainder rode on camels ... the Chiefs of Quraish all joined the force ... Women were allowed to accompany them ... taking timbrels in their hands, they sang to their wild cadence songs of vengeance for kinsmen slain at Badr" (Life of Muhomet, pp. 252-253). (Maajid, Vol. I, Part IV, Note 134). With all this strength and pomp and show the Quraish Army came and halted near the hill of Uhud, about 3 miles away to the north of Medinah.

When the Holy Prophet Muhammad (ﷺ) learnt about it, he counselled with his companions, including the immigrants from Mecca as well as the locals of Medinah, and, according to their advice, decided to fight against the Quraish in the battlefield of Uhud. On the seventh of Shawwal, in the third year of Hijra, he came out with his followers, one thousand in number, and halted at a place where the pass in the hill of Uhud was at his back. He posted his men on important positions and also fixed fifty archers on the pass of the hill to prevent the enemy attack from the rear. Regarding his army, Muir writes "the Muslim army, all told, was 1000, and the

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123. And Allah had certainly helped you at Badr when you were weak.[5] So fear Allah (so) that you may give thanks.

١٢٣- وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ
وَّاَنْتُمْ اَذِلَّةٌ ۚ
فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ○

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holy Commander had no more than one horse, besides his own, in his whole army. And then at dawn, while the columns of the enemy were in sight, and while the Muslim army, led by the Holy Prophet, prostrated itself to worship, Abdullah ibne Ubai at this moment wheeled suddenly round and deserting the army with his 300 followers took road back to city" (*ibid.*, p. 275).

3. Verse 121 specifically refers to the proceeding of the Holy Prophet Muhammad (ﷺ) to the battlefield of Uhud and speaks particularly of the posting of his companions on their positions in the battlefield. In fact choice of positions in a battlefield is always of primary importance and in this respect even non-Muslim experts on warfare have acknowledged the extraordinary skill and wisdom which the Holy Prophet showed in the battlefields. The Holy Prophet, writes Abdul Maajid Daryabadi, remarkable strategist as he was, paid special attention to proper arraying of his troops in the battlefield. Speaking of the first battle of Islam, a modern Christian biographer of Holy Prophet, namely Andre, says, "in contrast with his opponents, who fought with careless Bravado ... Mohammad championed a comparatively modern tactical ideal. To the exuberant martial mood and the knightly bravery of the Meccans he opposed strict discipline and careful deliberation" (Andre, Mohammad, p. 203), (Maajid, *ibid.*, 133).

4. It is said that the two parties referred to in this verse were the Banu Salma (from amongst the Khazraj), and Banu Haarisa (from amongst the Aus) of the Madinites, who became wavering in their minds most probably on account of the retreat of 300 persons under the leadership of Abdullah Ibne Ubai, and also ill-equipment of their own fellows in opposition to a well-armed huge army of the Quraish. But, as verse 122 says, Allah was their Protector, Allah gave them the courage to give up the idea of retreat and be firm in fighting along with other believers under the leadership of the Holy Prophet Muhammad (ﷺ).

5. Help at the Battle of Badr: Verse 123 reminds the believers, in order to strengthen their hearts in the adverse situation they had to face at Uhud, that even on the day of Badr, when they were weak, Allah had helped them against their enemy, and, therefore instead of losing heart they should fear Allah, i.e. face the enemy with courage in carrying out the Commands of Allah and His Prophet, and put their trust in Allah so that they could give thanks for the unprecedented help which Allah the Almighty had already provided to them.

The battle of Badr, which was fought in the second year of Hijra, was the first encounter between the Holy Prophet Muhammad (ﷺ) and his enemies, i.e. the Quraish of Mecca, was one of the most important events of the history of Islam in which for the first time the most renowned warriors of Mecca got shameful defeat at the hands of the Holy Prophet with his ill-equipped and poor army of only 313 followers, Badr is a place about 200 miles South East of Medinah and is known as such on account .of a well owned by a man named Badr. It was famous for plenty of water and was situated at the union road from Medinah and the caravan road from Syria to Mecca. In the "Historians History of the World" it is said, "here was manifested for the first time how the hope of a blessed Hereafter had filled the believing Muslims

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124. (Remember) when you said to the believers: is it not enough for you that your Lord should help you with three thousand angels sent down?[6]

١٢٤- إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ
أَن يُمِدَّكُمْ رَبُّكُم
بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ ۝

125. Yes! if you remain firm and act righteously, and they (i.e. the enemies) attack you all of a sudden, your Lord will help you with five thousand (specially) marked angels.[7]

١٢٥- بَلَىٰ ۚ إِن تَصْبِرُوا وَتَتَّقُوا
وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ
رَبُّكُم بِخَمْسَةِ آلَافٍ
مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝

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with an enthusiasm which defied death and despised pain ... The battle of Badr was of the greatest importance for the victory of Islam" (Vol. VIII, pp. 120-121). Hitti says, "however unimportant in itself as a military engagement, the Ghazwah at Badr laid the foundation of Mohammad's temporal power. Islam had won its first and decisive military victory ... Hitherto ... it had been a religion within a State, in Al-Madina; after Badr, it passed into something more than a State religion in itself became the State. Then and there Islam came to be what the world has ever since recognized to be a militant polity" (History of the Arabs, p. 117) (Maajid, *ibid.,* 142). Hitti further says, "the spirit of discipline and contempt of death, manifested at this first armed encounter of Islam, proved characteristic of it in all its later and greater conquests" (*ibid*). In the "Encyclopaedia of Islam", by Houtsma and Wensink, it is said, "it laid the foundation of the Prophet's power and likewise for the further propagation of Islam and rarely did superior ability of the Prophet show itself so clearly on this occasion" (Vol. I, p. 559) (Maajid, *ibid.,* 144).

6. It may be noted that in the battle of Badr the strength of enemy was one thousand and accordingly one thousand angels were deputed by Allah the Almighty to help the believers against their enemy (vide verse 9 of Chapter 8, *Anfaal*). In verse 124 there is promise of the help with three thousand angels and this is because the strength of the enemy at Uhud was also three thousand. The fulfilment of this news is also mentioned in verse 152 of this very chapter in which it is said, "and Allah certainly made good His Promise to you".

7. While in verse 124 there was promise of the help with an equal number of the angels against the enemy, in verse 125 the promise was for five thousand angels in case of a sudden attack by the enemy, and regarding the angels the word *Musawwemeen* has been used which, as the majority of the commentators are of the view, signify the angels having "marks of distinction", or, in other words, the angels specifically deputed for that purpose. (Maajid, *ibid,* 151).

According to Abdullah Yusuf Ali, the word *Musawwemeen,* used in this verse as the active voice of verb, is not to be confused with the passive voice used in verse 14 of this very Chapter, where it has been used in the sense of branded (for blood and excellence). Here in this verse, according to him, this word means "making a terrible onslaught" (Yusuf Ali, Vol. I, Note 446). According to Aqrab also, the word *Musawwemeen* is derived from *Sawwama* which indicates sudden and vehement attack causing havoc among the enemy.

126. And Allah ordained it only as a good news for you, and that thereby your hearts might be at ease.[8] And help comes only from Allah – the Mighty, the Wise.

١٢٦-وَمَا جَعَلَهُ اللّٰهُ إِلَّا بُشْرٰى لَكُمْ
وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهٖ ۚ
وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝

127. That He may cut off a part of those who disbelieve, or abase them so that they should return frustrated.

١٢٧-لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا
أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ۝

128. It is no concern of you whether He turns to them (mercifully) or punishes them; for indeed they are wrong-doers.[9]

١٢٨-لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ
أَوْ يَتُوْبَ عَلَيْهِمْ
أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظٰلِمُوْنَ ۝

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8. On can always think that Allah the Almighty has given so much power to the angels that only one angel is sufficient to destroy any city as we see in the story of the nation of Prophet Lot. What was therefore the need for sending 3000 or 5000 angels i.e. equalling, or even more than, the number of the enemy? Further, if the angels had actually come in the battlefield, then how at all any non-believer could go safe from it? Both these questions have been answered by the Holy Qur'an in the words *Wama Ja'alallaho Illa Bushra,* i.e. and Allah made it only a good news, which shows that the purpose of sending the angels was not actually to get the enemy destroyed by them but it was only for strengthening the hearts of the believers which is clear from the words *Illa Bushra* i.e. only a good news, and *Le Tatma Inna Qulubokum* i.e. so that your hearts might be at ease thereby. Exactly similar news was also given in connection with "Badr" as in verse 10 of Chapter 8 (*Anfaal*) which says "and Allah gave it only as good news, and that your hearts might be at ease thereby, and victory is only from Allah; surely Allah is Mighty, Wise".

Thus it is clear that the angels were not deputed for the purpose of actual fighting but they were sent down for strengthening the hearts of the believers so that they could fight with courage and steadfastness against the enemy.

The fact, however, remains that the angels were actually sent down to the battlefield and some of the companions of the Holy Prophet had actually seen them and some of them had even heard the voice of angel Jibrael (Muslim) (Ma'ariful Quran, Vol. II, p. 173).

9. It is said that when, in the battlefield of Uhud, the Holy Prophet was personally wounded by the enemy, he said, "how shall the people prosper who treat thus their own Prophet, who invites them unto their Lord". On this verse 128 was revealed and it was said that it is no concern of you whether Allah turns to them (i.e. the non-believers) (mercifully) or punishes them; surely they are the wrongdoers (Ma'ariful Quran, Vol. 2, p. 175; Tafheemul Quran, Vol. I, Chapter 3, Note 97; and Ziaul Quran, Vol. I, Chapter 3, Note 139). However, according to Amin Ehsan Islahi, since the feelings of the Holy Prophet were seriously injured due to the treachery of the hypocrites at Uhud, in this verse, therefore, Allah the Almighty consoled him saying that (you have fulfilled your obligation and therefore) it is no concern of you (or in other words there is nothing for you to worry) whether Allah turns to them (mercifully if they even now mend their ways and repent for the past) or He may punish them; (one thing, however, is sure that) they are the wrong-doers (Tadabbure Quran, Vol. 1, p. 775).

129. And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases, and punishes whom He pleases. And Allah is Forgiving, Merciful.

١٢٩- وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ
يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ ع

SECTION 14[1]

130. O you who believe! devour not usury, doubling and re-doubling,[2] and fear Allah, that you may be successful.[3]

١٣٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا
اَضْعَافًا مُّضٰعَفَةً ۠
وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

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1. In Section 13 there was talk of the battle of Uhud in which the believers received the set-back first on account of withdrawal of three hundred of their men under the leadership of Abdullah bin Ubai, and waivering of the tribes of Banu Salama and Banu Haarisah, and then due to the leaving of the pass by their archers against the command of the Holy Prophet, which resulted in partial success of the enemy.

In continuation of it Section 14 first speaks of the ban imposed on usury which creates unnecessary greed in the mankind, and then enjoins the believers to spend in the Way of Allah. Then they are asked not to be weak-hearted nor grieve for the set-back they have received, because the enemy has also received a similar set-back from them, and that before the entry in the Garden of Paradise the believers will have to undergo the test of faith and steadfastness. They are also told that no doubt for the time being you have been over-powered by the enemy, and that too on account of your own mistakes, yet the fact remains that it is all temporary, and for the time being, because the believers and the righteous ones are ultimately to overcome the enemy.

Section 14 consists of 14 verses i.e. verses 130 to 143. Verses 130 to 133 deal with the ban imposed on usury. These verses address the believers and say: O you who believe! devour not the usury; doubling and re-doubling, and fear Allah that you may be successful. And fear the fire (of Hell) which has been prepared for the disbelievers (which actually indicates that devouring of usury amounts to disbelief). And obey Allah and the Messenger, i.e. Prophet Muhammad (ﷺ), so that you may be shown mercy. And vie one with another for forgiveness from Allah and the Garden (of Paradise) which is as wide as the heavens and the earth and which is prepared for the righteous (servants of Allah).

Verses 134 to 136 deal with the righteous servants of Allah and, by way of their qualifications, it is said that (they are) those who spend in prosperity and in adversity, and (they are) those who control the wrath, and pardon the people; and Allah loves the doers of good. And those who, when they commit indecency or wrong their souls, remember Allah and ask for forgiveness for their sins. And who forgives sins except Allah? And they persist not knowingly in what they have done. For such the reward will be forgiveness from their Lord, and Gardens (of Paradise) underneath which rivers flow, wherein they will abide for ever. And excellent is the reward for the workers.

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131. And fear the Fire[4] prepared for the disbelievers.

١٣١-وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ۝

132. And obey Allah and the Messenger,[5] that you may be shown mercy.

١٣٢-وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝

Verse 137 says that there have been examples (of previous nations) before you; so travel in the land and see what was the end of those who denied (the Messengers of Allah).

Verse 138 says regarding the Holy Qur'an that this is an exposition for the mankind and a guidance, and an admonition to the righteous (servants of Allah).

Verses 139 to 143 speak of the hardships which the believers had to suffer during their confrontation with the non-believers. In these verses the believers are addressed and commanded not to be weak-hearted, nor greive, and (it is said that) you will overcome (the enemy) if you are believers. If you have received a wound, the (disbelieving) people have also received a wound like it. And We bring these days to men by turns that Allah may know those who believe, and take martyrs from among you. And Allah loves not the wrongdoers. And that Allah may purge those who believe and destroy the disbelievers. Or do you think that you will enter the Garden (of Paradise) while Allah has not yet tested those of you who strive hard, nor tested those who are steadfast? And indeed you used to wish for death before you met it (in the battlefield). Now you have seen it with your own eyes.

2. Ban on Usury: The words *Ad'aafam muda'afatan,* i.e. doubling and re-doubling, might give an impression that if the usury is not doubled or re-doubled, or in other words the interest is not compound, then perhaps there is no ban on charging of usury. But this view is mistaken. In verse 275 of Chapter 2 (*Baqarah*) it is categorically said that *Ahallallahul Bai'a Waharramar Riba,* i.e. Allah has allowed trading and forbidden usury. In view of that clear declaration there remains no doubt that usury is totally banned by the Holy Qur'an. In that view of the matter, the words *Ad'aafam Muda'afatan,* i.e. doubling and re-doubling, are merely metaphorical just to indicate the nature of *Riba* (usury) which usually goes on increasing.

It may be noted that although usury is legalized by the Christians yet there is no doubt that in the Musaic law, i.e. Torah, it was totally forbidden. In this respect we may refer to verse 25 of Chapter 22 of Exodus; verses 36 and 37 of Chapter 25 of Leveticus; and verses 19 and 20 of Chapter 23 of Deuteronomy. According to 'Jewish Encyclopaedia', "the Talmud classes the usurer with the murderer, neither of them being able to a tone for big crime. It even forbids the acceptance of interest" (Vol. IX, p. 373). Yet the Biblical law "does not impose any limit on dealings between Israilites and gentiles" (*ibid.,* Vol XII, p. 388). The Jews and the Christians both have found it "impossible to carry out canonical restrictions without stopping all progress in commerce" (*ibid.,* p. 391). According to the 'Encyclopaedia of Religion and Ethics', "what offends the moralist today is that money is lent by those who have abundance and returns to them to increase that abundance, the increase being the unpaid dues of labour, which alone, the argument runs, produces wealth" (Vol. XII, p. 554). According to the New Catholic Dictionary, by Pallen and Wynne, "in some countries are found instances of the exaction of interest at thirty, fifty and even higher percent" (p. 988) (Maajid, Vol. I, Part IV, Notes 169 and 170).

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133. And vie one with another for forgiveness from your Lord, and (for) a Garden,[6] as wide as the heavens and the earth, prepared for the righteous ones.

١٣٣- وَسَارِعُوٓا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَٰوَٰتُ وَالْأَرْضُ ۙ
أُعِدَّتْ لِلْمُتَّقِينَ ۝

134. Those who spend in prosperity and in adversity, and those who control the wrath, and pardon the people; and Allah loves the doers of good.

١٣٤- الَّذِينَ يُنفِقُونَ فِي السَّرَّآءِ وَالضَّرَّآءِ
وَالْكَٰظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

135. And those who, when they commit an indecency or wrong their souls, remember Allah and ask for forgiveness for their sins. And who forgives the sins except Allah? And they persist not knowingly in what they have done.

١٣٥- وَالَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً
أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ اللَّهَ
فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ ۖ
وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ ۖ
وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ۝

Thus Islam is the only religion which has forbidden the practice of usury for all ages, and in all circumstances, regardless of all commercial considerations (Maajid, *ibid.,* 169).

3. This shows that the ideology that by usury there is increase in the wealth and that increase of wealth makes man successful is wrong. In verse 276 of Chapter 2 (*Baqarah*) it is said that Allah will blot out usury, and He causes charity to prosper. As such there is no question of any success through usury. Verse 130, therefore, calls upon the believers not to devour the usury so that they may be successful. Thus in fact success lies in giving up usury and not adopting it for any purpose whatsoever. In fact, as Abdullah Yousuf Ali writes, "real prosperity consits, not in greed, but in giving – the giving of ourselves and of our substance in the cause of God and God's truth and in the service of God's creatures" (Vol. I, Note 451).

4. It may be noted that in verse 275 of Chapter 2 (*Baqarah*) also those who devour interest have been given the warning in the words *Ulaa'ika As-Haabun-Naar-e-Hum Feeha Khaaledoon,* i.e. they are the immates of fire wherein they will abide (for ever).

5. In this respect it is important to note that regarding the Holy Prophet Qur'an itself says *Wama Yantiqo A'nil Hawa Inhuwa Ilia Wahyun Yuha* (*Najm,* 53:3-4), i.e. he does not speak out of desire, but whatever he speaks is a revelation from Allah. In another verse it is said, *Man Yote'ir Rasoola Faqad Ata'Aliah,* i.e. whoever obeys the Messenger he indeed obeys Allah (*Nisa,* 4:80). Thus obedience to the Holy Prophet Muhammad (ﷺ) is obedience to Allah. Both the above mentioned verses taken together make it clear that firstly, whatever the Holy Prophet says is from Allah; and secondly, obedience to him is obedience to Allah.

6. In the context of verse 130, which forbids the believers to multiply their wealth through usury , the command to vie one with another for forgiveness and Paradise, in verse 133, in fact impliedly means to say that, as against the earning of wealth through usury, at the cost

136. For such the reward will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever. And excellent is the reward for the workers.

١٣٦- أُولَٰئِكَ جَزَآؤُهُمْ
مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِي مِن
تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
وَنِعْمَ أَجْرُ الْعَٰمِلِينَ ۝

137. There have been examples before you. So travel in the land and see what was the end of those who belied (the Messengers).[7]

١٣٧- قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ۙ
فَسِيرُوا۟ فِى الْأَرْضِ فَٱنظُرُوا۟
كَيْفَ كَانَ عَٰقِبَةُ الْمُكَذِّبِينَ ۝

138. This is an exposition for the mankind, and a guidance and an admonition to the righteous ones.

١٣٨- هَٰذَا بَيَانٌ لِّلنَّاسِ
وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ۝

139. And be not weak-hearted nor grieve, and you will overcome, if you are believers.[8]

١٣٩- وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟
وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ۝

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of much sufferings and hardships for the poor and needy, which even otherwise is nothing but "Mataa-e-Qaleel" or small asset of this temporary life, which also one has to leave here in this very world at the time of his death, forgiveness from Allah and the Paradise are the real assets for which the believers in Allah must vie one with another so that they may have the unending pleasures and blessings in the everlasting life of the Hereafter, which is only for the righteous (servants of Allah).

7. Similar statements have also been made by Qur'an in verse 11 of Chapter 6 (*An'aam*) which says: "travel in the land then see what was the end of the rejectors"; in verse 109 of Chapter 12 (*Younus*) it is said "have they not then travelled in the land and seen what was the end of those before them"; and also in verse 69 of Chapter 27 (*Naml*) in which also it is said, "travel in the earth then see what was the end of the guilty". Thus Qur'an invites the people to go through the history of the non-believers among the previous nations and see how they were punished by Allah the Almighty on account of rejection of His Messages and Prophets. In fact to know about the unfortunate fate of the rejecters of the Word of God is necessary to learn a lesson from the events of the history.

8. Verses 139 to 143 deal with the after effects of the set-back which the believers had received, in the battlefield of Uhud, on account of the fault of their own men. In this respect, firstly, verse 139 consoles them and asks them not to be weak-hearted nor grieve because, as this verse itself says, "you will have the upper hand if you are the believers (in truth)". Thus this verse gives a very important principle for success of the mankind in the struggle of life. If one loses heart, he cannot face the future dangers; and if he sits in grief for the past, he cannot

140. If you have received a wound, the (disbelieving) people have also received a wound like it.[9] And We bring these days to men by turns that Allah may know those who believe, and take martyrs from among you.[10] And Allah loves not the wrong-doers.

١٤٠- إِنْ يَمْسَسْكُمْ قَرْحٌ
فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ
وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ ۗ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

achieve any objective in his life. Success and defeat both go side by side and if one is defeated on one occasion, it is not necessary that on the other occasions also he will have the same fate. If he realizes his defects and errors, and makes amends, and prepares himself for the worst, it is just possible that in the next encounter he may get the victory over his enemy, and this exactly happened in the case of believers also under the leadership of the Holy Prophet Muhammad (ﷺ).

It may be noted that, while giving the good news to Prophet Moses of the victory over his opponents, Qur'an used the words *Innaka Antal A'ala,* i.e. surely you will be the upper most, which was an address to Prophet Moses in person. In the present verse, however, the words used are *Antumul Aalauna,* i.e. you will have the upper hand, which is an address to the believers in general. This indicates the victory of the believers as a nation over other nations of the world (Ziaul Quran, Vol. I, Chapter 3, Note 151).

9. There is no doubt that in the earlier encounter at the battlefield of Badr the enemies of Islam had received the severe most defeat of their history at the hands of the Holy Prophet Muhammad (ﷺ) and his worthy companions, and, as compared to that injury which the non-believers had received, the injury received by the believers in the battlefield of Uhud was of a very minor degree, and that too was on account of the fault of their own men. Further, the victory which the non-believers got at the battlefield of Uhud was merely partial and temporary , which fact is clear from the fact that inspite of gaining the ground they could not dare to come forward and lay their hands on the Holy Prophet Muhammad (ﷺ) and his five or six companions who were the only persons left with him at that particular moment, and when on the very next day the Holy Prophet went in pursuit of the non-believers, they had no courage to face him and ran away towards Mecca.

As regards the injury, verse 165 of this very chapter says that "when a misfortune befell you, and you had inflicted twice as much, you say: whence is this? Say: it is from yourselves. Surely Allah is Possessor of power over all things", which shows that in the battlefield of Badr the non-believers had actually received double wound from the believers. It is said that in that battle seventy of the non-believers of Mecca were killed and an equal number of them was made prisoners by the believers. Thus they had lost one hundred and forty persons. On the other hand, in the battlefield of Uhud only seventy of the believers were killed but none of them was taken as a prisoner. Thus the injury which the non-believers had received was actually double of that which the believers received in the second encounter.

10. The infliction of injury was also with a view, as it is said *Wayattekheza Minkum Shuhada,* i.e. that (Allah) may take martyrs from among you or, in other words, that the faithful ones might bear witness to the truth of Islam by their steadfastness and, if occasion arose, also by giving their lives to defend their faith in the battlefield and also, as it is said in verse 141, "that He may purge those who believe, and destroy the disbelievers".

141. And that Allah may purge those who believe, and may destroy the disbelievers.

١٤١- وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا
وَيَمْحَقَ الْكٰفِرِيْنَ ○

142. Or do you think that you will enter the Garden (of Paradise) while Allah has not yet tested[11] those of you who strive hard nor tested those who are steadfast?[12]

١٤٢- اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ
وَيَعْلَمَ الصّٰبِرِيْنَ ○

143. And indeed you used to wish for death before you met it (in the battlefield).[13] Now you have seen it with your own eyes.

١٤٣- وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ
مِنْ قَبْلِ اَنْ تَلْقَوْهُ ۖ
ع فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ۝

SECTION 15[1]

144. And Muhammad (ﷺ) is but a Messenger;[2] There have been Messengers before him (too).[3] If then he dies or is killed, will you turn back upon your heels? And he who turns back upon his heels will do no harm to Allah;[4] and Allah will reward the grateful.

١٤٤- وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ اَفَاۗىِٕنْ مَّاتَ
اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۭ
وَمَنْ يَّنْقَلِبْ عَلٰي عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ
شَيْـــًٔا ۭ وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ ○

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11. "Tested" stands for *Ya'lama* which has been used here in the sense of "knowledge in the world of experience, and not in His fore-knowledge of every event" (Maajid, Vol. I, Part IV, Note 205).

12. Suffering in the battlefield was a test of the firmness of faith of the believers, which was also necessary for advancement in spirituality and purification of the heart and soul. Trials and tribulations always improve the moral conditions of the mankind, particularly those who are ambitious for high ranks among the righteous. They are bound to undergo severe tests as regards their faith in Allah the Almighty and the Holy Prophet Muhammad (ﷺ) and obedience to their commands.

13. Az Zarqani has noted, in the battle of Uhud the Holy Prophet had proposed to fight against the enemy from inside Medinah but some of his companions, particularly those who had not taken part in the battle of Badr said, "We had longed for this day; let us go out to fight our enemy lest they would think we are cowards" (Zarqani, 1:22) (Naimuddin, Chapter 3, Note 255).

1. Section 14 ended by dealing with the after effect of the Battle of Uhud, and

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145. And no soul can die except with the permission of Allah – the term is fixed. And whoever desires the reward of this world, We give him of it, and whoever desires the reward of the Hereafter, We give him of it, and We shall reward the grateful.

١٤٥- وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ
ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۚ
وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ
نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ ○

strengthening the hearts of the believers by telling them that their enemy had also received a similar wound at their hands in the previous encounter at Badr, and that the set-back which they received in the battlefield of Uhud was to test their faith and also to separate them (from the hypocrites). In continuation of it Section 15, in order to further strengthen the hearts of the believers, and make them firm in fighting against the non-believers, and on account of the fact that due to the rumour of the death of the Holy Prophet himself the believers had lost their courage, it was said that Prophet Muhammad (ﷺ) was a Messenger of Allah and there have been Messengers before him (too). Therefore, if he died or was killed, would the believers turn away from their faith, and whoever would do so he would do no harm to Allah. They were also told that with the Prophets of Allah believers had also previously fought against their enemies but they never lost their courage, and they always prayed for victory which Allah the Almighty granted them, and Allah gave them the reward in this world and an excellent reward for them is also in the Hereafter.

Section 15 consists of 5 verses i.e. verses 144 to 148. Verse 144 says that Muhammad (ﷺ) is but a Messenger (of Allah), and there have been Messengers before him (too). If then he dies or is killed, will you (O' believers) turn back upon your heels (from Islam)? And whoever turns back upon his heels (from Islam) will do no harm to Allah, and Allah will reward the grateful.

Verse 145 says that no soul shall die except with Allah's permission (for which) the term is fixed. And whoever desires the reward of this world We give him of it, and whoever desires the reward of the Hereafter We give him of it. And We shall reward the grateful.

Verse 146 says that many of the Prophets, and with them large number of the pious ones, fought (against the enemies of Allah). But they did never lose heart on account of that which befell them in the way of Allah, nor did they weaken, nor humbled themselves; and Allah Loves the steadfast. Verse 147 says that their saying was nothing but that they said: Our Lord! forgive us our sins and our extravagance in our affairs and make firm our feet, and grant us victory over the disbelieving people. Verse 148 says that Allah gave them the reward of the world and the excellent reward of the Hereafter, and Allah loves the doers of good.

2. It is said that when in the battle of Uhud, on account of the fault of some, the believers received a serious set-back, and seventy of them fell in the battlefield, and the Holy Prophet was himself injured and rumour of his being killed also spread, the believers lost their courage and some of them, including Hazrat Umar, threw away their swords saying that when the Holy Prophet was himself no more, what was the use of fighting at all. But when it was announced from the side of the Holy Prophet that he was alive and present in the battlefield, the companions who had run away from the battlefield, returned and gathered round him on that

Contd.....

146. And many of the Prophets fought, and with them large number of the pious ones.[5] But they did never lose heart on account of that which befell them in the Way of Allah, nor did they weaken, nor humbled themselves. And Allah loves the steadfast.

١٤٦- وَكَأَيِّن مِّن نَّبِيٍّ قَٰتَلَ مَعَهُۥ
رِبِّيُّونَ كَثِيرٌ ۚ فَمَا وَهَنُوا۟
لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ
وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ
وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ○

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occasion verse 144 was revealed saying that Muhammad (ﷺ) is but a Messenger, (and) there have been Messengers before him (too). If then he dies or is killed, will you (O believers) turn back on your heels (from Islam and from facing the enemy in the Way of Allah)? And he who turns back upon his heels will do no harm to Allah, and Allah will reward the grateful (Naimuddin, Chapter 3, Note 257; Ziaul Quran, Vol. I, Chapter 3, Note 154).

Prophet Muhammad (ﷺ) was, and is, the Messenger of Allah. This declaration is part of the fundamental faith which the Holy Qur'an has taught to the mankind. Although forecast regarding him was, and is, already contained in their Holy Scriptures i.e. the Torah and the Gospel, yet the Jews and Christians have always been and are still adament to dispute this fact, but, as Bosworth Smith writes, "Muhammad (ﷺ) to the end of his life claimed for himself that title only with which he had begun and which the highest philosophy and the truest Christianity will one day, I venture to believe, agree in yielding to him – that of a Prophet, a very Prophet of God" (Mohammad and Mohammadanism, p. 344) (Maajid, Vol. IV, Part I, Note 212).

3. This rendering of the words *Qad Khalat Min Qablehir Rusul* is according to the Urdu Translation by Maulana Ahmad Raza Khan and Mufti Muhammad Shafi.

It may be noted that the Qaadianees, who call themselves as Ahmadies, plead on the basis of verse 144, and particularly the words *Qad Khalat Min Qablehir Rusul,* that all Prophets before Prophet Muhammad (ﷺ) have already died and, therefore, they say Prophet Jesus Christ has also died. But the view is totally erroneous. As Pir Karam Shah has noted, this significance could only be when the words used in this verse would have been *Qad Maatat Min Qablehir Rusul* i.e. all Prophets before him died. But the actual words are *Qad Khalat Min Qablehir Rusul* which do not signify the death of the Prophets. The word *Khalat* is derived from *Khala* or *Yakhlu* which means "to separate" or "be separated", and not "to die". In an earlier verse of this very chapter, relating to the Jew hypocrites, Qur'an has said *Wa Iza Khalaw A'ddoo Alaikumul Anaamela* (verse 119) in which also the word *Khalaw* has been used which signifies "to separate" or "go away", or "be alone", and not "to die" because the meaning of that verse is that "when the hypocrites are alone, they bite their finger tips in rage against you (O believers). On account of this significance it is clear that verse 144 does not at all prove the death of all Prophets before Prophet Muhammad (ﷺ) (Ziaul Quran, *ibid.,* 155).

4. As already said, when in the battlefield of Uhud the Holy Prophet Muhammad (ﷺ) received serious wounds and the rumour spread that he was slain, then some of the hypocrites said "had he been the Prophet, he would not have been killed; return, therefore, to your brethren and to your ancestral religion". In order to rebut this, verse 144 says, "whoever turns

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147. And their saying was nothing but that they said: Our Lord! forgive us our sins and our extravagance in our affairs, and make firm our feet, and grant us victory over the disbelieving people.[6]

١٤٧- وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا
رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا
وَثَبِّتْ أَقْدَامَنَا
وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ○

148. So Allah gave them the reward of the world and the excellent reward of the Hereafter. And Allah loves the doers of good.

١٤٨- فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ
ثَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝ ع

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back upon his heels he will do no harm to Allah or, in other words, whoever turns back from the faith, he turns back at his own risk, and his turning back as such cannot cause any harm to Allah the Almighty, or the Messenger, or the Message. On the other hand, whoever thanks Allah, for whatever befalls him, and remains firm in his faith and mission, his gratefulness is acknowledged by Allah the Almighty and there is promise of reward for him in the Hereafter.

5. This verse in fact refers to the encounters or the battles which Prophets Moses, David, Solomon and Samuel fought against the non-believers, which battles were similar to those of the battle of Badr referred to by the Holy Qur'an in Chapter 2 (*Baqarah*) which we have already dealt with in detail. Since on account of the set-back, which the believers received at Uhud, the believers had lost their courage, they were encouraged and made firm by the narration of these facts. In fact steadfastness and firmness of the faith for the Cause of Allah are always the guarantee for success against the enemy.

6. In verse 147 Qur'an speaks of a very important qualification relating to the righteousness of those persons, and it is that in addition to offering the sacrifice of life and property in the Way of Allah, they also used to pray to Allah the Almighty for (1) forgiveness of their previous sins, (2) forgiveness of the short-comings in their endeavours against non-believers (3) firmness in every trial and hardship, and (4) victory over the enemy.

In these four prayers are contained some important points of guidance for the believers. Firstly a believer should never be proud of whatever he does in the Way of Allah because in reality every good deed that he does is on account of the Grace of Allah the Almighty. In a Tradition, the Holy Prophet has said that "had there been no Grace of Allah neither we could be guided to the right path nor could we keep up the prayer nor pay the poor-rate". Secondly, an act may be righteous and correct, but it is never in the power or capacity of man to do it upto the standard fixed by Allah the Almighty. Further, as a human being, on account of the inherent short-comings, a man is bound to commit errors. Therefore, prayer for forgiveness of the shortfalls is necessary. Thirdly, no body can say that whatever righteous deed he is able to do today he will be able to do it tomorrow also. He should therefore always pray for firmness in his righteous deeds for the future also.

SECTION 16[1]

149. O you who believe! If you obey the disbelievers,[2] they will make you turn back upon your heels,[3] so you will turn back as losers.

١٤٩- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ ○

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1. Section 15 ended with the talk about the steadfastness of the believers among the previous nations and their prayer for forgiveness of their sins and for victory over the non-believers, and with the good news of reward for them in this world as well as in the Hereafter.

In continuation of it, Section 16 starts with a direction to the Muslims not to follow the disbelievers because their main aim was, and is, to turn them back from their faith. Impliedly there is the direction to follow the footsteps of the believers among the previous nations because only for such persons there is the reward from Allah. As regards the disbelievers, they are not to be followed because for them is nothing but loss in this as well as the next world. Section 16 also deals with the weaknesses which arose in the believers on account of the set-back they received in the battlefield of Uhud and lays down the ways to overcome those weaknesses so that they may be prepared for the further encounters with the non-believers in the Way of Allah.

Section 16 consists of 7 verses i.e. verses 149 to 155. Verse 149 addresses the believers and says that if you obey the disbelievers, they will make you turn back upon your heels (from Islam), so you will turn back losers. Verse 150 gives them the promise that Allah is their Protector and He is the Best of helpers. In verse 151 there is further promise from Allah saying; We will cast terror into the hearts of those who disbelieve because they raise sharers to Allah for which He has sent down no authority and their abode is the Fire (of Hell); and evil is the abode of the wrongdoers. Verse 152 speaks of the fulfilment of the promise of Allah in favour of the believers. It says: and Allah indeed fulfilled His promise to you when you slew them (i.e. the non-believers) by His permission until you became weak-hearted and disputed about the order (given to the archers to remain on the pass irrespective of the result of the battle) and disobeyed (it) after He had shown you that which you loved (i.e. booty of war). Some of you desired this world (i.e. left the pass in order to have a share in the booty), and some of you desired the Hereafter (i.e. remained on your posts least caring for the booty). Then He made you turn away from them so that He might try you. But He forgave you. And Allah is Gracious to the believers.

Verse 153 speaks of the situation when, on account of the defeat, the believers dispersed from the battlefield. It says: (and recall) when you were running off (from the battlefield), not looking back at anyone, and the Messenger was calling you in your rear, so He gave you grief after grief (so) that you might not grieve for that which escaped you, nor for that which befell you.

Verse 154 speaks of the situation thereafter and says that then, after the grief, He sent down tranquillity upon you – slumber overcoming a party of you, while another party, concerned about themselves, bethought of Allah unjustly the thoughts of ignorance. They said: have we any hand in the affair? Say (O' Prophet!): the affair is wholly (in the Hands) of Allah. They hide within themselves that which they disclose not to you. They say: had we any hand in the affair, we would not have been slain here. Say: even if you had been in your houses, those for whom slaughter was ordained would have gone forth to the places where they were to be slaughtered.

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150. Nay, Allah is your protector, and He is the Best of Helpers.[4]

١٥٠-بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ○

151. We shall cast terror into the hearts of those who disbelieve[5] because they raise sharers to Allah, for which He has sent down no authority, and their abode is the Fire; and evil is the abode of the wrongdoers.

١٥١-سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ
بِمَآ اَشْرَكُوْا بِاللّٰهِ
مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ
وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ○

And (this happened so) that Allah might prove that which was in your breasts and purge what was in your hearts. And Allah is aware of what is (hidden) in the breasts (of men).

Verse 155 says that those of you who turned back on the day (of Uhud) when the two armies met, it was Satan who made them slip because of something (of the evil) they had earned; but Allah pardoned them. Surely Allah is Forgiving, Forbearing.

2. It is said that when in the battlefield of Uhud the believers were defeated, and rumour of the death of the Holy Prophet Muhammad (ﷺ) was spread, and the believers started running away from the battlefield, the hypocrites got the chance of doing their job. They started saying to the believers that "when the Holy Prophet Muhammad (ﷺ) is himself no more there, why should we not return to our original faith so that all these troubles may be over once for all". In verse 149 Qur'an speaks of that situation and calls upon the believers not to listen to the disbelievers at all. (Ma'ariful Quran, Vol. II, p. 202).

3. In fact, as Qur'an tells us in other verses, the entire endeavour of the non-believers was to make the believers give up the Islamic faith, and return to their previous religion, and this in reality was also the cause of their fighting against the believers and, therefore, whatever could be the result of war, the believers were not to pay any heed to the advices of the disbelievers and the hypocrites at all. Only in this way the believers could save themselves from the evil designs of their enemies.

4. Thus while the believers are commanded not to take advices from the non-believers, or follow them in any respect whatsoever, verse 150 teaches the believers to rely exclusively upon Allah the Almighty Who in reality is the Protector and the Real Helper of the believers, obviously because the believers were to obey His commands and offer the sacrifice of lives and property to establish His Word, and their faith against the non-believers was with the sole object of establishing His Absolute Unity, and worship, and naturally, therefore, the only help on which they could rely was the help of Allah Himself.

5. In this verse it is impliedly said to the believers that "though, for the time being, the non-believers have got a partial victory over you, yet you should rest assure that it is all temporary and Allah will soon cast terror in the hearts of the non-believers, and all their courage will fail, and ultimately the victory will be yours."

As Abdul Maajid Daryabadi writes, "a remarkable instance of this terror-stricken mentality is furnished by the behaviour of the Meccans after their show of a victory at Uhud. The natural course for them was to advance into Madinah. Instead, they hastily retreated to Mecca without making the least use of their success. In fact, it was the Muslims who pursued them as far as

152. And Allah indeed fulfilled His promise to you when you slew them by His permission,[6] until you became weak-hearted, and disputed about the order,[7] and disobeyed (it) after He had shown you that which you loved. Some of you desired the world, and some of you desired the Hereafter.[8] Then He made you turn away from them so that

١٥٢- وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ
تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰٓى اِذَا فَشِلْتُمْ
وَتَنَازَعْتُمْ فِى الْاَمْرِ
وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا
تُحِبُّوْنَ ۗ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا
وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ

Hamra-ul-Asad, and succeeded in making one of the enemy a prisoner. A curious sight indeed of a 'victorious' army in retreat and the 'crest-fallen and crippled Muslims' in pursuit!" To quote a foreign writer "the Koraish were seized with terror and they saw the serious and determined faces of the believers. For the emigrants and their brothers was not a knightly sport or a festive parade to gain national honour. It was as serious as death. Already in this battle we gain an impression of the spirit which dominated the young militant congregation of Islam " ("Muhammad", by Andrew, p. 203) (Maajid, Vol. I, Part IV, Note 238).

6. That this promise was fulfilled is amply proved by the fact that in the battlefield of Uhud the believers had actually routed the non-believers and made them flee from the field and won the battle. It was only on account of the error committed by some of the archers posted on the pass by the Holy Prophet that the enemy got a chance to re-attack and cause a wound to the believers obviously because the latter were not in order.

7. These words very clearly show that it was after the initial victory that the believers received the set-back because on account of disobeying the order in respect of the archers posted on the rear pass, and engaging themselves in the collection of booty, they went in disorder and became weak-hearted and could not face the unexpected re-attack of the enemy.

The words *Wa Tanaza'tum Fil Amre,* i.e. and you disputed about the order, actually refer to the command of the Holy Prophet to the fifty archers, who were posted on the rear pass of the Uhud mountain under the leadership of Hazrat Abdullah bin Jubair, not to leave their posts whatever might be the result of the battle. But, as Bukhari has noted on the authority of Hazrat Bara'bin Aazib, when in the battle the believers routed the enemy, and forced them to retreat from the battlefield, the believers saw the women of the enemy running here and there in terror, and some of them started collecting the booty. Meanwhile some of the archers on the pass also left their posts to join hands in the collection of booty. Abdullah bin Jubair asked them not to leave the pass as commanded by the Holy Prophet but they did not listen.

8. The words *Minkum Uriduddunya,* i.e. some of you desired the world, according to the learned commentators, refer to those of the archers who left the pass in clear disregard to the command of the Holy Prophet and their own commander Hazrat Abdullah bin Jubair, and joined the believers in collecting the booty left by the non-believers. On the other hand, the words *Wa Minkum Man Ureedul Aakhera,* i.e. and some of you desired the Hereafter, refer to Hazrat Abdullah bin Jubair and ten of his companions who in any case remained on their posts in obedience to the command of the Holy Prophet and were slain by the enemy in the second attack (Naimuddin, Chapter 3, Notes 274-278).

He might try you.[9] But He forgave you. And Allah is Gracious to the believers.

عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ○

153. (And recall) when you were running off, not looking back at anyone, and the Messenger was calling you in your rear, so He gave you grief after grief so that you might not grieve for that which escaped you, nor for that which befell you.[10] And Allah is aware of what you do.

١٥٣-إِذْ تُصْعِدُونَ
وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ
يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ
لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ ۗ
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ○

9. The disobedience of the command, however, as the words *Min Ba'de Maa Arakum Maa Tohibboon,* i.e. after He had shown you that which you loved, show that the archers disobeyed the command and left the pass after they had seen that the believers had defeated the non-believers and they were running away from the battlefield, and that some of the believers had started collecting the booty. So in fact the disobedience on their part was the result of misunderstanding of the entire situation. It could not be on account of any bad motive, or with the object of disobeying the command. They in right earnest thought that since the enemy had lost the battle, they were no more required to remain on the pass. This appears to be the reason that in spite of disobedience, in verse 152 it is said *Summa Sarafakum Anhum Leyabtaliyakum,* i.e. then He turned you away from them that He might try you. This shows that the set-back which the believers received was not by way of punishment. The word *Leyabtaliyakum* clearly shows that it was by way of trial, and that is the reason that in the following words it is said *Walaqad A'fa Ankum Wallaho Zulfadlin Alal Mo'meneen,* i.e. He indeed pardoned you, and Allah is Gracious to the believers. From these words also it is clear that the situation that unfortunately arose in the battlefield of Uhud, in the second round of the battle, was not by way of punishment but it was by way of a trial from Allah the Almighty, and that is the reason that Allah the Almighty forgave it.

10. The words *Ghammam be Ghammin,* i.e. grief after grief, refer to the grief of the defeat, the grief due to the rumour that the Holy Prophet was himself slain, the grief of those of their companions who were actually killed, and the grief of the future sufferings of their families and properties at the hands of the victorious army of the enemy who could enter the city of Madinah and destroy anything.

The words *Ala Maa Faatakum,* i.e. what escaped you, refer to the victory which was almost achieved by the believers in the first round and also the booty which they would have got after running away of the enemy; and the words *Maa Asaabakum,* i.e. what befell you, signify the loss which the believers suffered in the second round of the battle.

As verse 153 itself says, grief after grief was given to the believers so that they could not grieve for the loss of victory and the booty as well as the suffering which they received in the battlefield of Uhud. In fact when the believers saw that the Holy Prophet was himself wounded on the forehead, and had also lost a tooth, they forgot their own grief.

154. Then, after grief, He sent down tranquillity upon you – slumber[11] overcoming a party of you, while another party, concerned about themselves, bethought of Allah unjustly the thoughts of ignorance. They said: have we any hand in the affair? Say: the affair is wholly (in the Hands) of Allah. They hide within themselves that which they disclose not to you. They say: had we any hand in the affair, we would not have been slain here.[12] Say: even if you had been in your houses, those for whom slaughter was ordained would have gone forth to the places where they were to be slaughtered. And (this happened so) that Allah might prove that which was in your breasts and purge that which

١٥٤- ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ
أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةً مِّنكُمْ ۖ
وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ
يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ
قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنفُسِهِم
مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ
لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ
مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ
فِي بُيُوتِكُمْ
لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ
الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ

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11. Hazrat Abu Talha says that, "I lifted my head on the day of Uhud and began to look about and saw that there was none among us whose head was not down with slumber". (Ibne Kaseer, Vol. II, p. 303). He also says that "due to slumber the sword repeatedly fell down from my hand" (Naimuddin, *ibid.,* 282; and Ziaul Quran, *ibid.,* 171). This was in fact a favour of Allah and no doubt in the battlefield to have a sleep or a slumber, which is meant for mental peace and tranquillity, is nothing short of an extreme favour of Allah. It may, however, be noted that this favour was only for those of the believers who were true to their faith. This is clear from the word *Ta'efatun,* i.e. a party, used in verse 154.

12. It may be noted that before the battle of Uhud, there was difference of opinion among the believers on the point whether they should have defended from inside the city or gone out to fight against the enemy at Uhud. The Holy Prophet had accepted the opinion of the majority and went out to fight against the enemy at Uhud. After the defeat the hypocrites started saying that had the other ones (i.e. those whose opinion to go to fight outside the city had been accepted) at all knew the art of fighting, they would have accepted their opinion to defend from inside the city, and would not have faced the defeat. They actually said, "had we any hand in the affair, we would not have been slain at Uhud". In answer to all this, Qur'an asked the Holy Prophet to say, "the affair is wholly in the Hands of Allah. Even if you had remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they were to be slain".

was in your hearts.[13] And Allah is aware of what is is in the breasts.

وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

155. Those of you who turned back on the day when the two armies met, it was Satan who made them slip because of some thing they had earned; but Allah pardoned them. Surely Allah is Forgiving, Forbearing.

١٥٥- إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى
الْجَمْعَانِ ۙ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ
بِبَعْضِ مَا كَسَبُوا ۖ
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ ۗ
إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ○ ع

SECTION 17[1]

156. O you who believe![2] be not like those who disbelieve and say of their brethren when they travel in the land or engage in fighting: had they stayed with us, they would not have died, or been slain; that Allah may make it a regret in their hearts.[3] And Allah gives life and causes death; and Allah is Seer of what you do.

١٥٦- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ
كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ
إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى
لَّوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا ۖ
لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ
وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○

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13. Thus in fact it was all to make known as to who were the true believers and who were the hypocrites. As regards the former, inspite of suffering to the utmost they remained firm in obedience to the Prophet of Allah; and as regards the latter, the hypocrisy of their hearts and soul stood fully exposed and made known to everybody. Thus it proved to be the real test of faith and unbelief.

1. Section 16 dealt with the after-effects of the set-back which the believers received in the battlefield of Uhud on account of the fault of some of their own companions, and laid down the ways and means to remove the weaknesses that arose out of that unfortunate state of affairs.

The same subject is continued in Section 17 also which, in its beginning, calls upon the believers not to pay any heed to the propaganda of the hypocrites and the non-believers, and then speaks of the absolute gentleness, honesty and high position of the Holy Prophet Muhammad (ﷺ), who is also commanded by Allah the Almighty to pardon those of the believers on account of whose fault the set-back was received at Uhud and to consult them in important

Contd...

157. And if you are slain in the Way of Allah, or you die,[4] forgiveness from Allah and mercy are better than what they amass.

١٥٧- وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللّٰهِ
أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ
وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ○

matters. This was with a view to wipe out the influence of the defeat and finish the grief which the believers suffered in that battle and to show the extreme gentleness of the Holy Prophet in respect of his followers.

Finally, this Section also speaks of the blessings which the martyrs of Uhud received by way of reward for offering their lives in the Way of Allah, and removes the doubts created by the hypocrites in the minds of the believers.

Section 17 consists of 16 verses i.e. verses 156 to 171. Verses 156 to 158 deal with the after-effects of the set-back which the believers received in the battlefield of Uhud. Verse 156 says: O you who believe! be not like those who disbelieve and say of their brethren when they travel in the land (and die the natural death), or engage in fighting (and are slain in the battlefield): had they stayed with us, they would not have died, or been slain; that Allah may make it a regret in their hearts. And Allah gives life and causes death. And Allah is Seer of what you do. Verse 157 says that if you are slain in the Way of Allah, or you die (the natural death), forgiveness from Allah and His mercy are better than what they amass (in the form of worldly assets). Verse 158 says that if you die, or you are slain, to Allah you are brought together.

Verses 159 to 164 speak of the gentleness, honesty and high position of the Holy Prophet Muhammad (ﷺ) in the human society. Verse 159 addresses him and says that it is by the mercy of Allah that you are gentle to them (i.e. believers) and had you been rough, harsh-hearted, they would have certainly dispersed from around around you. So pardon them and ask forgiveness for them and consult them in the (conduct of) affairs. But when you have resolved (on any matter), put your trust in Allah. Surely Allah loves those who trust (in Him). Verse 160 says that if Allah helps you, none can overcome you: and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust. Verse 161 says that it is not for a Prophet to commit breach of trust, and whoever commits the breach of trust will bring that which he has misappropriated on the Day of Resurrection. Then shall every soul be paid back in full what it has earned; and they shall not be wronged. Verse 162 says: is then the one who follows the pleasure of Allah like him who incurs the displeasure of Allah, and his abode is Hell? And it is an evil destination. Verse 163 says that there are grades with Allah; and Allah is Seer of what they do.

Speaking of the high status of the Holy Prophet Muhammad (ﷺ), verse 164 says that certainly Allah conferred a favour on the believers when He raised among them a Messenger (i.e. the Holy Prophet) from among themselves, who recites to them His Messages, and purifies them, and teaches them the Book and Wisdom although before that they were in manifest error.

Verses 165 to 171 deal with the after-effects of Uhud and answers the questions which arose relating thereto. Verse 165 says: what! when a disaster befell you (in the battlefield of Uhud), though you had (already) inflicted twice as much (in the battlefield of Badr), you say: whence is this? Say: this is from yourselves. Surely Allah has power over all things. Verses 166 and 167 say that the misfortune that befell you on the day when the two armies met (i.e. on the day of Uhud)

Contd.....

158. And if you die, or you are slain, to Allah you are brought together.[5]

١٥٨- وَلَئِنْ مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللّٰهِ تُحْشَرُوْنَ ○

was with the permission of Allah so that He might know the believers (who were true in their faith), and that He might also know the hypocrites. And when it was said to them: come (and) fight in the Way of Allah, or defend yourselves, they said: had we known fighting, we would have followed you. They were on that day nearer to unbelief than to Faith. They say with their mouths what is not in their hearts and Allah knows best what they hide. Verse 168 says that those who say of their brethren, while they (themselves) stayed (at home): had they followed us, they would not have been killed. Say: avert death from yourselves (when it comes), if you are truthful.

Verses 169 to 171 speak of those of the believers who were slain in the battlefield of Uhud and say: think not of those who are slain in the Way of Allah as dead. Nay, they are alive, with their Lord, getting sustenance, rejoicing in that which Allah has given them out of His Grace and (also) rejoicing for the sake of those who have not yet joined them, being left behind, that they have no fear nor shall they grieve. They rejoice for the favour of Allah and (His) grace, and that Allah wastes not the reward of the believers.

2. In order to save the believers from this propaganda of the hypocrites Qur'an, in verse 156, calls upon them not to judge the result of the war in the Way of Allah in terms of what the non-believers and the hypocrites were saying. Since life and death depend upon the exclusive Will of Allah neither one can die, nor be killed, by merely fighting in the battlefield, nor can anyone escape the death by sitting idle at home, and therefore, the entire propaganda of the non-believers in this respect was basically wrong.

It may be noted that in an earlier verse, i.e. verse 154, also Qur'an has referred to this propaganda of the hypocrites and very categorically said that even if you would have remained in your houses, those for whom slaughter was ordained by Allah the Almighty, would have gone forth to the places where they were to be slain.

3. When the hypocrites saw that inspite of receiving the wound, and grief after grief at Uhud, the desire of the believers was not at all weakned rather it had gone to its climax and everybody of them, including their women, were fully ready to face further encounters with the enemy forthwith, they felt regret for the failure of all their efforts, and this is rearly what we are told in the words *Le Yaj'alallaaho Zaalika Hasratan Fee Qulubehim,* i.e. so that Allah may make it a regret in their hearts.

4. The words *Qutiltum fee Sabeelillah Au Muttum,* i.e. "whether you are slain in the Way of Allah or you die (the natural death)", make it clear that in either case, since you are acting in obedience to the Command of Allah and His Prophet Muhammad (ﷺ), there is nothing to worry for you because Allah's forgiveness and mercy are for you. In verse 74 of Chapter 4 (*Nisa*) it is said, "and whoever fights in the Way of Allah, be he slain or be he victorious, We shall grant him Mighty Reward". In verses 169 and 170 of this very Chapter it is said, "think not of those who are killed in the Way of Allah as dead, Nay, they are alive being provided sustenance from Allah, rejoicing at what Allah has given them out of His Grace, and they rejoice for the sake of these who (being left behind) have not yet joined them that they have no fear, nor shall they grieve. In verses 4 to 6 of Chapter 47 (*Muhammad*) it is said that "those who are slain in the Way of Allah He will never allow their deeds to perish, He will guide them and improve their condition; and make them enter the Garden, which He has made known to them."

5. Verse 158 says that if you die, or you are slain, to Allah you are brought together.As Abdul Maajid Daryabadi writes, "two things are thus made absolutely plain. First the hour of death is inevitable. It cannot be avoided whether one is at home or abroad in peace or at war.

159. So it is by the mercy of Allah that you are kind to them.[6] And had you been rough, harsh-hearted, they would have certainly dispersed from around you. So pardon them,[7] and ask

١٥٩- فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ
وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ
لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ

Secondly, equally inevitable is the return of every soul to God. Why, then, should death in the cause of faith be feared at all? It ought rather to be courted and welcomed as a sure road to eternal bliss" (Maajid, Vol. I, Part IV, Note 294).

6. The commanders of the armies, fighting in the battlefield, are generally strict in getting their commands obeyed by their soldiers, and therefore, the soldiers who disobey are generally punished. The Holy Prophet, on the other hand, did not speak even a single harsh word to those who were guilty of disobeying his command which had in fact resulted in the defeat to the believers and injury to his own person (Raazi). This noble, rather the noblest, character of the Holy Prophet, while acting as a commander in the battlefield and leading a handful of his followers, without any worldly equipment, against four times, and some times even more, in number of the enemy, distinguishes him as the ablest of the Generals which the human history has ever produced.

As regards the gentleness of his character, verse 128 of Chapter 9 (*Taubah*) also says; certainly a Messenger has come to you from amongst yourselves, grievous to him is your falling into distress, most solicitous for you, (and) to the believers (He is) compassionate, merciful. In verse 107 of Chapter 22 (*Ambia*) it is said "and We have not sent you (O Muhammad) but as a mercy to the nations". In verse 40 of Chapter 69 (*Haaqqah*) he is referred to as *Rasulin Karim* i.e. Honoured Messenger.

The Gentleness of the Holy Prophet Muhammad (ﷺ) is recognised even by the non-Muslims. In the "Historian's History of the world" it is said, "the Prophet was always inclined to mildness" (Vol. VIII, p. 121). According to Bosworth Smith, "He never struck any one in his life ... He never first withdrew his hand out of another man's palm, and turned not before the other had turned ... he was the most faithful protector of those he protected, the sweetest most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him" ('Muhammad and Muhammadanism', p. 131). According to Lane and Lane-Poole, "cruelty was no part of Mohammad's nature" ('Selections from the Kuran', p. LXX). In the words of Muir, "generous and considerate towards his friends, he knew, by well-timed favour and attention, how to gain over even the disaffected and to rivet them to his service ... He rarely pursued a foe after he had tendered timely submission. His commanding mien inspired the stranger with an undefined and indescribable awe; but on close intimacy, apprehension and fear gave place to confidence and love" ("Life of Mohammad", p. 27) (Maajid, *ibid.*, 296).

7. i.e. those of his companions due to whose fault the Holy Prophet and his followers had suffered at Uhud. It speaks of his extreme noble character, and particularly the gentleness which was inherent in him and which, as the phrase *Fa Rima Rahmatim Minallahe,* i.e. with the Mercy of Allah, indicates, had been bestowed upon him by Allah the Almighty Himself.

forgiveness for them,[8] and consult them in the (conduct of) affairs.[9] But when you have resolved, put your trust in Allah. Surely Allah loves those who put their trust (in Him).

وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ
فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ
إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ○

160. If Allah helps you, none can overcome you; and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust.

١٦٠- إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ
وَإِنْ يَخْذُلْكُمْ
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

161. And it is not for a Prophet to commit breach of trust, and whoever commits the breach of trust will bring that which he has misappropriated with him on the Day of Resurrection. Then shall every soul be paid back in full what it has earned; and they shall not be wronged.

١٦١- وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ
وَمَنْ يَغْلُلْ
يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ○

162. Is then the one who follows the pleasure of Allah like him who incurs the displeasure of Allah, and his abode is Hell? And it is an evil destination.

١٦٢- أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ
كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ
وَمَأْوَاهُ جَهَنَّمُ ۖ
وَبِئْسَ الْمَصِيرُ ○

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8. From the words *Wastaghfir Lahum* the learned commentators have inferred the sanction for seeking the Blessings of Allah, and forgiveness from Him, through the Holy Prophet Muhammad (ﷺ) because in this verse Allah the Almighty has Himself commanded the Holy Prophet to pray to Him for forgiveness of the sins of his companions. In this part of the verse, therefore, consists the refutation of the view that to seek the mercy of Allah through the Holy Prophet, or his righteous followers, is *Shirk* i.e. raising sharers to Allah. In fact there is no question of any *Shirk* in it. It is exactly according to the teaching of the Holy Qur'an itself (Ziaul Quran, Vol. I, Chapter 3, Note 181).

9. Keeping in view the context of the verse, the commands of the Holy Qur'an *Wa Shaawirhum Fil Amre* and *Amrohum Shura Bainahum* particularly refer to the affairs of the State in respect of which the decisions should be taken after proper consultation with those who are competent to give the advice.

163. There are grades with Allah. And Allah is Seer of what they do.

١٦٣- هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ
وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ○

164. Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, who recites to them His Messages, and purifies them, and teaches them the Book and Wisdom, although before that they were in manifest error.

١٦٤- لَقَدْ مَنَّ اللّٰهُ
عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ
رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ
وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ
وَاِنْ كَانُوْا مِنْ قَبْلُ
لَفِيْ ضَلٰلٍ مُّبِيْنٍ ○

165. What! when a disaster befell you, though you had inflicted twice as much, you say: whence is this? Say: this is from yourselves. Surely Allah has Power over all things.

١٦٥- اَوَلَمَّآ اَصَابَتْكُمْ مُّصِيْبَةٌ
قَدْ اَصَبْتُمْ مِّثْلَيْهَا ۙ قُلْتُمْ اَنّٰى هٰذَا ؕ
قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ ؕ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

166. And that which befell you, on the day when the two armies met, was with the permission of Allah (so) that He might know the believers;[10]

١٦٦- وَمَآ اَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ
فَبِاِذْنِ اللّٰهِ
وَلِيَعْلَمَ الْمُؤْمِنِيْنَ ○

167. And that He might (also) know the hypocrites. And it was said to them: come, fight in the Way of Allah, or defend yourselves. They said: had we

١٦٧- وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۚ وَقِيْلَ لَهُمْ
تَعَالَوْا قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ
اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ نَعْلَمُ قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ

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10. Verses 165 and 166 both refer to the set-back received by the believers in the battlefield of Uhud, which was with Allah's permission and with a view to make known as to who from among the believers were true in their faith in Allah the Almighty and His Prophet Muhammad (ﷺ)". It was thus a sort of trial and not by way of punishment from Allah the Almighty. From this verse it is clear that trials and tribulations for the believers are to distinguish them from the non-believers, the hypocrites and the weak in faith. Thus the set-back which the

known fighting, we would have followed you. They were on that day nearer to unbelief than to Faith. They say with their mouths what is not in their hearts. And Allah best knows what they hide.

هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ
يَقُولُونَ بِأَفْوَاهِهِمْ
مَّا لَيْسَ فِي قُلُوبِهِمْ ۗ
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ۝

168. Those who say of their brethren, while they (themselves) stayed (at home): had they followed us, they would not have been killed. Say: avert death from yourselves, if you are truthful.[11]

١٦٨- الَّذِينَ قَالُوا لِإِخْوَانِهِمْ
وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ
قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ
إِن كُنتُمْ صَادِقِينَ ۝

169. And think not of those who are slain in the Way of Allah as dead. Nay, they are alive, with their Lord, getting sustenance,

١٦٩- وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا ۚ
بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ۝

170. Rejoicing in that which Allah has given them out of His Grace, and (also) rejoicing for the sake of those who have not joined them, being left behind, that they have no fear nor shall they grieve.

١٧٠- فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ
وَيَسْتَبْشِرُونَ
بِالَّذِينَ لَمْ يَلْحَقُوا بِهِم مِّنْ خَلْفِهِمْ
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

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believers received at Uhud was a blessing in disguise because on the one hand it was made known to every body as to who were the hypocrites, and who were true in faith, and on the other hand it also strengthened the faith and courage of the true believers, and it was actually their firmness, courage and absolute faith in Allah the Almighty, and total submission to the Command of the Holy Prophet, that in the subsequent encounters the believers succeeded in achieving final success against the enemy.

11. Verses 167 and 168 deal with the hypocrites who came forward to create misunderstanding among the believers taking advantage of their defeat at Uhud.

171. They rejoice for the favour of Allah and (His) Grace, and that Allah wastes not the reward of the believers.[12]

١٧١- يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ
وَأَنَّ اللَّهَ
ع ١١ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ۝

SECTION 18[1]

172. Of those who responded to the call of Allah and the Messenger, even after receiving the wound,[2] those who do good, and act righteously, have a great reward –

١٧٢- الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ
ع مِن بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا
أَجْرٌ عَظِيمٌ ۝

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12. Verses 169 to 171 deal with the blessings which the martyrs, i.e. those who die in the Way of Allah, receive from Allah the Almighty by way of reward. The first and foremost reward is that of an eternal life. In this respect verse 169 says that think not of those who are slain in the Way of Allah as dead; Nay, they are alive, with their Lord, getting sustenance. The second reward is that of rejoicing. In this respect verses 170 and 171 say that they are rejoicing because of that which Allah has given them out of His Grace, and (also) rejoicing for the sake of those who have not (yet) joined, but are left behind, that they shall neither have any fear nor shall they grieve. They rejoice at Allah's favour and His Grace and that Allah wastes not the reward of the believers.

Thus according to these verses, there are three fundamental rewards which the martyrs in the Way of Allah get from Allah the Almighty. Firstly, they get an eternal life; secondly, they get rejoicing for the Favour of Allah; and thirdly, they have neither any fear for the future nor any grief for the past. Thus the life, which they get by way of reward for giving their lives in the Way of Allah, is an eternal life of rejoicing and happiness which is free from all types of fears and griefs.

1. In continuation of the previous Section, Section 18 also deals with the after-effects of the Battle of Uhud, and particularly the reactions of the true believers as well as the hypocrites, specifically with reference to the next expedition which was undertaken by the Holy Prophet on the very next day in pursuit of the non-believers returning from Uhud. It also refers to another expedition in which the Holy Prophet once again went along with his fifteen Hundred followers to fight against the non-believers at the battlefield of Badr for which a challenge was given by Abu Sufyan while returning from Uhud. In both these expeditions the hypocrites did their best to discourage the Holy Prophet and his followers. Due to this the Holy Qur'an commanded the Holy Prophet and the believers not to be grieved by what the hypocrites were doing against them. They were also given the news that ultimately the success would be theirs and that they would atso have great reward from Allah the Almighty. Lastly, there is condemnation of niggardliness which is always the worst thing for the human society.

Contd....

173. Those to whom men said: surely the people have gathered against you, so be afraid of them; but this increased their faith and they said: Allah is sufficient for us; and He is an excellent protector.

١٧٣- اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ
اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ
فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ
وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ○

Section 18 consists of 9 verses, i.e. 172 to 180, which deal with the behaviour of those believers who were firm in their faith, as well as those who were not so firm, and also the hypocrites who tried their best to create doubts in the minds of the believers. It is said that the very next day of the Battle of Uhud the Holy Prophet commanded his followers to go in pursuit of the non-believers. Referring to it verse 172 says that of those who responded to the call of Allah and the Messenger (when they were commanded to go in pursuit of the non-believers returning to Mecca, after the battle of Uhud), after receiving the wound, those who do good, and act righteously, shall have a great reward (on the Day of Judgment). According to verse 173 (they were so sincere and firm in their faith that) when to them the people (i.e. the Hypocrites) said that the people (i.e. the non-believers of Mecca) have gathered (to fight) against you, so be afraid of them, this increased their faith, and they said that Allah is sufficient for us and Allah is an excellent Protector. So, as verse 174 says, they returned with Grace and Bounty from Allah, and no harm touched them, and they followed the Pleasure of Allah, and Allah is the Lord of Mighty Grace.

Verse 175 says that it is Satan who frightens you of his friends (i.e. the non-believers). But Allah says; fear them not, and fear Me, if you are believers (in reality).

The conduct of the hypocrites must have naturally caused grief to the Holy Prophet and, therefore, in verse 176 Allah the Almighty addresses him and says: let not those grieve you who hasten towards infidelity; surely they can do no harm to Allah. Allah desires not to give them any portion (of blessings) in the Hereafter, and for them is a severe punishment. According to verse 177, those who purchase unbelief at the cost of faith can do no harm to Allah, and for them is a painful punishment. In verse 178 Allah the Almighty says that let not those who disbelieve think that Our granting them respite is good for them. We grant them respite only that they may increase in sin and for them is a humiliating punishment.

Then in order to console the true believers, and strengthen their hearts, verse 179 says that Allah will not leave the believers in the state in which you are (at present) until He separates the evil from the good. Nor is Allah to acquaint you (directly) with the Unseen, but Allah chooses of His Messengers whom He pleases (for disclosing the Unseen through him). So believe in Allah and His Messengers. And if you believe and be righteous, you will have a great reward.

Verse 180 speaks of niggardliness and says that let not those who are niggardly in spending that which Allah has given them, out of His Grace, think that it is good for them. Nay, it is bad for them. They shall have a collar of that which they covetously withhold round their necks on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is aware of what you do.

2. While returning to Mecca they sent a message through some travellers to the Holy Prophet and his followers that they were coming again to fight. Meanwhile the Holy Prophet also learnt it through revelation from Allah. He accordingly, on the very next day, decided to go in pursuit of the Quraish. For this purpose he enquired as to who of his followers

174. So they returned with Grace and Bounty from Allah: no harm touched them:[3] and they followed the Pleasure of Allah, and Allah is the Lord of Mighty Grace.

١٧٤- فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللّٰهِ وَ فَضْلٍ
لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ
وَّ اتَّبَعُوْا رِضْوَانَ اللّٰهِ ؕ
وَ اللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ○

175. It is Satan[4] who frightens you of his friends, but fear them not, and fear Me, if you are believers.

١٧٥- اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۪
فَلَا تَخَافُوْهُمْ
وَ خَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

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were ready to go with him. He also announced that only those persons would be permitted to go with him who had taken part in the battle of Uhud. On this announcement, according to Saheeh Bukhari, seventy of his companions, who were already having the wound on their bodies, stood up and offered themselves to join him in the expedition. According to Qurtabi, the number of those who offered themselves was about two hundred. Any how, the Holy Prophet and his followers went upto 'Hamra-u-Asad' – a place about eight miles away from Medinah, in pursuit of the enemy, but the enemy had already run away. It was on this occasion that verse 172 was revealed (Naimuddin, Chapter 3, Note 337; and Ziaul Quran, Vol. I, Chapter 3, Note 198).

3. It is said that while returning from Uhud Abu Sufyan had challenged the Holy Prophet to fight once again at Badr in the next year. But when, in the next year, he advanced towards Medinah with an army of about two thousand warriors and reached Marra Zahran, Allah the Almighty cast terror into his heart and he decided not to proceed further, and, therefore, he returned to Mecca. In the way, however, he met one No'aim bin Masood Ashja'ee, who was returning from Mecca after the performance of *Umrah,* and he asked him to go and tell the believers at Medinah that Abu Sufyan had collected a huge army which none would be able to face in the battlefield, and thus to make the believers not to come to fight at Badr according to the challenge. He also promised to give him ten camels by way of reward. When No'aim came to Medinah and spread the rumour of huge preparations of Abu Sufyan and his army, the Holy Prophet called upon his followers to come to fight against the enemy and he also declared that in spite of huge preparations Abu Sufyan had made he would definitely go to fight against him even if none would follow him. On this fifteen hundred of his companions stood up and joined him in the expedition. While going to Badr the believers also took with them some goods of merchandise and stayed at Badr for about eight days, but the enemy did not come to face them. During their stay at Badr the believers, however, earned profits in the trade with the caravans passing thereby and returned safe with earnings and happiness. This expedition is known as *Badrus Sughraa* or the Smaller Badr (Baizavi, as referred to by Maajid, Vol. I, Part IV, Note 369; Ziaul Quran, *ibid.,* 199; Naimuddin, *ibid.,* 340; and Tafheemul Quran, Vol. I, Chapter 3, Note 124). It is this expedition that has been referred to in verses 173 and 174.

4. Here in the content of this verse by the word Satan is actually meant No'aim bin Masood Ashja'ee who was hired by the Quraish of Mecca to discourage the believers at Medinah so that they should have given up the idea of comming to fight against them. In its general connotation, however, the word Satan refers to all those enemies of Islam who create

176. And let not those grieve you who hasten towards infidelity; Surely they can do no harm to Allah. Allah desires not to give them any portion in the Hereafter; and for them is a severe punishment.

١٧٦- وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي
الْكُفْرِ ۚ إِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۗ
يُرِيْدُ اللّٰهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۚ
وَلَهُمْ عَذَابٌ عَظِيْمٌ ○

177. Those who purchase unbelief at the cost of faith can do no harm to Allah, and for them is a painful punishment.

١٧٧- إِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْإِيْمَانِ
لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۚ وَلَهُمْ عَذَابٌ أَلِيْمٌ ○

178. And let not those who disbelieve think that Our granting them respite is good for them. We grant them respite only that they may increase in sin and for them is a humiliating punishment.[5]

١٧٨- وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا
أَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّأَنْفُسِهِمْ ۗ
إِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا إِثْمًا ۚ
وَلَهُمْ عَذَابٌ مُّهِيْنٌ ○

179. Allah will not leave the believers in the state in which you are until He separates[6] the evil from the good. Nor is Allah to acquaint you with the Unseen, but Allah chooses of

١٧٩- مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ
عَلٰى مَآ أَنْتُمْ عَلَيْهِ
حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ

misunderstandings and fear in the hearts of the believers so that they may submit to the evil forces. Verse 175, therefore, says that the believers should never fear them. They should, in all circumstances, fear Allah the Almighty obviously because Allah is all-Powerful and it is really He whose support is the guarantee for success against all other forces of the world.

5. Verses 176 to 178 deal with the hypocrites and the non-believers. It is said that after the incident of Uhud, the hypocrites openly came in opposition to Islam and declared their unfaithfulness to it. Inspite of utmost endeavour of the Holy Prophet the hypocrites and the disbelievers did not change their attitude and this naturally grieved the Holy Prophet. In order to console him therefore, verses 176 and 178 were revealed.

6. As regards the process of separation of the hypocrites from the believers, it was either through their involvement in trials and tribulations wherein only the believers stood the test and the hypocrites turned away and gave up the faith, or through giving success to the believers over their enemy and defeating the disbelievers. It was also through the information given to the Holy Prophet through revelations.

His Messengers whom He pleases.[7] So believe in Allah and His Messengers. And if you believe, and act righteously, you will have a great reward.

يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۪
فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا
وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ۝

180. And let not those who are niggardly in spending that which Allah has given them, out of His Grace, think that it is good for them. Nay, it is bad for them. They shall have a collar of that which they covetously with-hold round their necks on the Day of Resurrection.[8] And to Allah belongs the heritage of the heavens and the earth; and Allah is aware of what you do.

١٨٠- وَلَا يَحْسَبَنَّ الَّذِيْنَ
يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ
هُوَ خَيْرًا لَّهُمْ ۭ
بَلْ هُوَ شَرٌّ لَّهُمْ ۭ سَيُطَوَّقُوْنَ
مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ۭ
وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۭ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝

SECTION 19[1]

181. Allah has heard the saying of those who say: Verily Allah is poor and we are rich. We shall record what they say and (also)

١٨١- لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ
قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ

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7. This shows that the knowledge of the Unseen is not given to any body except the Holy Prophets. For detailed discussion on "Knowledge of the Unseen", see the Major Work, *ibid.,* Vol. IV, pp. 358-363.

8. In this connection we may also note verse 13 of Chapter 17 (*Bani Israil*) in which it is said, "and We have made every man's actions to cling to his neck; and We shall bring forth to him on the Day of Resurrection a book which he will find wide open". Thus like other acts, the act of niggardliness will also be clinged to the neck of the niggardly, and he will be made to suffer for it. According to the Arabic English Lexicon, "they shall have that wherever they were niggardly made to cleave to their necks like the neck-ring: as it is said in a Tradition, it shall be made a biting snake upon the neck (Maajid, *ibid.,* 393).

According to the majority of the commentators, niggardliness in this verse signifies non-payment of *Zakaat* i.e. the poor-rate. According to another Tradition, noted by Bukhari, the Holy Prophet has said that whoever is given wealth by Allah the Almighty and he does not pay the poor-rate, his wealth will be put round his neck in the form of a snake which will bite him saying that "I am your treasure" (Naimuddin, *ibid.,* 356 and 357).

1. In continuation of the previous Section, which deals with the mischievous attitude of the hypocrites and the non-believers towards the Holy Prophet and his followers, on account of the set-back received by them in the battlefield of Uhud, Section 19 deals with the carpings,

their killing the Prophets without lawful cause, and We shall say (to them): taste the punishment of burning![2]

وَنَحْنُ أَغْنِيَاءُ ۘ سَنَكْتُبُ مَا قَالُوا
وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۙ
وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ○

false ideologies, and objections of the Jews which they raised to create doubts in the minds of the people against the Prophethood of the Holy Prophet. They in the fact never let any chance go unavailed to make mockery of the Commands of Allah and the Holy Prophet. In these verses there is in particular a talk of their mockery of the command relating to the payment of poor-rate and their objection to the acceptance of the Prophethood of the Holy Prophet. There is also a reference to the command given to them to teach the Book of Allah to the people and their violation of that command.

Section 19 consists of 9 verses i.e. verses 181 to 189. Verses 181 to 183 deal with the carpings and baseless excuses of the Jews. In verses 181 and 182 it is said that Allah has certainly heard the saying of those (i.e. the Jews) who say that: Allah is poor and we are rich. We shall record that which they say, and (also) their killing the Prophets without lawful cause, and We shall say (to them on the Day of Judgment): taste the punishment of burning. This is on account of that which your (own) hands have sent before; and verily Allah is not the Oppressor of (His) servants. In verse 183 it is said that (there are also) those who say: Verily Allah has enjoined on us that we should not believe in any Messenger until he brings us an offering which is consumed by fire. Say (O Muhammad [ﷺ]): Surely there came to you Messengers (of Allah) before me with Clear Signs (i.e. prophetic miracles) and with that which you ask for (from me): why then did you kill them, if you are truthful?

Verse 184 addresses the Holy Prophet Muhammad (ﷺ) and says that if they (i.e. the Jews) belie you, (there is nothing new in it, because) so indeed were belied before you Messengers (of Allah) who came with Clear Signs (i.e. Prophetic miracles) and Scriptures, and the Illuminating Book (i.e. Torah). So, therefore, there is nothing to worry because, as verse 185 says, (sooner or later) every soul will taste of death, and only on the Day of Resurrection you will be paid your recompense in full. Then whosoever is removed far (or saved) from the fire (of Hell), and is made to enter the Garden (of Paradise), he indeed has achieved the object (of life); and the life of the world is nothing but an asset of deception.

Verse 186 addresses the believers and says that you shall certainly be tried (by Allah the Almighty) in your property and in your persons. And you shall certainly hear, from those (i.e. the Jews) who have been given the Book before you, and from the idolaters, many hurtful talks. But if you keep patience, and be righteous, then surely that is a matter of great resolution.

Verse 187 refers to the command to the Bani Israil for teaching the Torah to the people, and says that (remember the time) when Allah took a covenant from those who were given the Book (i.e. the Bani Israil), (He said); you are to explain it to the people and not to hide it. But they threw it away behind their backs and took for it a small price. So evil is that which they have gained thereby.

Verse 188 again addresses the believers saying: think not that those who exult in what they have brought and love to be praised (even) for what they have not done, think not them to be safe from the punishment. For them is a painful punishment (in the Hereafter).

Verse 189 says that to Allah belongs the dominion of the heavens and the earth; and Allah has power over all things.

2. It may be noted that in verse 245 of Chapter 2 (*Baqarah*) Qur'an says, "who is

182. This is on account of that which your own hands have sent before; and verily Allah is not the Oppressor of (His) servants.

١٨٢- ذٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ۝

183. (There are also) those who say: Verily Allah has enjoined on us that we should not believe in any Messenger until he brings us an offering which is consumed by the fire.[3] Say: Surely Messengers came to you before me with Clear Signs, and even with that which you ask for: why then did you kill them, if you are truthful?[4]

١٨٣- اَلَّذِينَ قَالُوٓا إِنَّ اللّٰهَ عَهِدَ إِلَيْنَآ
أَلَّا نُؤْمِنَ لِرَسُولٍ
حَتّٰى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ
قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِي
بِالْبَيِّنٰتِ وَبِالَّذِي قُلْتُمْ
فَلِمَ قَتَلْتُمُوهُمْ
إِن كُنتُمْ صٰدِقِينَ ۝

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it that will offer to Allah a goodly loan? In another verse also charity, or spending in the Way of Allah, has been metaphorically mentioned by the Holy Qur'an as a loan to Allah (vide *Hadeed,* 57:19). While making an appeal for collection of the funds to meet the expenses of war in the Way of Allah, the Holy Prophet also used to repeat the words used in verse 245 of Chapter 2. It is also said that once the Holy Prophet deputed Hazrat Abu Bakr with a letter to Banu Qaneeqa, a Jewish tribe settled outside Madinah, inviting them to accept Islam, offer the prayer, and pay the poor-rate, and in that letter he also wrote the words *Inna Yuqredullaha Qardan Hasana* i.e. give a goodly loan to Allah. Hearing this, a leading Jew among them, namely Fakhaas (Phineas) bin A'zura, by way of mockery, said, "surely Allah is poor and, therefore, there is demand for loan from us", Hazrat Abu Bakr could not bear this insult of Allah the Almighty and he instantaneously slept the Jew and said that "had there been no agreement between us, I would have cut off your head", The Jew complained of it to the Holy Prophet, point-blank denying to have said anything. It was on that occasion that verse 181 was revealed (Ziaul Quran, Vol. I, Chapter 3, Note 209; Maajid, Vol. I, Part IV, Note 396; and Yusuf Ali, Vol. I, Note 486).

3. It is said that the Jews of Madinah said to the Holy Prophet that "a covenant had been taken from us in the Torah that we should accept faith in that Prophet only who brings such an offering which is consumed by a white fire coming from the heaven. Unless this prophetic miracle is shown to us we will not accept the faith". It was on this that verse 183 was revealed (Naimuddin, Chapter 3, Note 362).

4. The Old Testament itself gives the instances in which the miracle of burning the sacrifice was shown by the Prophets but even then the Jews did not accept the faith in them. They rather killed them. For instance, regarding Prophet Elia or Elijah (Ilyas) it is said that he asked the Bani Israil to offer the sacrifice of a bullock, and he himself sacrificed a bullock, and then both the sacrifices were offered for burning by the Divine Fire. By the Grace of Allah the sacrifice of the Prophet was burnt by the fire which was the sign of its acceptance by Allah the Almighty. Still the queen of the Israelite King, who was an idolatress, became enemy of Prophet Elia and at her instance the King ordered his assassination, and he had to leave the country and seek refuge in the hills of Sinai (I Kings, Chapters 18-19). Regarding Prophet Moses himself, we are told by the Old Testament that offering was prepared by Moses and Aaron and

184. Then if they belie you, so indeed were belied before you Messengers who came with Clear Signs and Scriptures[5] and the Illuminating Book.[6]

١٨٤- فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ
مِّن قَبْلِكَ جَآءُو بِالْبَيِّنَٰتِ
وَالزُّبُرِ وَالْكِتَٰبِ الْمُنِيرِ ○

185. Every soul shall taste of death. And only on the Day of Resurrection you will be paid your recompense in full. Then whosoever is removed far from the Fire, and is made to enter the Garden (of Paradise), he indeed has achieved the object (of life); and the life of the world is nothing but an asset of deception.

١٨٥- كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ
وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَٰمَةِ
فَمَن زُحْزِحَ عَنِ النَّارِ
وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ
وَمَا الْحَيَوٰةُ الدُّنْيَآ
إِلَّا مَتَٰعُ الْغُرُورِ ○

186. You shall certainly be tried in your properties and in your persons, and you shall certainly hear, from those who have been given the Book before you, and from the idolaters, many hurtful talks. But if you keep patience, and act righteously, then surely that is a matter of great resolution.

١٨٦- لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۖ
وَلَتَسْمَعُنَّ مِنَ الَّذِينَ
أُوتُوا الْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ
أَشْرَكُوٓا أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا
وَتَتَّقُوا
فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ○

187. And (remember) when Allah took a covenant from those who were given the Book,

١٨٧- وَإِذْ أَخَذَ اللَّهُ مِيثَٰقَ
الَّذِينَ أُوتُوا الْكِتَٰبَ

"there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat" (Leviticus, 9:24), yet the Bani Israil became rebellious to Prophet Moses himself.

5. "Scriptures" stands for *Zubur,* which is the plural of *Zaboor,* which means "a written thing"; pieces or booklets. According to the Arabic English Lexicon, *Zaboor* means, a writing or a book of wisdom and science, not containing legal statutes, ordinances or commandments, particularly the Book of David containing the Psalms.

6. "Illuminating Book" stands for *Kitab-ul-Muneer,* which means the "Torah" which revealed to Prophet Moses (Tadabbure Quran, Vol. I, p. 823).

لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَلَا تَكْتُمُوْنَهٗ فَنَبَذُوْهُ وَرَآءَ ظُهُوْرِهِمْ وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَبِئْسَ مَا يَشْتَرُوْنَ ○

(He said) you are to explain it to the people and not to hide it.[7] But they threw it away behind their backs,[8] and took for it a small price. Surely evil is that which they have gained thereby.

١٨٨- لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

188. Think not those who exult in what they have brought, and love to be praised for what they have not done – so think not them to be safe from the punishment. For them is a painful punishment.

١٨٩- وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۠ ع

189. And to Allah belongs the dominion of the heavens and the earth; and Allah has power over all things.

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7. As regards the command to explain the Book of Allah to the people, there are many verses of the Old Testament which may be cited. It says, "and these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit test in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates". (Deuteronomy, 6:6-9); And it shall be on the day when ye shall pass over Jordan unto the land which the Lord the God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster. And thou shalt write upon them all the words of the law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee. Therefore, it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster (*ibid.,* 27:2 to 4); And We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done (Psalms, 78:4).

8. Even the Old Testament tells us that Bani Israil had actually lost the Book and about seven hundred years after Prophet Moses, the priest Hilkiah had found it out in the Temple, when even the King of Judah did not know that Torah was at all present, and when it was presented to him, he said "go ye, inquire of the Lord for me and for the people, and for all Judah, concerning the words of this Book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this Book, to do according unto all that which is written concerning us (see II Kings, 22:8-13).

SECTION 20[1]

190. Indeed in the creation of the heavens and the earth, and the alternation of the night and the day, there are Signs for men of understanding[2] –

١٩٠- إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ
وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ
لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ ۙ

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1. The previous Section, i.e. Section 19, after dealing with the carpings and mistaken ideologies of the Jews and non-believers, concluded with the declaration that to Allah belongs the kingdom of the heavens and the earth and Allah has power over all things. In continuation of it, Section 20 starts with an appeal to the mankind to observe the heavens and the earth, and the alternation of the night and the day, wherein there are Clear Signs of His Absolute Unity and Power over the entire universe for men of understanding. This Section also gives qualifications of the men of understanding and their appreciation of the fact that all that has been created by Allah the Almighty is not in vain, or, in other words, it is with a definite purpose. This Section also speaks of the prayer of the righteous servants of Allah and the reward which Allah the Almighty gives them. This Section also refers to the short enjoyment which the non-believers, including the Jews and Christians, have in this world and it is said that ultimately their abode is the Hell which is an evil abode. Finally, there is call to the believers to persevere, and excel (one another) in perseverance, and be ready, and fear Allah which is the only Way of success in its true sense.

Section 20 consists of 11 verses i.e. verses 190 to 200. Verses 190 to 195 speak of the qualifications of the believers, their prayer to Allah the Almighty, and the acceptance of it. In verses 190 to 194 it is said that in the creation of the heavens and the earth and the alternation of the night and the day, there are signs (of Absolute Unity and Authority of Allah) for men of understanding (i.e.) those, who remember Allah, standing, sitting and reclining, and reflect on the creation of the heavens and the earth, (and say): Our Lord! You have not created (all) this in vain. Glory be to you! Save us from the punishment of the Fire (of Hell). Our Lord! whomsoever You cause to enter the Fire (of Hell), him You indeed bring to disgrace. And for the evil-doers there will be no helpers (in the Hereafter). Our Lord! surely we have heard a Crier calling to the faith (saying): believe in your Lord. So we do believe. Our Lord! forgive us our sins, and remove from us our evils, and make us die with the righteous. Our Lord! grant us that which You have promised us through Your Messengers, and disgrace us not on the Day of Resurrection. Surely You never break the promise. Verse 195 speaks of the acceptance of the prayer and says: so their Lord accepted their prayer (saying): I suffer not the work of any worker among you to be lost, whether male or female – you being one from another. So those who migrated and were driven out from their homes and suffered harm in My cause, and fought and were slain, surely I shall remit their sins from them, and I shall bring them into the Gardens (of Paradise) underneath which rivers flow – (this is) a reward from Allah and with Allah is the best of rewards.

Verses 196 and 197 deal with the temporary flourishing of the non-believers in this world. In these verses it is said that let not the strutting about of those who disbelieve in the land deceive

Contd.....

191. Those who remember Allah, standing, sitting and reclining, and reflect on the creation of the heavens and the earth (and say): our Lord! You have not created this in vain. Glory be to you! save us from the punishment of the Fire.[3]

١٩١- اَلَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا
وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ
وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ
رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ
سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝

192. Our Lord! whomsoever You cause to enter the Fire, him You indeed bring to disgrace. And for evil-doers there will be no helpers.

١٩٢- رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ
فَقَدْ اَخْزَيْتَهٗ ۭ
وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝

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you (so that you may start thinking that they are beloved of Allah). It is but a short enjoyment (which they) have in this world). (After it) their abode is Hell (because they disbelieve), and evil is (that) abode.

Verse 198 speaks of the reward for the believers and says that those who fear their Lord, for them are Gardens (of Paradise) underneath which rivers flow, therein shall they abide for ever – (this will be for them) an entertainment from their Lord. And that which is with Allah is the best for the righteous.

Verse 199 speaks of the believers among the People of the Book and says that of the People of the Book there are some who believe in Allah and in that which has been revealed (i.e. Qur'an) to you (O Prophet!), and in that which has been revealed to them (i.e. Torah and Gospel), humbling themselves before Allah. They take not a small price for the Messages of Allah. These are they who have their reward with their Lord. Surely Allah is swift in reckoning.

Verse 200 calls upon the believers to preserve, and excel (one another) in perseverance, and be ready (to fight in the Way of Allah), and fear Allah (so) that they may be successful.

2. Qur'an also calls upon the man specifically to reflect on the phenomena of nature, the creation of the heavens and the earth, the changes of season, the rotation of day and night, the sea, the clouds, the winds, the Sun, the Moon, the stars, and the laws they obey. It bids the mankind to ponder over the mysteries of death and birth, growth and decay of men and nations, and contemplate over the sun-set, dawn, hills, springs, ravines, wine-yards, gardens of palms, cattle going out to pastures and returning home, the canopy of the starry heaven, ships sailing on the seas and so on (*Baqarah,* 2:164; *Imran,* 3:190; *Yunus,* 10:6; *Ra'ad,* 13:22; *Nehl,* 16:5-6; *Ambia,* 21:32; *Momin,* 40:67-68 and *Jaasiah,* 45:5).

3. According to this verse the qualifications of a wise man are that they (1) remember Allah, standing, sitting, and reclining; (2) ponder over the creation of the heavens and the earth; (3) realise that whatever has been created is not in vain but is with a definite aim; (4) accept the authority of Allah and glorify Him; and (5) pray for protection from the punishment of the Fire of Hell.

193. Our Lord! Surely we have heard a Crier[4] calling to the Faith (saying): believe in your Lord. So we do believe. Our Lord! forgive us our sins, and remove from us our evils, and make us die with the righteous.[5]

١٩٣- رَبَّنَآ إِنَّنَا سَمِعْنَا
مُنَادِيًا يُنَادِى لِلْإِيمَانِ
أَنْ ءَامِنُوا بِرَبِّكُمْ فَـَٔامَنَّا ۚ
رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۝

194. Our Lord! Grant us that which You have promised us through Your Messengers,[6] and disgrace us not on the Day of Resurrection. Surely You never break the promise.

١٩٤- رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا
عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيَـٰمَةِ ۗ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝

195. So their Lord accepted their prayer (saying): I suffer not the work of any worker among you to be lost, whether

١٩٥- فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ
عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ
بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا

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4. "Crier" means the Holy Prophet Muhammad (ﷺ). The men of understanding pray with reference to their faith in the Holy Prophet Muhammad (ﷺ) because really it is he who has brought the guidance for the mankind, and it is really he who has been sent down to the mankind as *Basheer-o-Nazeer,* i.e. bearer of good news (of Paradise for all those who submit to Allah), and warning (for all those who disobey) (*Faatir,* 35:24). Qur'an says, "believe in Allah and His Messenger, the *Ummi* Prophet, who believes in Allah and His Words; and follow so that you may be guided aright (*Aa'raaf,* 7:158); and keep up prayer and pay the poor-rate and obey the Messenger so that mercy may be shown to you (*Noor,* 24:56). Since there is promise from Allah the Almighty Himself that, if the Holy Prophet is followed, mercy will be it shown, the men of understanding, or, in other words, the true believers, pray to Allah the Almighty for the forgiveness of their sins through the blessings of the Holy Prophet.

Side by side to forgiveness of the sins, the men of understanding also pray to Allah saying *Watawaffana Ma'al Abraar* i.e. make us die with the righteous ones.

5. According to verse 101 of Chapter 12 (*Yusuf*), Prophet Joseph also prayed to Allah saying: *Tawaffani Musliman Wa Alhiqni Bis Swaleheen,* i.e. make me die in submission and join me with the righteous. Thus desire to be in the company of the righteous ones is also a qualification of the men of understanding, and in verse 69 of Chapter 4 (*Nisa*) Qur'an itself declares such a company to be the good company.

6. The promise given to the mankind, through the Prophets, is for the reward of Paradise. Qur'an says: give good news to those who believe and do good that for them are Gardens (of Paradise) underneath which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: this is what was given to us before; and they are given the like of

male or female:[7] you being one from another. So those who migrated and were driven out from their homes and suffered harm in My Cause, and fought and were slain, surely I shall remit their sins from them, and I shall make them enter the Gardens underneath which rivers flow – a reward from Allah. And with Allah is the best of rewards.

وَأُخْرِجُوا مِن دِيَارِهِمْ
وَأُوذُوا فِي سَبِيلِي
وَقَاتَلُوا وَقُتِلُوا
لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
ثَوَابًا مِّنْ عِندِ اللَّهِ
وَاللَّهُ عِندَهُ حُسْنُ الثَّوَابِ ○

196. Let not the strutting about of those who disbelieve in the land deceive you.

١٩٦- لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ
كَفَرُوا فِي الْبِلَادِ ○

197. It is but a short enjoyment. Thereafter their abode is Hell; and evil is (that) abode.

١٩٧- مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ
وَبِئْسَ الْمِهَادُ ○

198. But those who fear their Lord, for them are Gardens underneath which rivers flow,[8] therein shall they abide (for

١٩٨- لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ
لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا

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it. And for them are pure companions, and therein will they abide (*Baqarah,* 2:25). Their reward is protection from their Lord and Gardens wherein rivers flow to abide therein; and excellent is the reward of the workers (*Imran,* 3:136). In another verse it is said that Paradise is prepared for those who believe in Allah and His Messengers (*Hadeed,* 54:21).

7. From this verse it is clear that, as regards the reward for the good, Islam does not make any distinction between the male and female. Both stand on equal footing and whatever a male earns by way of good it is for him, and whatever a female earns by way of good it is for her. She is not at all inferior to man in this respect. In verse 32 of Chapter 4 (*Nisa*) also Qur'an says, "for men is the benefit of what they earn and for women is the benefit of what they earn". Thus as Abdullah Yusuf Ali writes, "In Islam the equal status of the sexes has not only been recognized but insisted upon. If sex distinction which is a distinction in nature does not count in spiritual matters, still less of course would count artificial distinction, such as rank, wealth, position, race, colour, birth, etc." (Yusuf Ali, *ibid.,* 500).

8. As regards the Paradise, Qur'an has very clearly said that it is a Garden of Bliss (*Yunus,* 10:9), and an abode of peace (*Yunus,* 10:25), which will last so far as the heavens and

ever) – an entertainment from their Lord. And that which is with Allah is the best for the righteous ones.[9]

نُزُلًا مِّنْ عِنْدِ اللّٰهِ ؕ
وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ○ الثلثة

199. And surely of the People of the Book there are some who believe in Allah and that which has been revealed to you (O Prophet!) and that which was revealed to them, humbling themselves before Allah. They take not a small price for the Messages of Allah. These are they who have their reward with their Lord. Surely Allah is swift in reckoning.

١٩٩- وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ
لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْكُمْ
وَمَآ اُنْزِلَ اِلَيْهِمْ
خٰشِعِيْنَ لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ
ثَمَنًا قَلِيْلًا ؕ اُولٰٓئِكَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ؕ
اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○

200. O you who believe! persevere, and excel in preseverance, and be ready, and fear Allah (so) that you may be successful.[10]

٢٠٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا
وَصَابِرُوْا وَرَابِطُوْا قف
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ○ ع

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the earth endure or Allah pleases (*Hud,* 11:108). In it are Gardens and fountains, peace and security (*Hijr,* 15:45-46). It contains shades and raised couches (*Yaa Seen,* 36:56), also fruits and whatever one desires (*Yaa Seen,* 36: 57). It is a Garden of delight (*Saaffaat,* 37:43), a lofty Garden (*Haaqqah,* 69:22).

9. In addition to the reward of Paradise, which has been promised in verse 198, for those who fear Allah, it is also said that "that which is with Allah for the righteous is the best". This shows that in addition to the reward of Paradise there will also be some other reward of higher rank and more blessings which has not been disclosed in this verse. In another verse, however, Qur'an has said that "no soul knows what refreshment of the eyes is hidden for them as a reward for what they did" (*Sajdah,* 32:17).

10. Verse 200, i.e. the concluding verse of this chapter, mentions four important things which form the key to success for the believers in this life as well as in the Hereafter. This verse says: O you who believe! presevere, and excel in perseverance, and be ready (to defend against the enemy), and fear Allah, (so) that you may be successful.

Sabr conveys the significance of endurance and perseverance in trials as well as in comfort.

Saabiroo means to remain steadfast in opposition to the enemy and vie or try to excel each other in steadfastness or remaining firm against the enemy, *Raabetoo* means to "tie down", and, in its general cannotation, this word is used for guarding or stationing the armies on the frontier to defend against the enemy.

Wattaqullah means fear Allah, which is a guarantee for success in all human activities – spiritual as well as material.

CHAPTER 4

AN-NISA

(The Women)

Chapter 4 consists of 24 Sections, 176 verses, 3045 words, and 16030 letters.[1]

Name

This Chapter is named as *An-Nisa* (The Women) because it deals mainly with the rights and obligations of women and their status in the human society.

Revelation

This chapter, according to the consensus of the learned scholars, is Madani. It was revealed immediately after the Battle of Uhud between 3 to 5 A.H.

According to the generally accepted chronological order of revelation this Chapter is placed at serial No. 92.[2] It has, however, been placed at number 4, and the reason for this is its close connection with the previous chapter i.e. *Aal-e-Imran*.

Surat-un-Nisa and *Surat Aal-e-Imran*

It may be noted that *Surat Aal-e-Imran* concluded with the talk of *Taqwah,* i.e. righteousness, and *Surat-un-Nisa* begins with it; but while the talk of *Taqwah* in the previous chapter was with particular reference to fighting against the enemies, distribution of the booty, and other affairs relating to the war, in the present chapter it is particularly with reference to the near relatives, the orphans, the widows, and other persons. Thus it appears that this chapter is in

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1. Naimuddin, Chapter 4, Note 1; and Ziaul Quran, Vol. I, p. 311.
2. Index cum Concordance for the Holy Qur'an, by Kherie (Holy Quran Society, Karachi).

fact complimentary to, and in completion of, the previous chapter, and that appears to be the reason that it begins with the words on which the last one ended.

In fact the killing of a large number of believers at the battlefield of Uhud had given rise to the problems of orphanage and widowhood and, therefore, to settle these problems, provisions were made in this chapter. Thus the main subject matter of this Chapter relates to the family affairs of the Muslim community. This was also necessary on account of the fact that by that time the believers had become an independent community and for them their own principles governing the social as well as individual life were required, and these were provided in this Chapter. Yet another subject which this Chapter deals with is the relation of the believers with the hypocrites because at Uhud the latter really proved to be the enemies of Islam, and had actually deserted the believers. Similarly, the Jews had also voilated the agreement with the Holy Prophet, and with them also the believers had to deal with in the changed circumstances, for which also specific commands from Allah the Almighty were required. These have also been provided in *Surat-un-Nisa*.

Subject Matter

The basic theme of this Chapter is the welfare of the family life which is necessary for the welfare of the human society at large. The Chapter begins with the talk of righteousness and a call to the people to observe their duty to Allah, Who has created all of them from a single couple. Thus, since the entire mankind is but a single community, if all observe their duty to Allah, there cannot be any trouble in the human society. After the talk of the entire mankind as one community, in Section 1, there are commands relating to the personal property of the orphans which is by way of a trust in the hands of the believers until the orphans attain their age of maturity. Section 2 deals with the law of inheritance in which Qur'an has laid down specific shares of males and females in the assets left by their ancestors. Section 3 deals with honourable treatment with the women and prohibits the taking of women by way of inheritance from the ancestors. Thus for the first time Qur'an grants an honourable status to the women in the human history. Section 4 mentions specific categories of women with whom marriage is prohibited which is to maintain the purity of the human society. Section 5 deals with the rights of women over their own property in which nobody is allowed to interfare. Section 6 deals with the situation arising out of the disagreement between husband and wife. Section 7 deals with the initial restriction imposed on the drinking of wine in order to maintain the purity of the heart and soul. It also deals with the Jews and the hypocrites as well as their distorting the Commands of Allah. In Section 8 there is condemnation of those who believe in sorcery and false deities, and those who are jealous of

the believers among whom Prophethood and Book were given by Allah the Almighty. This section also speaks of ultimate fate in the Hereafter. It also deals with the believers and the ultimate reward which they are going to get on the Day of Judgment. It also commands the believers to honour the trusts. Section 9 deals with obedience to the Prophet of Allah and says that whoever obeys Allah and His Prophets shall ultimately get the reward of Paradise. Sections 10 to 12 call upon the believers to organise themselves in self-defence against their enemies and be mindful of the secret plans and mischiefs of the hypocrites, as well as the non-believers including the Jews and Christians. Section 13 deals with the murder of a believer by a believer himself. Section 14 deals with those believers who on account of disability could not migrate and had to live in the land of the enemy. Section 15 deals with prayer in journey as well as prayer in danger, or, in other words, while the fight with the enemy is going on or there is danger of attack from the side. Sections 16 and 17 deal with the hypocrites and their secret plans against the believers. Section 18 condemns idolatory and declares that it is forbidden by Allah the Almighty, and that He will forgive all other sins except idolatory. Section 19 deals with the orphans, and the widows and doing justice between the wives, if there are more than one, and reconciliation in case of dispute between husband and wife. Section 20 calls upon the believers to maintain justice and give correct testimony under all circumstances. It also deals with the hypocrites as well as those who give up the faith after accepting it. Section 21 also deals with hypocrites and says that they seek to deceive Allah and He will requite their deceipt to them. It calls upon the believers not to take friends from among the disbelievers and says that the hypocrites are surely in the lowest depth of the Hell. This Section also deals with public utterance of hurtful speech and condemns it except by one who has been wronged. Section 22 deals with the transgression of the Jews and also refers to their past history referring to the covenant which Allah has taken from them to obey Allah and His Messenger. It also deals with the false ideology of the Christianity regarding the cruxifixion of Jesus Christ. Section 23 speaks of previous revelations to Prophets Noah, Abraham, and his descendant Prophets, and shows that the message of Qur'an is fundamentally the same which was revealed to earlier Prophets. Section 24 deals with the Prophethood of Jesus Christ and refutes the ideology of the so-called divinity of Jesus Christ as formulated by the Christians. Lastly, this Section deals with inheritance of a man who dies leaving no son or daughter or parents, and is technically known as *Kalalah*.

As a whole it may be said that this chapter deals with the re-establishment and re-organisation of the family, as well as social, life of man on the Qur'anic principles in which specific and revolutionary provisions have been made relating to the status and honour of women which, in fact, were never granted to them in the history of mankind.

CHAPTER 4

AN-NISA
(The Women)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. O people! fear your Lord, Who created you from a single being, and created from it its mate,[2] and spread from these two many men and women; and fear Allah, by Whom you demand (your mutual rights), and the wombs.[3] Surely Allah is ever a Watcher over you.

١- يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ
الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ
وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا
وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِيْ تَسَآءَلُوْنَ بِهٖ
وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ○

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1. The last Chapter i.e. *Surat-ul-Imran,* ended with the Command *Wattaqullaaha La'allakum Tuflehoon* i.e. fear Allah, or observe your duty to Allah, so that you may be successful. The present Chapter i.e. *Surat-un-Nisa* starts with a similar command *Ya Ayyohannaasuttaqoo Rabbakum* i.e. O people! fear your Lord, or observe your duty to your Lord. Thus chapter 4 starts from the point where Chapter 3 ended. In fact in the previous Chapter there was condemnation of the breach of trust in respect of the booty of war. The present Chapter starts with justice and fairness in maintaining the property of the orphans and good dealings with the next of kin. Thus the first section of this Chapter actually deals with unity of the mankind being the descendants of one and the same father and mother, namely Adam and Eve. The people in general are therefore, called upon to have good and fair dealings with each

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2. And give to the orphans their property, and change not (your) bad (things) for (their) good (ones), and devour not their property (by mixing it up) with your own property.[4] Surely this is a great sin.

٢- وَ اٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ
وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۪
وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ
اِلٰٓى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝

other, particularly with the orphans and the women because these two groups were badly and unjustly dealt with by the Arabs before the advent of Islam. In this respect there is command for having not more than four wives at a time, and that too subject to the condition that all of them are dealt with equity and justice. There is also command for giving shares to the women in the properties left by their parents and other relatives. They are also to be given their dower as a free gift.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 speaks of the unity of mankind, and commands the people to fear Allah the Almighty. It says: O people! fear your Lord Who created you from a single being and created from it its mate, and spread, from these two, many men and women, and fear Allah, by Whom you demand (your mutual rights), and the wombs (or the ties of relationship). Surely Allah is ever a Watcher over you.

Verses 2 and 3 deal with the maintenance of the person and property of the orphans, and lay down the principles for it. In these verses it is said: and give to the orphans their property, and change not (your) bad (things) for (their) good (ones), and devour not their property (by mixing it up) with your own property. Surely this is a great sin. And if you fear that you will not be able to deal justly with the orphans, marry of the women, who seem good to you, two or three or four; but if you fear that you will not be able to deal justly (with them), then marry only one, or that which your right hands possess (i.e. the slave girls). That will be more proper so that you may not do injustice.

Verse 4 commands payment of the dower to women, and says: and give women their dower as a free gift. But if they, of their own, remit to you a part of it, consume it as pleasant and wholesome.

Verse 5 deals with guardianship of the insane or weak of understanding, and says: and give not to the weak of understanding your property, which Allah has made a means of support for you, but feed and clothe them from it, and speak to them words of kindness.

Verse 6 deals with restoration of the orphan's property on his attaining maturity. It says: and test the orphans until they reach the marriageable age; then, if you find them of sound judgment, deliver to them their property; and devour it not by squandering and in haste (fearing) lest they may grow up (and demand their property from you). And whoever (of the guardians) is rich, let him abstain (from consuming the property of the orphan by way of remuneration); and whoever is poor, let him take reasonably. And when you deliver their property to the orphans, take witnesses in their presence. And Allah suffices as a Reckoner.

Verses 7 and 8 deal with the distribution of the inheritance. Verse 7 says that for men is a share of what (their) parents and near relatives leave, and for women a share of what (their) parents and near relatives leave, whether it be little or much – a determined share. Verse 8 says that if at the time of division (other) relatives and the orphans and the needy are present, give them (also) out of it, and speak to them kind words.

Contd....

3. And if you fear that you will not be able to deal justly with the orphans, marry of the women, who seem good to you, two or three or four; but if you fear that you will not be able to deal justly (with them), then (marry) only one, or that which your right hands possess.[5] That will be more proper, so that you may not do injustice.

٣- وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتٰمٰى
فَانْكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ
مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ
ذٰلِكَ أَدْنٰى أَلَّا تَعُولُوا ۚ

Verses 9 and 10 also deal with the affairs of the orphans. Verse 9 says: and let those fear who, if they leave behind their weak offsprings, would fear for them. So let them fear Allah, and speak right words. Verse 10 says that those who devour the property of the orphans unjustly, they devour only the fire into their bellies and they will soon enter the blazing fire.

2. According to the Bible also there was only one single pair that of Adam and Eve. The Old Testament says, "and Adam called his wife's name, Eve; because she was the mother of all living" (Genesis, 3:20).

According to this verse, the spouse of the single being, namely Eve, was created by Allah from the single being himself. How it was done, the details of it are not available in the Holy Qur'an or the Traditions of the Holy Prophet. According to the Bible, and particularly the Talmud, the spouse i.e. Eve had been created from the 13th rib of the single being i.e. Adam. That she was created from the rib of Adam, however, gets support from a Tradition of the Holy Prophet also in which it is said, "woman has been created from a rib, and surely, the most crooked part of a rib is the highest part thereof. If you set yourself to straighten it, you will break it" (Bukhari).

3. Since all men and women have been created from a single being, and accordingly they are all members of one single community, there exists a close relationship between them. They are, therefore, commanded to have regard for relationship and observe their duties and obligations towards their relations.

4. Verse 2 gives three commands to the believers regarding the property of the orphans under their charge i.e. (1) give to the orphans their property, (2) change not (your) bad things for (their) good (ones), and (3) devour not their property (by mixing it up) with your own property; and in the last portion of this verse it is said that surely this is a great sin.

As regards other commands relating to orphans, in verse 220 of Chapter 2 (*Baqarah*) it was said, "and they ask you (O Prophet) concerning the orphans. Say: to set right their (affairs) is good; and if you mix with them, they are your brethren". In verses 11 to 16 of Chapter 90 (*Balad*), among other things, the feeding of orphans has been declared to be attempting an up-hill road i.e. a difficult affair.

5. This part of the verse actually means, as it is clearly said in verse 24 of this very Chapter, if you cannot bear the responsibilities of a free woman, you may marry a bond woman or if you need more than one wife, and it is not possible for you to do justice between them, being the free women, then you may take bond women or the female captives of war. This will reduce your responsibilities because the standard of justice between a free woman and a bond woman is not the same (Tafheemul Quran, Vol. I, Chapter 4, Note 6).

As regards "Polygamy", see the Major Work, *ibid.*, Vol. IV, pp. 419-427.

4. And give the women their dower as a free gift.[6] But if they, of their own, remit to you a part of it, consume it as pleasant and wholesome.

٤- وَ اٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ
فَاِنْ طِبْنَ لَكُمْ عَنْ شَیْءٍ مِّنْهُ نَفْسًا
فَكُلُوْهُ هَنِیْٓـًٔا مَّرِیْٓـًٔا ○

5. And give not to the weak of understanding your property,[7] which Allah has made a means of support for you; but feed and clothe them from it, and speak to them words of kindness.

٥- وَ لَا تُؤْتُوا السُّفَهَآءَ
اَمْوَالَكُمُ الَّتِیْ جَعَلَ اللّٰهُ لَكُمْ قِیٰمًا
وَّ ارْزُقُوْهُمْ فِیْهَا وَ اكْسُوْهُمْ
وَ قُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ○

6. And test the orphans until they reach the marriageable age; then, if you find them of sound judgment, deliver to them their property;[8] and devour it not by squandering and in haste lest they may grow up.

٦- وَ ابْتَلُوا الْیَتٰمٰی حَتّٰۤی اِذَا بَلَغُوا النِّكَاحَ ۚ
فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا
فَادْفَعُوْۤا اِلَیْهِمْ اَمْوَالَهُمْ ۚ
وَ لَا تَاْكُلُوْهَاۤ اِسْرَافًا وَّ بِدَارًا اَنْ یَّكْبَرُوْا ؕ

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6. It may be noted that the word *Sadaaq* used in this verse, meaning dower or nuptial gift, in the words of Abdur Raheem, "is not a consideration proceeding from the husband for the contract of marriage, but it is an obligation imposed by the law on the husband as a mark of respect for the wife as is evident from the fact that no specification of dower at the time of marriage does not affect the validity of the marriage" (Mohammadan Jurisprudence, p. 334). According to Hidayah, "the payment of dower is enjoined by the law, merely as a token of respect for its object, the woman, wherefore the mention of it is not essential to the validity of a marriage". Thus it is not at all "the purchase money" of the pre-Islamic Arabia which was used to be handed over, not to the wedded girl, but to the father or brother or relative in whose guardianship she was (Maajid, Vol. I, Part IV, Note 506).

7. According to Hazrat Abdullah bin Abbas, the significance of this verse is that one should not entrust his property to the minor or foolish children or women so that he may not himself become dependant upon them. As a trustee of what Allah the Almighty has given to him, a man is supposed to keep it safe and spend it with full responsibility for himself as well as for those who depend on him for their sustenance.

The scholars are of the view that the interpretation of Hazrat Ibne Abbas covers the case of all children and women – whether one's own descendants or the orphans, or whether the property is his own or that of the orphans. This is also the significance reported by Musa Ash'ari and Ibne Jarir Tabri.

8. It is the duty of the guardian of the orphans, while returning the property, to see that firstly, the orphan has become major, which is the age of 18 years for a male and 17 years for a female; and secondly, that he has also acquired sound understanding, or, in other words, he is not an idiot, fool, or weak of understanding.

And whoever is rich, let him abstain; and whoever is poor, let him take thereof reasonably. And when you deliver their property to the orphans, take witnesses in their presence. And Allah suffices as a Reckoner.

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ○

7. For men is a share of what (their) parents and near relatives leave, and for women a share of what (their) parents and near relatives leave, whether it be little or much – a determined share.[9]

٧- لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ ۖ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَفْرُوضًا ○

8. And if at the time of division (other) relatives and the orphans and the needy are present, give them out of it, and speak to them kind words.[10]

٨- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَ
الْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ○

9. And let those fear who, if they leave behind them weak offsprings, would fear for them. So let them fear Allah, and speak right words.

٩- وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ
ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ ۖ
فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ○

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9. As Abul A'ala Maududi puts it, in this verse five principles relating to inheritance have been given. Firstly, men and women both have to share the inheritance; secondly, there must be distribution of the assets left by a deceased irrespective of the fact whether it is more or less; thirdly, distribution will be of all properties left by the deceased, whether moveable or immoveable; fourthly, right of inheritance is only when the deceased leaves any asset; and fifthly, the distant relatives are excluded by the near ones in getting the share in the inheritance (Tafheemul Quran, *ibid.,* 12).

10. According to this verse, while distributing the property of the deceased among his legal heirs, something, by way of charity, should also be given to those relatives who are not the legal heirs, entitled to receive any share in the inheritance, as well as the orphans and the needy persons. Further, not only something should be given to them but there should also be nice dealing with, and speaking of good words to them.

10. Those who devour the property of the orphans unjustly, they devour only the fire into their bellies, and they will soon enter the blazing fire.

١٠-إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ
وَسَيَصْلَوْنَ سَعِيرًا ۝ ع

SECTION 2[1]

11. Allah enjoins you in respect of your children: for the male (is) a portion equal to that of two females; but if there be females,[2] more than two,[3] then

١١-يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ
لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۚ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ

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1. In the previous Section the basic principle of inheritance was given that the males as well as the females both have shares in the inheritance left by the deceased. In this Section specific shares which the legal heirs, including the males and females, have to receive, from the inheritance, have been given. Thus, while the previous Section gives the fundamental rule of inheritance, this Section gives the details of it. After prescribing the respective shares of the legal heirs, this Section ends with a promise of Paradise for those who obey the Command of Allah and also a warning of Hell for those who disobey and transgress the limits fixed by Allah.

It may, however, be noted that these verses deal with those legal heirs whose shares have been specifically prescribed by the Holy Qur'an itself, and who are technically known as the *Zul Furooz* i.e. the "Sharers". After them came the *Asbaat* i.e. "Residuaries", and lastly the *Zul Arhaam* i.e. the "Distant Kindred". All these three categories of heirs have been referred to as *Oolul Arhaam* in verse 75 of Chapter 8 (*Anfaal*). According to the Traditions of the Holy Prophet, after satisfaction of the shares of *Zul Furooz,* the residue is first to be distributed among the *Asbaat,* and failing them, among the *Zul Arhaam* (Bukhari as referred to by Ma'ariful Quran, Vol. IV, p. 301).

Section 2 consists of 4 verses i.e. verses 11 to 14, which deal with distribution of the property left by a deceased among his legal heirs. Verse 11 prescribes the shares of the children, both male and female, and also the parents, and says that these shares should be paid after satisfaction of the bequest or the debt, if any, left by the deceased. Verse 12 prescribes the shares of the husband and the wife or wives in the inheritance left by either and says that these shares are to be paid after satisfaction of the bequest or the debt, if any, left by the deceased. This verse also provides the shares of brothers and sisters, when the deceased has left no children, and these shares are also to be paid after satisfaction of the bequest or the debt, if any, left by the deceased.

Verse 13 declares these provisions to be the limits of Allah, and gives the promise of Paradise to all those who obey the Command of Allah and His Prophet (and observes these limits); and Verse 14 carries the warning of a humiliating punishment of the Fire (of Hell) for all those who disobey the Command of Allah and His Prophet, and transgress the limits of Allah.

2. Shares of Children: (1) If there are sons as well as daughters, the sons get double the shares of the daughters. (2) If there is only one daughter, and there is no son, she

Contd....

فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً
فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ
لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ
مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَّمْ يَكُنْ لَّهُ
وَلَدٌ وَّوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ
فَإِنْ كَانَ لَهُ إِخْوَةٌ
فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ
يُوصِي بِهَا أَوْ دَيْنٍ ۗ
آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً
مِّنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ○

their share is two-thirds of that which he has left; and if there be one (female only), for her is a half. And as for his parents,[4] for each of them is the sixth of what he leaves, if he has a child, but if he has no child, and his parents are his only heirs, then for his mother is the third; but if he has brothers, then for his mother is the sixth, after (payment of) a bequest he may have bequeathed or a debt. Your parents and your children: you know not which of them is nearer to you in benefit. This is an Ordinance from Allah. Surely Allah is Knower, Wise.

۱۲- وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ

12. And for you is a half of what your wives leave, if they have no child; but if they have a child,

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gets one-half of the inheritance. (3) If there are two or more daughters, and there is no son, they get two-third of the inheritance.

3. It may be noted that the words *Fauqas Natiane,* used in this verse, mean "more than two daughters", but, according to the Tradition of the Holy Prophet, the share prescribed for "more than two daughters" in this verse, also applies to "two daughters". In this respect, Abu Dawood has noted a Tradition, on the authority of Hazrat Jaabir, according to which the Holy Prophet gave two-third of the inheritance to the two daughters of Saabit bin Qais, a martyr of Uhud (Ma'ariful Quran, Vol. II, pp. 322-323).

4. Shares of the Parents: (1) If there are parents, as well as children of the deceased, whether male or female, one or more, then the father and mother get one sixth each and the balance i.e. four-sixth goes to the children and also the husband or wife, if any; and in certain circumstances the residue, if any, after satisfaction of all other heirs, returns to the father under the doctrine of "Return". (2) If there are parents, but no children or brothers and sisters, then one-third goes to the mother and the remaining two-third goes to the father. This is, however, when the husband or the wife of the deceased is not present. If, however, the husband or the wife is also present, then first his or her share will be paid, and from the remaining the one-third and the two-third shares of the mother and father respectively will be paid (3) If there are parents, as well as the brothers and sisters, but no children of the deceased, then the mother will get one-sixth and the remaining five-sixth will go to the father. The brothers and sisters, whether consanguine or uterine, will get nothing. They all will be excluded by the father (Ma'ariful Quran, Vol. II, p. 323; and Ziaul Quran, Vol. I, Chapter 4, Note 21).

then for you is a fourth of what they leave,[5] after (payment of) a bequest they may have bequeathed or a debt; and for them is the fourth of what you leave, if you have no child; but if you have a child, then for them is the eighth of what you leave,[6] after (payment of) a bequest you may have bequeathed or a debt. And if a man or a woman, having neither parents (surviving him or her) nor children, leaves property to be inherited, and he (or she) has a brother or a sister, then for each of them is the sixth; but if they are more than that, they (all) shall be sharers in the third[7] after (payment of) a bequest that he (or she) may have bequeathed or a debt, not injuring (others). This is an Ordinance from Allah. And Allah is Knower, Forbearer.

إِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ
وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ
وَصِيَّةٍ يُوْصِيْنَ بِهَآ أَوْ دَيْنٍ ۚ
وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَّمْ يَكُنْ لَّكُمْ
وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْ بَعْدِ وَصِيَّةٍ
تُوْصُوْنَ بِهَآ أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ
يُّوْرَثُ كَلٰلَةً أَوِ امْرَأَةٌ وَّلَهٗ أَخٌ
أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ
فَإِنْ كَانُوْٓا أَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ أَوْ دَيْنٍ ۙ
غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ۗ

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5. Share of the Husband: (1) If the deceased wife has left no child, from her present or the previous husband, if any, the husband will get one-half of her inheritance and the remaining will go to her other legal heirs. (2) If she has also left a child, then the husband will get one-fourth and the remaining will go to her child or children and other legal heirs.

6. Share of the Widow or Widows: (1) If there is no child left by the deceased husband, from any of his wives, then the widow or widows, i.e. one or more than one, will get one-fourth of the inheritance. (2) If there is also a child of the deceased husband, then the widow or widows will get one-eighth of the inheritance and the remaining will go to the child or children and other legal heirs (Ma'ariful Quran, Vol. II, p. 325-326; and Ziaul Quran, *ibid,* 24 and 25).

7. The *Kalalah:* Verse 12 also deals with the inheritance of *Kalalah,* i.e. a person who leaves behind neither the parents nor the children (Qartabi as well as Raaghib and Arabic English Lexicon). It may be noted that the brothers and sisters of a *Kalalah* may be (1) real brothers or sisters i.e. from the same parents, which are known as *'Aini;* (2) brothers and sisters through the father, the mothers being different, who are known as *Illaati;* and (3) brothers and sisters through the same mother, the father being different, who are known as *Akhyafi.* The last one i.e. the *Akhyafi* are dealt with by the present verse, and the first and the second i.e. *'Aini* and the *'Illaati* are dealt with in the last verse of this Chapter.

13. These are the limits of Allah. And whoever obeys Allah and His Messenger, He will admit him to Gardens underneath which rivers flow, to abide in them. And this is the Great Achievement.

١٣- تِلْكَ حُدُوْدُ اللّٰهِ ۭ وَمَنْ يُّطِعِ اللّٰهَ
وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا
وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○

14. And whoever disobeys Allah and His Messenger, and transgresses His limits, He will cause him to enter the Fire, to abide in it, and for him shall be a humiliating punishment.

١٤- وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ
وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا
خَالِدًا فِيْهَا ۠
وَلَهٗ عَذَابٌ مُّهِيْنٌ ۝ ع

SECTION 3[1]

15. And as for those of your women who are guilty of indecency,[2] call to witness four of you against them. And if they testify (to the truth of the allegation), then confine them to the houses until death takes them away or Allah opens a way for them.

١٥- وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَاۗىِٕكُمْ
فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ
فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ
حَتّٰى يَتَوَفّٰىهُنَّ الْمَوْتُ
اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا ○

The *Akhyaafi* are known as the uterine brother or sister. According to this verse, if only one of them survives, he takes one-sixth. If more than one survive, they take one-third collectively and divide among themselves equally because in such a case the male does not get double of the female (Qurtabi) (Ma'ariful Quran, Vol. II, pp. 327-328; and Ziaul Quran, *ibid.,* 26).

For a detailed discussion on "Inheritance", see the Major Work, *ibid.,* Vol. IV, pp. 435-519).

1. The previous Section dealt with the transgression and injustice in respect of the properties of the orphans as well as the women. In the present Section, i.e. Section 3, Qur'an deals with the sexual evils of the human society and speaks of the initial punishment which Allah had provided for the men and women found to be guilty of the offence of adultery. This Section also deals with repentance for the sinful acts committed on account of ignorance, which subject is also connected with the indecencies and other sexual offences which men and women commit on account of Satanic persuations. In this connection, taking women by way of heritage against their wishes as well as marrying the widows and divorcees of the father have also been declared to be acts of indecency and accordingly prohibited.

Section 3 consists of 8 verses i.e. verses 15 to 22. Verses 15 and 16 deal with the earlier command for punishment for adultery. Verse 15 says that as for those of your women who are

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16. And as for the two of you who are guilty of it, punish them both.[3] And if they repent and mend, turn away from them.[4] Surely Allah is Relenting, Merciful.[5]

١٦- وَالَّذٰنِ يَأْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۗ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ۝

guilty of indecency (i.e. adultery), call to witness four of you against them and if they testify (to the truth of the allegation), then confine them (i.e. the adulteresses) to the houses until death takes them away or Allah opens a way for them (i.e. gives another command). Verse 16 says that as for the two of you who are guilty of it, punish them both. And if they repent and mend, then turn away from them. Surely Allah is Relenting, Merciful.

Verses 17 and 18 deal with repentance for the sinful acts. Verse 17 says that repentance with Allah is only for those who do evil in ignorance, then repent soon. So these are they to whom Allah turns (in Mercy). And Allah is Knowing, Wise. Verse 18 says that repentance is not for those who go on doing evil (deeds), until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are disbelievers. For such We have prepared a painful punishment.

Verse 19 deals with an evil practice of the Arabs to take women by way of heritage against their wish. It says: O you who believe! it is not permissible for you to inherit women forcibly, nor should you detain them to take away part of that which you have given them (as dower) unless they are guilty of manifest indecency. And live with them in kindness. For if you dislike them, it may be that you dislike a thing, while Allah has placed abundant good in it.

Verses 20 and 21 deal with treating the wives to be divorced with kindness. Verse 20 says that if you intend to take a wife for another and you have given to one of them (even) a heap of gold, take nothing from it. Would you take it by slander and manifest wrong? Verse 21 says that how can you take it (back) when one of you has gone in to the other, and they have taken from you a strong pledge?

Verse 22 deals with another evil practice of the Arabs that of marrying the widows and divorcees of their fathers. It says: and marry not women whom your fathers married, except what has already passed. Surely it was indecent, and hateful, and an evil way.

2. "Indecency" stands for *Faahesha* which, in its general significance, means "an excess, an enormity: anything exceeding the bounds of rectitude", but, when particularised, signifies "adultery or fornication", and, in the context of the present verse, it evidently means an act of adultery (Maajid, Vol. I, Part IV, Note 575).

This verse refers to" adultery committed by any woman, whether married or unmarried. This is also clear from the condition of four witnesses which condition also appears in a subsequent verse i.e. verse 2 of Chapter 24 (*Noor*) which deals with the final command in respect of adultery. The learned commentators are of the view that, just like the other commands, command for punishment of the offenders was also given step by step and, therefore, as regards adultery also the first command was that the women who were found guilty of adultery, proved by four witnesses, were to be confined, and it was said that this punishment was subject to their death or further Command from Allah which command was subsequently given in verse 2 of Chapter 24 (*Noor*), and accordingly the command given in this verse stood superceded (Ziaul Quran, Vol. I, Chapter 4, Note 30; Tafheemul Quran, Vol. I, Chapter 4, Note 26; Ma'ariful Quran, Vol. II, p. 336; and Tadabbure Quran, Vol. II, p. 37).

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17. Repentance[6] with Allah is only for those who do evil in ignorance,[7] then repent soon. So these are they to whom Allah turns (in mercy). And Allah is Knowing, Wise.

١٧- إِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ
السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ
فَأُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ۗ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○

18. And repentance is not for those who go on doing evil (deeds) until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are disbelievers.[8] For such We have prepared a painful punishment.

١٨- وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ
حَتّٰٓى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ
قَالَ إِنِّيْ تُبْتُ الْـٰٔنَ
وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ۚ
أُولٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيْمًا ○

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3. Verse 16 deals with the case of both the men as well as the women. The offence mentioned in this verse is the same as that mentioned in verse 15 which, according to the majority of the Commentators, is adultery. The punishment, however, according to this verse is slight which, according to Qatadah, means, "reproving with the tongue" (Behrul Moheet). It may also be rebuking or beating so that they may be disrespected in the society.

4. According to the learned Commentators, the punishment prescribed by verse 16 is not suspended or superceded by repentance and amendment but it actually means that after punishment, if the offender repents and mends himself, he will be no more condemned (Ma'ariful Quran, Vol. II, p. 336).

5. According to the learned Commentators, verse 16 was revealed first in which command for light punishment, subject to repentance and amendment, was given and thereafter verse 15 was revealed in which punishment for the women found guilty of adultery was prescribed and it was said that they were to be confined till death or further command from Allah. Thereafter the third command was given in verse 2 of Chapter 24 (*Noor*) which superceded both the earlier commands (Ma'ariful Quran, Vol. II, p. 334).

6. Repentance in fact means to revert, or, in other words, to give up the way of evil, and get on the straight path of righteousness. According to the learned scholars, the fundamental elements of repentance are (1) feeling ashamed, (2) giving up of the sinful act, (3) determination not to repeat it again, and (4) seeking forgiveness from Allah the Almighty (Ziaul Quran, Vol. I, Chapter, 4, Note 31).

7. Abu Aalia and Qatadah have noted that the companions of the Holy Prophet were unanimous on the view that whatever sin a man commits, whether intentionally or unintentionally, is *Jehaalat* (ignorance) and falls within the scope of this verse. Mujahid has said that whoever does any act in disobedience to the Command of Allah, he is in fact a *Jaahil* even though he is learned and aware of the act (Ibne Kaseer). Ikramah is also of the view that all those affairs of the world which are in disobedience to the Commands of Allah fall within the definition of *Jehaalat.*

8. Maulana Ashraf Ali Thanvi has written that immediately before the hour of death one has to pass through two stages. The first stage is that of disappointment i.e. when one is sure that inspite of all attempts his death is inevitable, and the other stage is when the man is

19. O you who believe! it is not permissible for you to inherit women forcibly, nor should you detain them[9] to take away from them part of that which you have given them, unless they are guilty of manifest indecency. And live with them in kindness.[10] For if you dislike them, it may be that you dislike a thing while Allah has placed abundant good in it.

١٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ
تَرِثُوا النِّسَآءَ كَرْهًا ۭ وَلَا تَعْضُلُوْهُنَّ
لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ
يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ
بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ
فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـــًٔا
وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ○

20. And if you wish to take a wife for another, and you have given to one of them (even) a heap of gold, take nothing from it. Would you take it by slander and manifest wrong?[11]

٢٠- وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ
زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا
فَلَا تَاْخُذُوْا مِنْهُ شَيْـــًٔا ۭ
اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ○

21. And how can you take it (back) when one of you has gone in to the other, and they have taken from you a strong pledge?

٢١- وَكَيْفَ تَاْخُذُوْنَهٗ
وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ
وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ○

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actually overtaken by the agony of death. It is only upto the first stage that repentance, within the meaning of this verse, is acceptable. As regards the second stage, no repentance can be of any avail because in that stage the ultimate result of the life of man is actually shown to him (Ma'ariful Quran, *ibid.*).

9. According to Bukhari, among the pre-Islamic Arabs, when a man died, his elder son, or other relations, had a right to inherit his widow or widows, marrying them themselves if they pleased, without settling any dower, or getting them married to others, or prohibiting them from marrying at all (Bukhari, 65:4-6). This was abolished by verse 19.

10. It is said that the unscrupulous and convetous husbands, in the days of paganism, often used to harass their wives by imprisoning them in the houses for nothing but to force them to claim separation and relinquish their dower or their inheritance (Maajid, *ibid.,* 607). By this verse this evil practice of the days of ignorance was also abolished.

The principle, however, is subject to one condition that the wives themselves should not be guilty of manifest indecency, which means that part of the dower can be taken back if the woman is found guilty of immoral conduct.

11. In verse 20 the words *Bohtaanan Wa Ismam Mobeena,* i.e. by slander and manifest wrong, refer to the pagan practice of the days of ignorance according to which, when the husband "desired to replace his old wife by a new one, he was wont to accuse the former, falsely and maliciously of some gross immorality, and thus force her to obtain a divorce by parting with a large sum of her money" (Maajid, *ibid.,* 617).

22. And marry not women whom your fathers married, except what has already passed. Surely it was indecent and hateful and an evil way.

٢٢- وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِّنَ
النِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ
إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ۖ وَسَآءَ سَبِيلًا ۝٢٢

SECTION 4[1]

23. Forbidden to you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters, and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your guardianship (born) of your wives to whom you have gone in – but if you have not gone in to them, then it is no sin for you (to marry their daughters) – and the wives of your sons (who are) of your own loins. And (it is forbidden to you) that you should have two sisters together, except what has already passed. Surely Allah is Forgiving, Merciful.

٢٣- حُرِّمَتْ عَلَيْكُمْ أُمَّهٰتُكُمْ وَبَنٰتُكُمْ
وَأَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ
الْأَخِ وَبَنٰتُ الْأُخْتِ
وَأُمَّهٰتُكُمُ الّٰتِيٓ أَرْضَعْنَكُمْ
وَأَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ
وَأُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِي
فِي حُجُورِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِي
دَخَلْتُمْ بِهِنَّ ۖ فَإِن لَّمْ تَكُونُوا
دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ
وَحَلَٰٓئِلُ أَبْنَآئِكُمُ الَّذِينَ مِنْ أَصْلَٰبِكُمْ ۙ
وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ ۗ
إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝

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1. The previous Section dealt with some evil and indecent customs of the pagan Arabs, according to which they could marry the widows and divorcees of their own fathers, and take women by way of heritage against their will. In continuation of it, the present Section, i.e. Section 4, mentions the women with whom marriage is prohibited in order to maintain the decency of the human society. This Section also permits marriage with slave-girls, with the permission of their masters, if one is not in a position to marry the free believing women.

Section 4 consists of 3 verses i.e. verses 23 to 25. Verse 23 mentions the women who are prohibited in marriage for a believer from amongst his very close relations. Verse 24 prohibits all married women, whose marriage with their present husbands subsists, and provides that apart from the women prohibited by verses 23 and 24 all other women are lawful for a believer and they can be taken in marriage after payment of their dower. Verse 25 permits the believers to take in marriage slave-girls, with the permission of their masters, if they are not in a position to marry the free believing women.

PART V – (*WAL MOHSANAAT*)

24. And all married women[2] (are forbidden to you) except those whom your right hands possess.[3] (This is) a decree of

٢٤- وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ
إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ
كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ

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2. The Prohibited women: Verses 23 and 24 give four categories of women who are prohibited – the first three are mentioned in verse 23 and the fourth one in verse 24. The three categories mentioned in verse 23 are on account of consanguinity, fosterage and affinity; and the fourth one, mentioned by verse 24, is on account of subsisting marriage of a woman with some other man.

The women who are prohibited on account of consanguinity are (1) the mother, including the grand-mother, the paternal grand-mother, the maternal grand-mother; and all paternal as well as the maternal grand-mothers, how high so-ever; (2) daughter, including paternal as well as maternal grand-daughters, how low so-ever; (3) Sister, including real as well as step-sister; (4) Sister of the father, (5) Sister of the mother; (6) Daughter of the brother; and (7) daughter of the sister (The Muhammadan Jurisprudence, by Abdur Rahim).

As regards fosterage, the Holy Prophet has said, *Yoharremo Minar Rada'ate Maa Yoharremo Minal Wilaadate* i.e. whoever is prohibited on account of consanguinity is also prohibited on account of fosterage (Bukhari). Thus all the seven consanguine relations mentioned above fall within the scope of *Rada'at,* i.e. fosterage, and all women who are related on account of fosterage are prohibited in marriage (*ibid.*).

As regards the prohibition on account of affinity," a man is debarred from marrying a woman who has been the wife of any ascendant of his, any ascendant or descendant of the wife if marriage has been consummated, or of any woman with whom he has had unlawful connection and any woman who has been the wife of his son or grandson" (*ibid.*).

Prohibition on account of affinity is of two kinds, viz. (1) that in which the prohibition is permanent and for all times to come; and (2) that in which the prohibition remains till the present wife or wives remain in marital relation with a man. In the first kind fall the mothers of the wives, including the paternal as well as maternal grand-mothers, and also the step-mothers of the wives, and in the second kind come the sisters of the wives (whether consanguine, uterine or foster), their fathers' sisters, their mothers' sisters, their brothers' daughters, their sisters' daughters, and their uncles' daughters. All these women are prohibited until the wives are alive or marriage with them subsists. After their death, or dissolution of their marriage, women related to them in these categories can also be taken in marriage (Ma'ariful Quran, *ibid.,* pp. 361-362).

According to the learned scholars, the underlying principle of this prohibition is that two such women cannot be taken in marriage at one and the same time who, one being the male and the other female, could not legally marry each other (Ma'ariful Quran, *ibid.,* p. 362).

The fourth category of women who are prohibited in marriage are those given by verse 24, according to which all married woman, whose marriages subsist, are prohibited in marriage to other men.

3. This is an exception to the prohibition as regards the married women. Thus according to this part of the verse, the women who have come as prisoners of war, and distributed by the Islamic State, shall be lawful after one menstruation, even though their husbands are alive in the enemy country, because, according to the Islamic *Shariah,* after they are taken by way of booty from the battlefield, their marriage ties with their husbands are broken.

Allah for you. And lawful for you are all (women) besides those (mentioned), provided you seek (them) with your property, taking (them) in marriage, not committing fornication.[4] Then as to those whom you profit[5] (by marrying), give them their dower as fixed. And there is no blame on you in that which you do by mutual consent after what is settled (of dower). Surely Allah is Knower, Wise.

وَأُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ
أَنْ تَبْتَغُوْا بِأَمْوَالِكُمْ
مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ
فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ
أُجُوْرَهُنَّ فَرِيْضَةً ؕ وَلَا جُنَاحَ عَلَيْكُمْ
فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ
إِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ○

25. And whoever among you is not able to afford to marry free believing women, then (let him marry) from those whom your right hands possess from among your believing maidens. And Allah knows best your faith. You (spring) one from the other.[6] So

٢٥- وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ
طَوْلًا أَنْ يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ
مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ؕ
وَاللّٰهُ أَعْلَمُ بِإِيْمَانِكُمْ ؕ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ
فَانْكِحُوْهُنَّ بِإِذْنِ أَهْلِهِنَّ

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4. Thus all women who do not fall within the prohibitions imposed by verses 23 and 24 are lawful and one can have them in marriage within the limit of four wives at a time which has already been imposed by an earlier verse. The other conditions imposed by this verse are that (1) there should be payment of dower, and (2) the purpose should be marriage and not mere lust.

5. **The *Muta* Marriage:** From the word *Istamta,* used in verse 24, the Shia Scholars infer the sanction for the *Muta* marriage. On the other hand, according to the Sunni Scholars, the question of *Muta* on basis of this word does not arise at all. They say that the words *Mohseneena Ghaira Musaafeheena* clearly refute the idea of *Muta*. Since this verse imposes the condition that establishment of the sexual relation with the women should be with the intention of creating marital relation, which necessarily includes the creation of further rights and obligations of the spouses as well as their off-springs, no ideology of the "temporary marriage" can be spelled out from this verse.

6. Generally the Arabs did not like to take in marriage the slave-girls because taking them in marriage amounted to giving them an equal status in the society. By the words *Ba'dokum Mim Ba'din,* i.e. you (spring) one from the other, Qur'an refutes the view that slave-girls, simply because they are slaves, are below the status of human beings. In these words Qur'an lays emphasis on the fact that all human beings are members of one and the same community as all come from the common progenitor i.e. Adam. Therefore, there should be no hesitation in taking the slave-girls in marriage.

marry them with the permission of their masters, and give them their dowers justly, they being chaste, not fornicating, nor receiving paramours. Then if they are guilty of adultery, when they are taken in marriage, they shall suffer half the punishment (prescribed) for free women. This is for him among you who fears falling into sin; and that you abstain is better for you. And Allah is Forgiving, Merciful.

وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ
مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ
وَّلَا مُتَّخِذٰتِ اَخْدَانٍ ۚ
فَاِذَآ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ
فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ مِنَ
الْعَذَابِ ۚ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ
وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۚ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ ع

SECTION 5[1]

26. Allah wishes to explain to you, and to guide you into the ways of those before you,[2] and to turn to you in Mercy. And Allah is Knower, Wise.

٢٦ - يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ
وَيَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ
وَيَتُوْبَ عَلَيْكُمْ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝

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1. After giving various commands relating to the matrimonial affairs of men and women in the previous section, Qur'an in Section 5 proceeds first to tell the people that the guidance which has been provided to them through the Holy Prophet is the same which was provided to the mankind through the previous Prophets and Books of Allah.

It may be noted that in the beginning of this Chapter, Qur'an declared the entire mankind as one community having a common ancestor, namely Adam. Then it provided for the orphans and the women. Then it laid down the shares of men and women in the inheritance left by their ancestors. Then it made provisions for marriage with the free women as well as the slave-girls. Now in this Section it gives the commands relating to the safeguarding of the life and property of the believers among themselves. Side by side it is also said that if you will shun the major sins, Allah the Almighty will forgive your minor sins and deviations.

Section 5 consists of 8 verses i.e. verses 26 to 33. Verses 26 to 28 speak of the guidance provided by Allah. Verse 26 says that Allah wishes to explain to you, and to guide you into the ways of those before you (i.e. the earlier Prophets and the believers), and to turn to you in mercy. And Allah is Knower, Wise. Verse 27 says that Allah wishes to turn to you in mercy, and those who follow (their) lusts desire that you should deviate with a great deviation (from the Path of Allah). Verse 28 says that Allah wishes to lighten your burdens, and man has been created weak.

Verses 29 and 30 deal with acquisition of property. Verse 29 says: O you who believe! devour not your property among yourselves by illegal means except that it be trading by mutual

Contd.....

27. And Allah wishes to turn to you in Mercy; and those who follow (their) lusts desire that you should deviate (with) a great deviation.[3]

٢٧- وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۚ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ۝

consent. And kill not yourselves. Surely Allah is Merciful to you. Verse 30 says that whoever does this with aggression and injustice, We shall soon cast him into the Fire (of Hell); and this is easy for Allah.

Verse 31 deals with the sinful acts and their forgiveness. It says that if you shun the major (sins) (i.e. the *Gunaah-e-Kabeerah*) which you are forbidden, We shall expiate from you your misdeeds (i.e. *Gunaah-e-Sagheerah*) and cause you to enter a noble entrance (i.e. Paradise).

Verse 32 deals with excellence granted by Allah the Almighty to some over the others. It says: covet not that by which Allah has made some of you excel others. For men is the portion of what they earn, and for women is the portion of what they earn. And ask Allah of His Grace. Surely Allah is Knower of all things.

Verse 33 deals with inheritance of the property left by a deceased. In this verse it is said that to everyone We have appointed heirs of that which (his or her) parents and near relatives leave. And as for those with whom your right hands have made covenants, give them their due. Surely Allah is Witness over all things.

2. This shows that, after explaining the commands relating to the marital life of man in this world, Qur'an wants to emphasise that the commands which have been given in the earlier verses are not new but are the same which were given through the previous Prophets, and it was actually by acting on these commands that their true followers achieved success of the life in this world as well as of the Hereafter. Since these commands were forgotten by the people, Allah the Almighty intended to revive the same in the Holy Qur'an so that the believers might follow them and by way of reward entitle themselves to the Mercy of Allah, and since Allah the Almighty is the Knower as well as the Wise, the commands which He has given, and the guidance which He has provided, are perfectly in keeping with the exact requirement of the human life in this world (Tadabbure Quran, Vol. II, p. 54).

3. As Abul A'ala Maududi writes, in this verse there is reference to those hypocrites and the Jews of Medinah who were very severely annoyed on account of the revolutionary changes made by the Holy Qur'an in the family life and the social set-up of the human society, which in fact finished the centuries old customs and practices of the Arabs and the Jews, as for instance the right of inheritance granted to the women, re-marriage of the widows after the period of *Iddat* according to their own wish, prohibition of marriage with widows and divorcees of the fathers, marriage with two real sisters at one and the same time, depriving adopted children of the inheritance, marriage with the widows and divorcees of the adopted sons, and so on. All these changes which the Holy Qur'an made greatly annoyed the non-believers and the Jews. These commands also demolished the customs adopted by the Jews in violation of the commands of the Torah and the Gospel and finished the superiority of the Jewish scholars and, therefore, they tried to raise all sorts of objections. It is said that during menstruation the women were thought to be totally impure and nobody used to take meals cooked by them or take water from their hands or even sit with them on the same floor. This custom was also abolished by the Holy Qur'an which simply declares that during menstruation only sexual intercourse is prohibited. Besides this there is no question of treating them as impure (Tafheemul Quran, Vol. I, Chapter 4, Note 49).

28. Allah wishes to lighten your burdens,[4] and man has been created weak.

٢٨- يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ
وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا ○

29. O you who believe! devour not your property[5] among yourselves by illegal means[6] except that it be trading by mutual consent. And kill not yourselves.[7] Surely Allah is Merciful to you.

٢٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ
اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۣ
وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْ ۭ
اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ○

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4. By lightening the burdens is meant issuing of such commands which could create ease for the mankind. Thus if a man was not in a position to marry a free woman, he could marry a slave-girl which amounted to accepting lesser liabilities and obligations. As regards the dower, although it was compulsory yet it was provided that it could be modified or even remitted by mutual consent after the marriage. In case of need, a man could have more than one and upto four wives at a time subject to doing justice to all of them. Women and children, who were previously deprived of inheritance, were granted the right of inheritance in the properties left by their ancestors and near relatives.

5. The words *Amwaalakum Bainakum,* i.e. your property among yourselves, signify that no body should devour the property of anybody through illegal means, but according to Abu Hayyan, as he writes in his 'Behr-ul-Moheet', these words also impliedly mean that one should not use even his own wealth for those purposes which have been declared to be unlawful by the Holy Qur'an and the Traditions of the Holy Prophet Muhammad (ﷺ). Thus the word *La Ta'kuloo,* i.e. devour not, or eat not, signify that none should utilise the property, whether of himself or of anybody else, for illegal purposes.

6. The word *Baatil,* appearing in verse 29, meaning illegal, covers all those purposes which have been declared by the Islamic *Shariah* as unlawful, as for instance theft, dacoity, breach of trust, bribery, usury, gambling, and so on (Behrul Moheet on the authority of Hazrat Abdullah Ibne Masood and other companions of the Holy Prophet).

7. The words *La Taqtolu Anfusakum,* i.e. do not kill yourselves, according to the learned Commentators, signify killing of other men of the community as well as killing of one's own self by way of suicide. Since in the earlier part of this verse there is command for not devouring the property through illegal means, the latter part i.e. *Laa Taqtolu Anfusakum* also signify that one should not kill or destroy himself by devouring the property through illegal means, because the ultimate result of it will be destruction on the Day of Judgment. The man who devours the property through illegal means will suffer the punishment of the Hell. Thus the words *La Taqtolu Anfusakum* are very wide and include the ultimate result of devouring the property illegally, killing other persons of the society, as well as killing one's own self by way of suicide (Ma'ariful Quran, Vol. II pp. 377-381; and Tafheemul Quran, *ibid.,* 51).

As regards the condemnation of suicide, it may be noted that verse 29 interdicts it in all its forms. In the words of a Christian writer, "Suicide, which is never expressly condemned in the Bible, is more than once forbidden in the Kuran" ("History of European Morals" by Lecky, Vol. II, p. 23) (Maajid, Vol. I, Part V, Note 47).

30. And whoever does this through aggression and injustice, We shall cast him into the Fire;[8] and this is easy for Allah.

٣٠- وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا
فَسَوْفَ نُصْلِيْهِ نَارًا ؕ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ○

31. If you shun the major (sins) which you are forbidden, We shall expiate from you your misdeeds and cause you to enter a noble entrance.

٣١- اِنْ تَجْتَنِبُوْا كَبَآئِرَ
مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ
وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ○

32. And covet not that by which Allah has made some of you excel others.[9] For men is the portion of what they earn, and for women is the portion of what they earn. And ask Allah of His Grace. Surely Allah is Knower of all things.

٣٢- وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ
عَلٰى بَعْضٍ ؕ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ؕ
وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ؕ
وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖ ؕ
اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ○

33. And to every one We have appointed heirs of that which parents and near relatives leave. And as for those with whom your right hands have made covenants, give them their due.[10] Surely Allah is Witness over all things.

٣٣- وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ
الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ؕ
وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ
فَاٰتُوْهُمْ نَصِيْبَهُمْ ؕ
اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ؕ ع

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8. Violations of the Commands of Allah and the Holy Prophet Muhammad (ﷺ) are great sins according to the Islamic *Shariah* and if they are done intentionally, aggressively and unjustly, they are much more severe and naturally the punishment for it is the Fire of Hell, and that is what is stated in verse 30.

9. In this verse Qur'an gives complete cure of the disease of jealousy and longing for things which one does not have, although others have, which often results in enmity, hatred and ill-will.

10. It is said that before the advent of Islam, the pagan Arabs used to enter into agreements by which they used to undertake to defend each other against inheriting each others property and, therefore, when anybody of them died, the survivor was considered to be entitled to one-sixth of the assets of the deceased (Behrul Moheet). After migration to

SECTION 6[1]

34. Men are guardians over women, because Allah has made among them the one to excel the other, and because they spend (on them) of their wealth.

٣٤- اَلرِّجَالُ قَوَّٰمُونَ عَلَى النِّسَآءِ
بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ
وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ

Medinah, the believers also entered into agreements of brotherhood with their Muslim brothers of Medinah, and according to the old custom of the Arabs, they also bound themselves to inherit each other's property. By this verse this custom was abolished and it was said that since Allah the Almighty has provided specific shares of the legal heirs of the deceased, the assets left by a deceased should be distributed accordingly, and, as regards the agreements already executed, they were, however, to be honoured (Bukhari, 39:2). According to Abul A'ala Maududi, the agreements already made were to be honoured by compensating the parties through other lawful means (Tafheemul Quran, *ibid.,* 55).

1. Right from the beginning of this Chapter upto the end of the previous Section, Qur'an dealt with the status, the rights and the obligations of the women. In continuation of it, Section 6 starts with a fundamental aspect of their relationship to men on which, in fact, rests the well-being of the family life of the individuals and ultimately of the entire society. According to this Section, inspite of the fact that women have status, rights and obligations just as the men have, so that the men are not permitted to use the women like the slaves or the animals, men have been granted superiority over the women, and the women are, therefore, subservient to men. After speaking of the superiority of men over the women, this Section also lays down the principle of arbitration in case of disagreement between the husband and wife. This Section also condemns idolatory and encourages the doing of good to others, and spending in the Way of Allah. Lastly, there is reference to the ultimate state of affairs which the disbelievers will have to face on the Day of Judgment on account of their rejecting the Prophets of Allah.

Section 6 consists of 9 verses i.e. verses 34 to 42. Verse 34 deals with superiority of man over woman. It says that men are guardians over women, because Allah has made among them the one (i.e. the men) to excel the other (i.e. the women), and because they (i.e. the men) spend (on them i.e. the women) of their wealth. So good women are obedient, protecting (their husbands' interests) in (their) absence, as Allah has (commanded them to be) protected. As to those women from whom you fear disloyalty and ill-conduct, admonish them, and leave them alone in the beds, and beat them. Then if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great.

Verse 35 deals with the case of disagreement between husband and wife, and says that if you fear a breach between the two (i.e. husband and wife), appoint an arbiter from his people and an arbiter from her people. If they both (will) desire agreement (between them), Allah will create harmony between them. Surely Allah is ever Knowing, Aware.

Verse 36 speaks of exclusive worship of Allah and good moral conduct. It says: worship Allah and associate none (as partner) with Him, and be good to the parents, and to the near of kin, and the orphans, and the needy, and the neighbours who are near, and the neighbours who are distant, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely Allah loves not such as are proud, boastful.

Verses 37 and 38 specify the "proud and boastful" as those who are niggardly and those

So good women are obedient,[2] protecting (their husbands' interests) in (their) absence, as Allah has protected.[3] As to those women from whom you fear disloyalty and ill-conduct,[4] admonish them, and leave them alone in the beds,[5] and beat them.[6]

فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ
بِمَا حَفِظَ اللّٰهُ ؕ
وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ
وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ
فَاِنْ اَطَعْنَكُمْ

who spend to be seen of men, and condemn them, saying that those who are niggardly and enjoin niggardliness on others, and hide that which Allah has given them out of His Grace, (they are in fact disbelievers, and Allah says that) We have got ready for the disbelievers an abasing punishment; and those who spend their wealth to be seen of men, and believe not in Allah nor in the Last Day, (they in fact take Satan for a companion) and whoever takes Satan for a companion, (he must know that) an evil companion is he.

Verse 39 says: and what have they (to fear) if they believe in Allah and the Last Day, and spend of that which Allah has given to them? And Allah is ever Knower of them.

Verse 40 says: Surely Allah wrongs not even the weight of an atom; and if there is a good deed, He multiplies it and gives from His Presence a great reward.

Verses 41 and 42 speak of the ultimate state of affairs on the Day of Judgment. In these verses it is said; but how will it be then, when We shall bring from every nation a witness, and We shall bring you (O Muhammad [ﷺ]) as a witness over these? On that Day (i.e. the Day of Judgment) those who disbelieved, and disobeyed the Messenger (of Allah), will desire that (it would have been better if) the earth were levelled with them. And they can hide no fact from Allah.

2. The word *Qaanetaatun,* i.e. obedient, signifies obedience to Allah and His Prophet as well as obedience to the husband as commanded by Allah the Almighty Himself.

3. Protection of the rights of husbands include guarding their property, their household, as well as their own chastity, because after marriage with their husbands they are not at all permitted to have sexual relations with any other man. This may also imply guarding of that which Allah has created in their wombs through their husbands, i.e. the children.

For detailed discussion on "Men and Women", see the Major Work, *ibid.,* Vol. V, pp. 59-72.

4. The word *Nushooz,* which has been translated as "disloyalty and ill-conduct", signifies desertion, rising against the husband, leaving the husband's place and taking up an abode which he does not like (Behrul Moheet); and according to the Arabic English Lexicon, it also means resistance by her to her husband and her hatred towards him as well as her deserting him (also see Tajul Uroos, Qamoos). In case of such a situation, verse 34 provides a threefold remedy for the husband. Firstly, she is to be admonished; secondly, if she does not amend, then her bed is to be separated; and thirdly, if she still persists, then she is to be beaten (Raazi).

5. The words *Fit Madaaje'e* do not mean that there should be lodging in an altogether separate house. The Holy Prophet has said that, "if you separate them, then separate them only in bed and not in accommodation" (Mishkat).

6. If the situation does not improve, then, as a last resort, the husband can also beat his wife but the beating should not be with a view to cause her physical injury resulting in a

Then if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great.

فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۭ
اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝

35. And if you fear a breach between the two (i.e. husband and wife), appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, Allah will create harmony between them.[7] Surely Allah is ever Knowing, Aware.

٣٥- وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ
وَحَكَمًا مِّنْ اَهْلِهَا ۚ
اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۭ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ۝

36. And worship Allah, and associate none (as partner) with Him, and be good to the parents, and to the near of kin, and the orphans, and the needy, and the neighbours who are near, and the neighbours who are distant, and the companion by your side, and the wayfarer, and those whom your right hands possess.[8] Surely Allah loves not such as are proud, boastful –

٣٦- وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـــًٔا
وَّبِالْوَالِدَيْنِ اِحْسَانًا
وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَالْجَارِ ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ
وَمَا مَلَكَتْ اَيْمَانُكُمْ ۭ
اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَۨا ۝

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wound or fracture of any bone. The Holy Prophet has said, "you have a right in the matter of your wives that they should not allow anybody, whom you do not like, to come in your houses, if they do this, beat them but in such a manner that it may not leave an impression" (Tirmizi, 10:11).

7. Thus Qur'an discourages outright divorce and, before arriving at this ultimate situation, makes it compulsory that all possible attempts should be made to bring reconciliation between the spouses.

The task of appointing the arbitrators can be done by the spouses themselves, their relations, as well as the courts of law. It may, however, be noted that since the arbitrators have to decide the dispute they must be men of prudence and wisdom and, as verse 35 says, if they are sincere in bringing there reconciliation between the spouses, they will also have the Blessings of Allah; and Allah will effect reconciliation between them.

8. The commands "worship Allah" and 'do good' to parents, near of kin, orphans, needy, neighbours, and companions in a journey, etc., are much wider than the commands "love God " and "love your neighbour" of the Bible, because they not only deal with mere sentiments but lay emphasis on practical service.

37. Those who are niggardly[9] and enjoin niggardliness on others, and hide that which Allah has given them out of His Grace;[10] and We have got ready for the non-believers a humiliating punishment;

٣٧ - اَلَّذِيْنَ يَبْخَلُوْنَ
وَيَأْمُرُوْنَ النَّاسَ بِالْبُخْلِ
وَيَكْتُمُوْنَ مَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ
وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۚ

38. And those who spend their wealth in order to be seen of men,[11] and believe not in Allah nor in the Last Day; and whoever takes Satan for a companion, an evil companion is he.

٣٨ - وَالَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ
وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ۭ
وَمَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَآءَ
قَرِيْنًا ○

39. And what have they (to fear) if they believe in Allah and the Last Day, and spend of that which Allah has given them? And Allah is ever Knower of them.

٣٩ - وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ۭ
وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ○

40. Surely Allah wrongs not even the weight of an atom; and if there is a good deed, He multiplies it[12] and gives from His Presence a great reward.

٤٠ - اِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ
وَاِنْ تَكُ حَسَنَةً يُّضٰعِفْهَا
وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ○

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9. The word *Yabkhaloona* is derived from *Bukhl* which, in its wider sense, means "depriving others of their rights which Allah has fixed in their wealth", and, as it is clear from the occasion of the revelation of this verse, it also includes the withholding of knowledge.

10. As reported by Hazrat Abdullah Ibne Abbas, this verse was revealed in respect of the Jews of Medinah because they were very proud and most niggardly. They were not only miser in spending the wealth but also miser in spreading the knowledge which Allah had given to them through the Holy Scriptures which also contained a forecast regarding the Holy Prophet Muhammad (ﷺ). By concealing the forecast the Jews of Medinah actually acted miserly as regards knowledge.

11. Mahmood bin Labaid has reported the Holy Prophet saying that "I fear very much for you the *Shirk-e-Asghar* i.e. minor act of raising sharers to Allah; and on the request of the companions explained it as "an act for mere show" (Ahmad with reference to Mishkat).

12. From this verse it is clear that good always brings good results, which has been

41. But how will it be then when We shall bring from every nation a witness, and We shall bring you (O Muhammad) as a witness over these?[13]

٤١- فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ۝

42. On that Day, those who disbelieved, and disobeyed the Messenger, will desire that the earth were levelled with them. And they can hide no fact from Allah.

٤٢- يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا
وَعَصَوُا الرَّسُولَ
لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ ۚ
وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝

SECTION 7[1]

43. O you who believe! go not near prayer when you are drunk,[2] till you know what you

٤٣- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

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metaphorically said to be multiplying by itself, and ultimately entitles the man to the rewards from Allah the Almighty.

13. The witness from every nation means the Prophet sent to that particular nation. Thus from every nation the Prophet sent to it will be summoned on the Day of Judgment to testify that he had conveyed the Messages of Allah to that nation. Then comes the witness for the Prophets themselves, as well as the believers, and he is the Holy Prophet Muhammad (ﷺ). Thus while the other Prophets will depose regarding the acceptance or rejection of their messages by their nations, the Holy Prophet Muhammad (ﷺ) will give evidence to the effect that all Prophets previous to him fulfilled their duties and conveyed the Messages of Allah to their nations, and he will also give evidence to the effect that his true followers accepted the message conveyed by him to them, and he will also be a witness against those who rejected his call.

End of Prophethood: It may also be noted that while in this verse Qur'an speaks of the testimony of the previous Prophets and the Holy Prophet Muhammad (ﷺ) it does not speak of any future Prophet and his testimony. Thus this verse also signifies the end of Prophethood on the Holy Prophet Muhammad (ﷺ), who undoubtedly is the Seal or the Last of the Prophets.

1. In continuation of the previous Section, Qur'an, in the opening verse of Section 7, gives more commands relating to the revolutionary changes made by it in the human society. In the subsequent verses there is reference to the misdeeds of the Jews and Christians, and an invitation to them to accept Islam. There is also a warning of punishment for unbelief, and condemnation of idolators and false claim of purity.

Section 7 consists of 8 verses i.e. verses 43 to 50. Verse 43 deals with prohibition from

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say; nor when you are polluted,[3] except when merely passing by, till you have bathed; and if you are sick, or on a journey, or one of you comes from the privy, or you have touched the women, and you cannot find water, then betake yourselves to pure earth and wipe your faces and your hands (therewith).[4] Surely Allah is ever Pardoning, Forgiving.

وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ
حَتَّىٰ تَغْتَسِلُوا ۚ وَإِن كُنتُم مَّرْضَىٰ
أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ
أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ
إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ۝

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when (you are) merely passing by, until you have bathed; and if you are sick or on a journey, offering the prayer while one is drunk or is polluted. It says: O you who believe! go not near the prayer when you are drunk, till you know what you say; nor when you are polluted, except or one of you comes from the privy, or you have touched the women (i.e. have committed sexual intercourse with them), and you cannot find water, then betake yourselves to pure earth and wipe your faces and your hands (therewith) (which is technically known as *Tayammum*). Surely Allah is ever Pardoning, Forgiving.

Verses 44 to 47 deal with the mischiefs of the Jews. Verse 44 addresses the believers saying: See you not those to whom was given a portion of the Book (i.e. Torah), purchasing error, and desiring that you should lose the (right) way? Verse 45 also addresses the believers and says: Allah knows best your enemies and Allah is sufficient (for you) as a Friend and Allah is sufficient (for you) as a Helper. Verse 46 says: some of those who are Jews change the words (of Torah) from their context and say: we hear and we disobey; and (say): hear you without being made to hear, and (say): *Ra'ina* (i.e. listen to us) distorting with their tongues and scoffing at the religion. And if they had said: we hear and we obey, and: hear you, and: *Unzurna* (i.e. look at us), it would have been better for them and more upright. But Allah has cursed them for their disbelief, so they believe not but a little. Verse 47 addresses the Jews, and says: O you (the Jews) who have been given the Book (i.e. the Torah)! believe in what We have revealed verifying that which you possess (i.e. Torah and Gospel) before We alter the faces and turn them backwards, or curse them as We cursed the Sabbath-breakers. And the Command of Allah is always executed.

Verse 48 condemns idolatory or setting up partners with Allah. It says: Surely Allah forgives not that partners should be set up with Him, and forgives all (sins) besides that to whom He pleases. And whoever sets up partners with Allah, He indeed invents a great sin.

Verses 49 and 50 deal with the case of those who, being impure, attribute purity to themselves. Verse 49 says: Have you not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit. Verse 50 says: see how they forge lies against Allah! And sufficient is this as a manifest sin.

2. The word *Sukara* generally signifies the state of intoxication. Since man generally loses his senses while he is drunk or intoxicated, and is unable to understand things properly, in this verse prohibition is imposed on offering the prayers while one is drunk or intoxicated.

Since drinking was one of the established habits of the Arab community, the command of

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44. See you not those to whom was given a portion of the Book,[5] purchasing the error, and desiring that you should lose the (right) way?

٤٤- أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَٰبِ يَشْتَرُونَ الضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ۝

45. And Allah knows best your enemies. And Allah is sufficient as a Friend, and Allah is sufficient as a Helper.

٤٥- وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا ۚ وَكَفَىٰ بِاللَّهِ نَصِيرًا ۝

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prohibiting drinking was given step by step. The first step was a mere condemnation, and the second step was to prohibit prayer in the state of intoxication as contained in this verse. This second command, it is said, was given in the 4th year of Hijra. The effect of this command, however, was that the believers gave up drinking during the day time so that they could offer their prayers in time, and those addicted to it continued drinking after the *Isha* prayer until the third and the final command, imposing total ban on drinking, was revealed in verses 90 and 91 of Chapter 5 (*Maa'idah*).

According to some commentators, the word *Sukara* also signifies the state of sleeping (Tajul Uroos and Arabic English Lexicon). In verse 19 of Chapter 50 (*Qaaf*) the stupor of death is also referred to as *SakaratuI Maut.* Taken in the sense of sleeping, the meaning of this verse would be that one should not offer the prayer while he is overwhelmed with sleep. According to a Tradition, noted by Bukhari, on the authority of Hazrat Anas, the Holy Prophet has said that "if during the prayer you feel drowsy, then first sleep and then, when you are awake and are in your proper senses, offer the prayer" (Ziaul Quran, Vol. I, Chapter 4, Note 76).

As regards drinking, it may also be noted that even among the Jews there was prohibition for drinking during the prayer time but it was only for the *Imams* or the leaders of the prayers and not for the congregation (Tadabbure Quran, Vol. II, p. 74).

3. As regards the prohibition while one is polluted, the word *Junuban* means one who is under the obligation to perform a total ablution and bathing (Arabic English-Lexicon). Thus not only after sexual intercourse with the wife but also after impurity on account of nocturnal pollution it is compulsory for a man to bathe himself fully well and perform ablution and then offer the prayer.

4. There is, however an exception, as regards the bathing and ablution, that if one is not able to get the water, or he is on a journey, or on account of any illness the use of water is harmful to him, he can perform the *Tayammum,* which is performed "by clapping palms of hands twice on clean dust and passing them over on hands upto elbows and face as if they were being washed by water" (Maajid, Vol. I, Part V, Note 129), and then offer the prayer. The permission of *Tayammum* is also for the women in need of bath or ablution (Naimuddin, Chapter 4, Note 132). For detailed commands relating to *Tayammum,* Hidayah, Bahar-e-Shari'at or any other book of *Fiqah* may be seen.

5. The words "a portion of the Book" refer to the Book which was given to the Bani Israil through Prophet Moses i.e. the Torah and which in fact was "a portion " of the Real Book i.e. *Loh-e-Mahfooz,* from which commands were revealed from time to time, first in the form of Torah, Injeel, and Zaboor, and then finally and completely in the form of Qur'an.

46. Some of those who are Jews[6] change the words from their context[7] and say: we hear and we disobey; and (say): hear you without being made to hear, and (say): *Ra'ina,* distorting with their tongues and scoffing at the religion.[8] And if they had said: We hear and we obey, and: hear you, and: *Unzurna,* it would have been better for them and more upright. But Allah has cursed them for their disbelief, so they believe not but a little.

٤٦- مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ
عَنْ مَّوَاضِعِهٖ
وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا
وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ
وَطَعْنًا فِى الدِّيْنِ ؕ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا
وَاَطَعْنَا وَاسْمَعْ
وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَاَقْوَمَ ۙ
وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ
بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ۝

6. This shows that originally the Bani Israil were Muslims, being the followers of the law of God given to them through Prophet Moses, but subsequently people among them differed and formulated their own ideologies, and distorted the Law of God, and made corruptions in it, and came to be known as the Jews. This is the reason that in this verse Qur'an has used the expression *Allazina Haadu,* i.e. "those who have become the Jews".

7. While talking to the Holy Prophet, they used to speak the words having double meaning, i.e. involving praise as well as insult, and they used to twist the words in such a manner that they amounted to insult. Whenever the Holy Prophet recited to them the Commands of Allah, they used to say *Same'na* with a loud voice, and then simultaneously also say *Wa 'Asaina* in a low voice, and sometimes also say *Ghaira Musma'in,* which also carried a double meaning. In its good sense it amounted to a prayer, while in its bad sense it was a curse. Similarly, while speaking the word *Ra'ina,* they used to twist the tongue and speak it as *Ra'eena* and thus also distort the meaning from good to bad one. It is this type of insulting attitude of the Jews which has been specifically mentioned in verse 46 (Ziaul Quran, *ibid.,* 83).

In fact "the Holy Qur'an was not the first to charge the Jews with the falsification of their Scriptures. Even Justin, in the beginning of the second century of the Christian era, charged them with 'immorality and with having expunged from their Bibles much that was favourable to Christianity. These charges were repeated by the succeeding Christian polemists' (Jewish Encyclopaedia, Vol. X, p. 103).

8. As regards the insulting attitude of the Jews, Lane and Lane-Poole write, "not satisfied with tormenting Muhammad with that Torah which they were always wrangling about themselves, they took hold of the every day formulas of Islam, the daily prayers and ejaculations, and twisting their tongues, mispronounced them so that they meant something absurd or blasphemous" ("Selections from he Kuran", Introduction, pp. LXII-LXIII). In the words of Muir, "political inferiority, indeed, compelled them to disguise their hatred but their real feelings transpired in various ways, and among others in expressions of double meaning" ("Life of Mohammad", p. 327) (Maajid, *ibid.,* 148).

47. O you who have been given the Book! believe in what We have revealed, verifying that which you possess, before We alter the faces and turn them backwards, or curse them as We cursed the Sabbath-breakers. And the Command of Allah is always executed.

٤٧- يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا
بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ
مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا
فَنَرُدَّهَا عَلٰٓى اَدْبَارِهَآ
اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ؕ
وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ○

48. Surely Allah forgives not that partners should be set up with Him, and forgives all (sins) besides that to whom He pleases. And whoever sets up partners with Allah he indeed invents a great sin.

٤٨- اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ
وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ
وَمَنْ يُّشْرِكْ بِاللّٰهِ
فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ○

49. Have you not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit.

٤٩- اَلَمْ تَرَ اِلَى الَّذِيْنَ
يُزَكُّوْنَ اَنْفُسَهُمْ ؕ بَلِ اللّٰهُ يُزَكِّيْ مَنْ يَّشَآءُ
وَلَا يُظْلَمُوْنَ فَتِيْلًا ○

50. See how they forge lies against Allah! And sufficient is this as a manifest sin.

٥٠- اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ
وَكَفٰى بِهٖٓ اِثْمًا مُّبِيْنًا ○ ع

SECTION 8[1]

51. Have you not seen those to whom a portion of the Book was given? They believe in

٥١- اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ
الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ

1. In continuation of the previous Section, this Section also starts with the talk about the misdeeds of the Jews, particularly their belief in *Jibt* and *Taghoot*. Side by side it also deals with their disbelief in the Scriptures revealed through the Prophets raised among the descendants of Prophet Abraham i.e. their own ancestor. This Section also tells us about the everlasting punishment which the disbelieves will suffer, as well as the everlasting bliss which the believers will enjoy, in the Hereafter. There is also a command to the believers to restore the trusts to their owners, and decide matters with justice, and obey Allah and the Holy Prophet, as well as those charged with authority among them to run the affairs of their State.

"Jibt" and "Taghoot",[2] and say of those who disbelieve: these are better guided in the path than those who believe!

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَٰؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا ۝

Section 8 consists of 9 verses i.e. verses 51 to 59. Verses 51 to 55 deal with the Jews, saying: have you not seen those (i.e. the Bani Israil) to whom a portion of the Book (i.e. Torah) was given? They believe in *Jibt* (i.e. superstitious things) and *Taghoot* (i.e. the devils), and say of those who disbelieve: these are better guided in the path than those who believe. Those are they whom Allah has cursed, and whom Allah has cursed, you will not find for him any (as) helper. Have they a share in the Dominion? (If that be the case) then they will not give to the people (even) a speck; or do they envy the people (i.e. the believers) for what (i.e. the Qur'an) Allah has given them out of His Bounty? But (there is no occasion for envy when the fact is that) We had given to the descendants of. Abraham (i.e. the Bani Israil themselves) the Book (i.e. Torah) and Wisdom, and (had also) conferred upon them a mighty kingdom. (But) then of them (some) believed therein (i.e. the Book), and of them (some) turned aside therefrom; and enough is Hell (as) a burning fire (for their punishment).

Verse 56 speaks of the everlasting punishment which the believers are going to suffer in the Hereafter. In it Allah the Almighty says that those who disbelieve in Our Messages, We shall cast (them) into Fire. As often as their skins are burnt, We shall change them for fresh skins, so that they may taste the punishment, Surely Allah is ever Mighty, Wise.

Verse 57 speaks of the everlasting bliss which the believers are going to enjoy in the Hereafter. In it Allah the Almighty says that those who believe, and do good deeds, We shall admit (them) to Gardens underneath which rivers flow, to abide therein for ever. For them therein are pure companions, and We shall make them enter a dense shade.

Verse 58 deals with the restoration of trusts to their owners. It says: Surely Allah commands you to restore the trusts to their owners; and when you judge between the people, judge with justice. Surely excellent is that with which Allah admonishes you. Surely Allah is ever Hearer, Seer.

Verse 59 commands the believers to obey Allah and obey the Messenger (i.e. the Holy Prophet Muhammad [ﷺ]), and those charged with authority among you; then if you differ concerning anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best and the fairest in the end.

2. Hazrat Abdullah Ibne Abbas, Ibne Jabeer, and Ibne Aaliya are of the view that *Jibt,* according to the pagan usage, means sorcery, and *Taghoot* means the *Kaahin* or the one who practices sorcery. Hazrat Umar has said that by the word *Jibt* is meant sorcery and by the word *Taghoot* is meant Satan or the devil. According to Hazrat Maalik bin Anas, all objects of worship, besides Allah, fall within the definition of *Taghoot.*

Jibt and *Taghoot* were also the names of the two idols of the pagan Arabs, which they used to worship (See Ma'ariful Quran, Vol. II, p. 432; Ziaul Quran, Vol. I, Chapter 4, Note 88; Tafheemul Quran, Vol. I, Chapter 4, Note 81; Yusuf Ali, Vol. I, Note 573).

Since the Jews of Medinah had also taken up to sorcery, magic and divination, and such other superstitious practices, they have been referred to in this verse as believing in *Jibt* and *Taghoot* although they were those who were given the Book (i.e. the Torah) through Prophet Moses.

52. Those are they whom Allah has cursed; and he whom Allah has cursed,[3] you will not find for him any (as) Helper.

٥٢- أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ
وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ۝

53. Have they a share in the dominion? Then they will not give the people (even) a speck.

٥٣- أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ
فَإِذًا لَّا يُؤْتُونَ النَّاسَ نَقِيرًا ۝

54. Or do they envy the people for what Allah has given them of His Bounty? But We had already given the descendants of Abraham the Book and Wisdom, and conferred upon them a mighty kingdom.

٥٤- أَمْ يَحْسُدُونَ النَّاسَ
عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ
فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا ۝

55. Then of them (some) believed therein, and of them (some) turned aside therefrom; and enough is Hell (as) a burning fire.

٥٥- فَمِنْهُم مَّنْ آمَنَ بِهِ وَمِنْهُم مَّن
صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ۝

56. Surely those who disbelieve in Our Messages, We shall cast (them) into the Fire. As often as their skins are burnt, We shall change them for fresh skins, so that they may taste the punishment. Surely Allah is ever Mighty, Wise.

٥٦- إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا
سَوْفَ نُصْلِيهِمْ نَارًا ۖ
كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا
غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ
إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ۝

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3. Curse implies not only condemnation but also deprivation from the Mercy of Allah. It also signifies total defamation and insult, and the one who is cursed can never achieve nearness to Allah. For such the Holy Qur'an has said *Mal'oonina Aianama Suqefu Ukhezu Wa Quttelu Taqteela* i.e. those upon whom is the curse (of Allah) wherever they may be found, they will be seized and slain (*Ahzaab,* 33:61).

57. And those who believe and do good deeds, We shall admit (them) to Gardens underneath which rivers flow, to abide therein for ever. For them therein are pure companions, and We shall make them enter a dense shade.

٥٧- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ
مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ
لَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۫
وَّنُدْخِلُهُمْ ظِلًّا ظَلِيْلًا ۝

58. Surely Allah commands you to restore the trusts[4] to their owners; and when you judge between the people, judge with justice.[5] Surely excellent is that with which Allah admonishes you. Surely Allah is ever Hearer, Seer.

٥٨- اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ
اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
اَنْ تَحْكُمُوْا بِالْعَدْلِ ؕ
اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ
اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا ۝

59. O you who believe! obey Allah, and obey the Messenger, and those charged with authority among you; then if you differ concerning any thing, refer it to Allah and the Messenger,[6] if you believe in Allah and the Last Day. That is the best and more suitable in the end.

٥٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا
اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ
مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ
فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ
اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ
ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝

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4. According to Allama Qurtabi, this verse is a very important verse as regards fundamental commands of the Holy Qur'an, and it actually consists of the gist of the entire *Shariah.* According to Peer Karam Shah, this view of Allama Qurtabi is correct because the word *Amanat,* used in this verse, is not restricted to its ordinary significance of keeping the things in custody by way of trust. It actually covers all the obligations which a State, or the ruler, owes to the entire population of the State, and which he is dutybound to perform with justice and equity (Ziaul Quran, *ibid.,* 92).

5. In its wider sense, this part of the verse also, as the earlier one, applies both to the men in authority as well as the people in general who are to decide between the people through arbitration or in any other manner whatsoever. According to this part of the verse, all are equal in the eyes of law, whether they may be believers or non-believers, friends or foes, country-men or foreigners, black or white, relatives or strangers.

6. Thus, according to the Islamic ideology , the rulers have no authority of their own to decide, or enforce the law, out of their own desire. They are merely to enforce the law of

SECTION 9[1]

60. Have you not seen those who assert that they believe in that which has been revealed to you and that which was revealed before you desiring to go for

٦٠- أَلَمْ تَرَ إِلَى الَّذِينَ
يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ
وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا

Allah and His Prophet, and, therefore, in case of dispute, reliance has to be placed on Qur'an and *Sunnah* alone. According to a Tradition noted by Bukhari, "to hear and obey is binding so long as one is not commanded to disobey Allah; when one is commanded to disobey Allah he shall neither hear or obey" (Bukhari, 56:108). In another Tradition the Holy Prophet has said that, "the authority of those entrusted with it should not be disputed unless you see an act of open disbelief, in which case you have a clear argument from Allah" (Bukhari, 93:2). Thus the authority of the rulers is subservient to the Command of Allah and the Holy Prophet Muhammad (ﷺ), and that is what is really meant by the word *Ool-ul-amr.*

1. Section 8 concluded with the Command to obey Allah and His Messenger and those charged with authority among the believers, and to refer the matters in dispute for decision to Allah and His Messenger, or, in other words, to decide the same according to the Qur'an and *Sunnah.* In continuation of it, Section 9 condemns decisions is disregard to the Commands of Allah and the Holy Prophet. The principle laid down in this Section is that decision of the Holy Prophet in all matters is final and that one cannot be a believer, in its strict sense, unless he submits to the decision of the Holy Prophet.

Section 9 consists of 11 verses i.e. verses 60 to 70. Verses 60 to 63 deal with hypocrites. In these verses it is said: have you not seen those (i.e. the hypocrites) who assert that they believe in that which has been revealed (i.e. Qur'an) to you (O Muhammad [ﷺ]) and that which was revealed before you (i.e. the Torah and the Gospel) desiring to go for judgment to the devil though they were commanded to deny it? And the Satan desires to lead them far astray. And when it is said to them: come to that which Allah has revealed (i.e. Qur'an), and to the Messenger (i.e. the Holy Prophet Muhammad [ﷺ]), you see the hypocrites turning away from you with aversion. How (will it be) then, when misfortune befalls them because of that which their hands have sent before (and) then they come to you (O Muhammad [ﷺ]) swearing by Allah: we meant nothing except good-will and conciliation. These are they of whom Allah knows whatever is in their hearts. So overlook them and admonish them, and say to them for their souls an effective word.

Verse 64 speaks of the purpose of sending the Messenger. In this verse Allah the Almighty says that; We sent not a Messenger but to be obeyed by Allah's Command. And if they, (i.e. the disbelievers), when they had wronged their souls, had come to you (O Muhammad [ﷺ]), and asked fogiveness of Allah, and the Messenger had asked forgiveness for them, they would have indeed found Allah Forgiving (and) Merciful.

Verse 65 lays down the test of Faith. It says: but no, by your Lord! they believe not (in its true sense) until they make you (O Muhammad [ﷺ]) a judge of what is in dispute between them, and then find no straitness in their hearts in respect of that which you decide, and submit with (full) submission.

In verses 66 to 68 it is said: and if We had prescribed for them: Slay yourselves or go forth from your dwellings, they would not have done it except a few of them. And had they done

judgment to the devil[2] though they were commanded to deny him? And the Satan desires to lead them far astray.

إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۖ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ۝

61. And when it is said to them: come to that which Allah has revealed, and to the Messenger, you see the hypocrites turning away from you with aversion.

٦١- وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝

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that which they are exhorted (to do), it would be better for them, and more strengthening (them in faith). And then We would have given them from Our Presence a mighty reward; and We would have guided them on the Straight Path.

Verses 69 and 70 speak of the grant of an excellent company as a reward for obedience. It says: and whoever obeys Allah and the Messenger, they are (placed) in the company of those on whom is the Grace of Allah, from among the Prophets, and the truthful, and the martyrs, and the righteous; and excellent are they as a company. That is the Grace from Allah; and sufficient is Allah as Knower.

2. "Devil" stands for *Taghoot,* the significance of which we have already dealt with in the previous Section. Here it means "an un-Islamic Tribunal for judgment in any dispute" (Maajid, *ibid.,* 215).

Verses 60 to 63 deal with the hypocrites, who used to profess to be the believers in Qur'an and the earlier Scriptures but follow the devil in clear disregard to the Commands of Allah, and as against the decision of the Holy Prophet Muhammad (ﷺ) preferred to follow the decision of the devil. The word "devil" in verse 60 actually refers to Ka'ab bin Ashraf who was a Jew.

It is said that there was a hypocrite, known as Bishr, who had a dispute with a Jew. The Jew suggested to him to get the matter decided by the Holy Prophet Muhammad (ﷺ) but the hypocrite did not agree and suggested to get it decided by a Jew, namely Ka'b bin Ashraf, who was a Chief of the Jews and enemy of the Holy Prophet. After discussion among themselves, however, they agreed to go to the Holy Prophet. After making necessary enquiry, the Holy Prophet gave the decision in favour of the Jew. Bishr, however, refused to submit to the decision and asked the Jew to go for a second decision to Hazrat Umar. The Jew agreed and both of them went to Hazrat Umar. The Jew narrated the entire story and also told about the decision given by the Holy Prophet. After confirming it from Bishr, Hazrat Umar asked them to wait. Then he went in his house and came out with a sword and beheaded Bishr, and said: "whoever does not accept the decision of the Holy Prophet for him this is the decision" (Roohul Ma'ani with reference to Sa'labi and Ibne Abi Hatim, on the authority of Hazrat Abdullah Ibne Abbas).

It is said that the heirs of Bishr made a claim of *Qasaas* against Hazrat Ulnar and pleaded for his faith. By this and subsequent verse, however, the claim was rejected because Bishr was declared to be a hypocrite, and by way of a universal principle it was laid down, as in verse 65, that if one does not submit to the decision of the Holy Prophet Muhammad (ﷺ) he is not a believer in its true sense (Ma'ariful Quran, Vol. II, p. 456-457; Naimuddin, Chapter 4, Notes 170-173).

62. How then, when misfortune befalls them because of that which their hands have sent before, (and) then they come to you swearing by Allah: we meant nothing except good-will and conciliation?

٦٢- فَكَيْفَ إِذَآ أَصَابَتْهُم مُّصِيبَةٌۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
ثُمَّ جَآءُوكَ يَحْلِفُونَ
بِاللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا ○

63. These are they of whom Allah knows whatever is in their hearts. So overlook them, and admonish them, and say to them for their souls an effective word.

٦٣- أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ
فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ○

64. And We sent not a Messenger but to be obeyed by Allah's Command.[3] And if they, when they had wronged their souls, had come to you and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have indeed found Allah Forgiving, Merciful.[4]

٦٤- وَمَآ أَرْسَلْنَا مِن رَّسُولٍ
إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ
وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ
جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ
وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ
لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا ○

65. But no, by your Lord! they believe not until they make you a judge of what is in dispute between them, and then find no

٦٥- فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ
حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

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3. In this verse, firstly, there is given a general principle that the purpose of sending a Prophet was that people should obey him according to the Command of Allah. In other words, if anybody does not obey the Prophet, he in fact disobeys Allah and whoever disobeys Allah is a *Kafir* i.e. infidel or non-believer, and is, therefore, liable to be dealt with accordingly. This in fact was the justification for the act of Hazrat Umar in killing the hypocrite Bishr for not submitting to the decision of the Holy Prophet.

4. According to the learned Scholars, the principle laid down for repentance and forgiveness in this verse equally applies to the people of all times and not only of the time of the Holy Prophet, and therefore, even today if anybody, violating the Commands of the Holy Prophet, is really serious about his Hereafter, he can come to the Holy Prophet, seeking forgiveness with humility and repentance, and the Holy Prophet, who is *Ra'oof-ur-Raheem* and *Rehmatul Lil-A'alameen,* would never disappoint him (Behrul Moheet as referred to in Ma'ariful Quran, Vol. II, p. 460; also see Ziaul Quran, Vol. I, Chapter 4, Note 102).

straitness in their hearts in respect of that which you decide, and submit with (full) submission.[5]

ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

66. And had we prescribed for them: slay yourselves or go forth from your dwellings, they would not have done it except a few of them. And had they done that which they are exhorted (to do), it would be better for them, and more strengthening;

٦٦- وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ
أَوِ اخْرُجُوا مِن دِيَارِكُم
مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ
لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ۝

67. And then We would have given them from Our Presence a mighty reward;

٦٧- وَإِذًا لَّآتَيْنَاهُم
مِّن لَّدُنَّا أَجْرًا عَظِيمًا ۝

68. And We would have guided them on the Straight Path.

٦٨- وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ۝

69. And whoever obeys Allah and the Messenger, they are in the company of those on whom is the Grace of Allah, from among the Prophets, and the truthful, and the martyrs, and the righteous. And excellent are these as a company!

٦٩- وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ
فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم
مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ
وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۝

70. That is the Grace from Allah; and sufficient is Allah as Knower!

ع ٧٠- ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا ۝

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5. By this verse, obedience to Holy Prophet Muhammad (ﷺ) over the entire mankind, obedience to him is made the criterion of faith, and, therefore, Allah the Almighty says, on oath, that none can be a believer in its reality unless he totally submits to the decision of the Holy Prophet.

According to this verse, not only there should be no open disobedience to the Holy Prophet but even at heart there should be no ill feeling against his decision. In other words, one should

SECTION 10[1]

71. O you who believe! take your precautions;[2] then go forth in detachments,[3] or go forth all together.

٧١-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ
فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ○

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sincerely submit to the decision of the Holy Prophet at heart as well as in practice. It is only then that one can claim to be a believer in its strict sense.

According to the learned scholars, the command of submission to the Holy Prophet is not restricted to the time he was physically living in this world. Actually it applies for all times to come, and therefore, after his passing away, total submission to his *Shariah* is extremely necessary for every believer, and whoever violates his *Shariah* actually violates the Command of Allah in terms of verse 65, and his claim of faith is to be judged accordingly. In a Tradition, the Holy Prophet has said that "none can be a believer among you unless he makes his wishes subservient to the way (*Shariah*) brought by me" (Tafheemul Quran, Vol. I, Chapter 4, Note 95).

1. In the previous Section there was command for obedience to Allah and the Holy Prophet Muhammad (ﷺ), and in the concluding verses of it there was a promise of the company of the Prophets, the Truthful, the Martyrs and the Righteous ones for all those who obey the Commands of Allah and His Prophet. In continuation of it, in Section 10 there is command to fight in the Way of Allah, and for the help of the oppressed ones.

Section 10 consists of 6 verses, i.e. verses 71 to 76. Verse 71 deals with precautions for defence and mode of coming to the battlefield, and says: O you who believe! take your precautions (for defence against the enemy), then go forth (to the battlefield) in detachments i.e. separate groups, or go forth in a body i.e. all together.

Verses 72 and 73 speak of those who avoid fighting. Verse 72 says that among you is he who would lag behind i.e. abstain from going to fight. Then if misfortune befalls you, he says: Allah did a favour to me that I was not present with them. And if bounty comes to you from Allah, then, as if there had been no friendship between you and him, he says: would that I had been with them! then I would have achieved a great success.

Verses 74 to 76 deal with the command of fighting, the reward for it, the purpose of fighting, and the distinction between fighting of a believer and the fighting of a disbeliever. In verse 74 it is said: so let those fight in the Way of Allah who sell the life of this world for the Hereafter. And whoever fights in the Way of Allah, be he slain or be he victorious, We shall grant him a mighty reward. Verse 75 says: and what reason have you not to fight in the Way of Allah, and for the weak among the men, and the women, and the children, who say: Our Lord! take us out of this town of which the people are oppressors, and grant us from You a friend and grant us from You a helper! Verse 76 says that those who believe fight in the Way of Allah, and those who disbelieve fight in the way of devil. So fight against the friends of Satan. Surely the strategy of the devil is ever weak.

2. The word *Hizr,* used in this verse, as already stated, means "caution or precaution, vigilance, guard, state of preparation, or of fear"; and this word in its general significance extends to all kinds of precautions and preparations necessary for defence, and, therefore, it means the arranging for all types of weapons available for the purpose of fighting against the non-believers.

3. According to the learned commentators, although the principle given in this verse relates to going to fight against the enemy yet, in its general application, it also applies to all

72. And among you is he who would lag behind; then if misfortune befalls you, he says: Allah did a favour to me that I was not present with them.

٧٢- وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ ۚ
فَإِنْ أَصَابَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ
اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ○

73. And if bounty comes to you from Allah, then, as if there had been no friendship between you and him, he says: would that I had been with them! then I would have achieved a great success![4]

٧٣- وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ
لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُ
مَوَدَّةٌ يَا لَيْتَنِي كُنتُ مَعَهُمْ
فَأَفُوزَ فَوْزًا عَظِيمًا ○

74. So let those fight in the Way of Allah who sell the life of this world for the Hereafter.[5] And whoever fights in the Way of Allah, be he slain or be he victorious, We shall grant him a mighty reward.

٧٤- فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ
الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ
وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ
فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ○

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types of joumeys. In a Tradition the Holy Prophet has declared a lonely traveller as one Satan and two travellers as two Satans; but if they are three, then they have been declared to be a company or group. In another Tradition it is said that the best company is of four persons, best troop is of 400 soldiers and the best army is of 4000 soldiers (Tabrani with reference of Mishkat), (Ma'ariful Quran, Vol. II, pp. 473-474).

4. Verses 72 and 73 speak of the hypocrites who did not join the believers in fighting against the non-believers; and if in the fight the believers received the set-back, they rejoiced, saying that Allah was Gracious to them in that they were not with the believers and suffered no harm. If on the contrary the believers were successful and got the bounty of Allah, the hypocrites used to feel sorry, saying that had they also been with the believers, they would have also received a share in the booty.

5. According to this verse, fighting is not the job of everybody much less of the hypocrites. It is the job of only those who are sincere in their faith in Allah the Almighty, and who actually sell the life of this world for the Hereafter, or, in other words, who love the life of the Hereafter more than the life of this world, which is temporary and for the time being, and, therefore, according to this verse, whether they be slain in the battlefield or they be victorious they get the reward from Allah, and no doubt the reward from Allah is a mighty reward.

75. And what reason have you not to fight in the Way of Allah, and for the weak[6] among the men and the women and the children, who say: Our Lord! take us out of this town of which the people are oppressors, and grant us from You a friend, and grant us from You a helper!

٧٥- وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَ
الْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ
هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۚ
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۚ
وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ۝

76. Those who believe fight in the Way of Allah, and those who disbelieve fight in the way of devil.[7] So fight against the friends of Satan. Surely the strategy of Satan is ever weak.

٧٦- الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۖ
إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝ ع

SECTION 11[1]

77. Have you not seen those to whom it was said: withhold

٧٧- أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا

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6. The weak and the oppressed one's, referred to in this verse, according to the learned commentators, were those believers who were detained at Mecca and could not migrate along with the believers on account of justifiable reasons. Since they were few in number, and had no means to face the Qureish, they were very much oppressed and tortured by the non-believers and they were actually passing a very tortured life at Mecca, and therefore, they used to pray to Allah for help so that they could also migrate from Mecca and save themselves from the oppression. Among those who were detained at Mecca were Hazrat Abdullah Ibne Abbas and his mother Salma binte Hisham, Walaid bin Walaid, and Abu Jundal bin Suhail (Qurtabi) (Ma'ariful Quran, Vol. II, p. 476).

According to this verse, one of the fundamental purpose of *Jihad,* i.e. fighting in the Way of Allah, is to help the poor and the weak and the oppressed ones, and end the persecution so that everybody may have an open air to breathe in and practise the religion according to his own choice without any threat or oppression from anybody.

7. A believer does not fight for the world. He, in fact, fights in obedience to the Command of Allah to establish His Word and to end persecution so that there may not remain any hindrance for anybody to profess any religion he likes out of his own free will and consent. Thus fighting in the Islamic sense is fighting for the cause of truth or justice. On the other hand, the non-believers fight for falsehood, tyranny, establishment of kingdoms, and to oppress the people to submit to their evil motives. Thus they actually fight for the cause of Satan.

1. Section 10 deals with fighting in the Way of Allah. In continuation of it, Section 11 deals with the hypocrites who previously used to urge for a command for fighting

your hands, and keep up prayer and pay the poor-rate? But when fighting was ordained for them, behold! a party of them feared men as they should have feared Allah, or with a greater fear, and they say: Our Lord! Why have you ordained fighting for us? Would you not grant us

أَيْدِيَكُمْ وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ ۚ
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ أَوْ أَشَدَّ خَشْيَةً ۚ
وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ
لَوْلَا أَخَّرْتَنَا إِلٰى أَجَلٍ قَرِيبٍ ۗ

in the Way of Allah, but when the command was actually given, they advanced all possible excuses for remaining away from fighting. They not only kept themselves away from fighting but also created doubts and misunderstandings in the minds of the believers and tried their utmost to keep them away from fighting. In this connection, therefore, Qur'an, specifically warns the believers of the tactful activities of the hypocrites and calls upon them to fight in the Way of Allah even though the hypocrites remain away from fighting.

Section 11 consists of 11 verses i.e. verses 77 to 87. Verses 77 to 79 speak of the hypocrites and particularly of their abstaining from fighting along with the Holy Prophet and his companions, against the non-believers, their fear of death, and their allegations against the Holy Prophet. Verse 77 says: Have you not seen those (i.e. the hypocrites) to whom it was said: withhold your hands, and keep up prayer, and pay the poor-rate? But when fighting was ordained for them, behold! a party of them feared men as they should have feared Allah, or with a greater fear, and they say: Our Lord! why have You ordained fighting for us? Would You not grant us respite to a near term? Say (O Prophet): the enjoyment of this world is short, and the Hereafter is better for the righteous; and you shall not be wronged a whit. Verse 78 says that wherever you may be, death will overtake you, even though you are in strong lofty towers. And if good befalls them (i.e. hypocrites), they say: this is from Allah: and if a misfortune overtakes them, they say: this is from you (i.e. the Holy Prophet). Say (O Prophet) every thing is from Allah. But what is the matter with these people (i.e. the hypocrites) that they cannot understand any thing? Verse 79 says that whatever good befalls you (O people), it is from Allah; and whatever misfortune overtakes you, it is from yourselves. And We have sent you (O Prophet) to the people as a Messenger. And sufficient is Allah as a Witness.

Verse 80 speaks of obedience to the Holy Prophet and says that whoever obeys the Messenger i.e. the Holy Prophet Muhammad (ﷺ), he indeed obeys Allah. And whoever turns away (i.e. refuses to obey the Holy Prophet), We have not sent you (O Prophet) as a watcher over them.

Verses 81 to 83 again speak of the hypocrites. Verse 81 says (that) they (i.e. the hypocrites while they are in your presence) say: (our duty is) obedience (to your commands), but when they go forth from before you, a party of them plan by night things different to what they had said. But Allah records what they plan by night, so turn aside from them, and trust in Allah; and Allah is sufficient as a Protector. Verse 82 says: Will they (i.e. the hypocrites) not meditate on the Holy Qur'an? Had it been from any (body) other than Allah, they would have found in it much discrepancy. Verse 83 says that when there comes to them anything touching safety or fear, they (i.e. the hypocrites) spread it abroad. And had they referred it to the Messenger (i.e. the Holy Prophet Muhammad [ﷺ]) and to those in authority among them, those who are able to know (or verify the truth of it) would have known it (or confirmed it). And were it not for the Grace of Allah and His Mercy, you would have followed the Satan, except a few.

respite to a near term?[2] Say: the enjoyment of this world is short, and the Hereafter is better for the righteous; and you shall not be wronged a whit.

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ۚ
وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۣ
وَلَا تُظْلَمُوْنَ فَتِيْلًا ۝

78. Wherever you may be, death will overtake you, even though you are in strong lofty towers.[3] And if some good befalls them, they say: this is from Allah; and if a misfortune overtakes them, they say: this is from you. Say: everything is from Allah. But what is the matter with these people that they cannot understand any thing?

٧٨- اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ
فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ۭ وَاِنْ تُصِبْهُمْ حَسَنَةٌ
يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِ اللّٰهِ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ
يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِكَ ۭ
قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ۭ
فَمَالِ هٰٓؤُلَاۗءِ الْقَوْمِ
لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ۝

Verse 84 contains the command to fight in any case. It calls upon the Holy Prophet Muhammad (ﷺ) to fight in the Way of Allah (saving that) you are not responsible except for your own self; and, urge on the believers (also to fight along with you against the enemy). It may be that Allah will stop the violence of those who disbelieve; and Allah is Stronger in might and Stronger in punishment.

Verse 85 says that whoever intercedes in a good cause has a share of it; and whoever intercedes in an evil cause has a portion of it. And Allah has power over all things.

Verse 86 enjoins salutations between the believers. It says that when you are greeted with a greeting, greet with one better than it, or return it (in the same terms). Surely Allah takes account of all things.

Verse 87 speaks of the Absolute Unity of Allah and gathering together of the mankind on the Day of Judgment. It says: Allah! there is no god but He. He will surely gather you all together on the Day of Resurrection, wherein there is no doubt. And who is more true in word than Allah?

2. It is said that before migration to Medinah the believers were tortured very much by the non-believers of Mecca but whenever the believers complained to the Holy Prophet, and requested for the permission to fight against the non-believers, the Holy Prophet said that "I have not been permitted by Allah the Almighty to fight. You should, therefore, observe patience and offer prayers and pay the poor-rate for which the commands have already been revealed". After migration to Medinah also the believers saw that those of the believers who had remained at Mecca, and were not in a position to migrate, were subjected to torture and suffering by the non-believers, and, therefore, in Medinah also, the believers, from time to time, requested for the permission to fight, and in making that request the hypocrites also showed great enthusiasm. The Holy Prophet, however, in the absence of any command from Allah, asked the believers to follow the commands which had already been revealed and wait for the command for fighting. But when actually the command for fighting was given, as in the previous Section, while the believers were happy over it, the hypocrites were exposed.

3. This was in answer to the hypocrites, and the weak of faith among the believers, who requested for respite in fighting, merely on account of the fear of death.

79. Whatever good befalls you (O people), it is from Allah; and whatever misfortune overtakes you, it is from yourselves. And We have sent you (O Prophet) to the people as a Messenger. And sufficient is Allah as a Witness.

٧٩-مَآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ۫
وَمَآ أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ؕ
وَ أَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا ؕ
وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝

80. Whoever obeys the Messenger, he indeed obeys Allah. And whoever turns away, We have not sent you (O Prophet) as a watcher over them.

٨٠-مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ أَطَاعَ اللّٰهَ ۚ
وَمَنْ تَوَلّٰى
فَمَآ أَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝

81. And they say: Obedience. But when they go forth from before you, a party of them plans by night things different to what they had said.[4] But Allah records what they plan by night, so turn aside from them, and trust in Allah. And enough is Allah as Protector.[5]

٨١-وَيَقُوْلُوْنَ طَاعَةٌ ۫
فَإِذَا بَرَزُوْا مِنْ عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ
غَيْرَ الَّذِيْ تَقُوْلُ ؕ وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ ۚ
فَأَعْرِضْ عَنْهُمْ
وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

82. Will they not meditate on the Qur'an? Had it been from other than Allah, they would have surely found in it much discrepancy.

٨٢-أَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ
وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ
لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ۝

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4. This is according to Abdul Maajid Daryabadi, Ahmad Raza Khan, Ashraf Ali Thanwi, and Mufti Muhammad Shafi. However, Abdullah Yusuf Ali, Abul A'ala Maududi, Fateh Muhammad Jallendhari, and Pir Karam Shah translate it as "different to what you told them".

5. Verse 81 was actually in respect of the hypocrites but in its general application, this verse also applies to all those who are in the habit of adopting a dual policy. In fact they do not want to displease anybody although it may be against the fundamentals of faith itself. But Qur'an condemns hypocrisy which may be in any form whatsoever. In the last part of this verse, therefore, there is a direction for the Holy Prophet, and, through him, to all Muslim leaders who happen to have the charge of the affairs of the believers and who also have to deal with such persons who may be having dual policies. The direction is that in such circumstances there

83. And when there comes to them anything touching safety or fear, they spread it abroad. And had they referred it to the Messenger and to those in authority among them, those who are able to know would have known it.[6] And were it not for the Grace of Allah and His Mercy, you would have followed the Satan except a few.

٨٣- وَإِذَا جَآءَهُمْ
أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ
وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنۢبِطُونَهُ مِنْهُمْ ۗ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ○

84. Fight then in the Way of Allah – you are not responsible except for your own self;[7] and urge on the believers. It may be that Allah will restrain the violence of those who disbelieve; and Allah is Stronger in might and Stronger in punishment.

٨٤- فَقَاتِلْ فِي سَبِيلِ اللَّهِ ۚ
لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ ۚ
عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ
الَّذِينَ كَفَرُوا ۗ
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ○

85. Whoever intercedes in a good cause has a share of it; and whoever intercedes in an evil cause has a portion of it. And Allah has power over all things.

٨٥- مَّن يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُن لَّهُ
نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً
يَكُن لَّهُ كِفْلٌ مِّنْهَا ۗ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيتًا ○

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should be total reliance on Allah the Almighty because Allah is sufficient as Protector in all affairs.

6. **Sanction for *Qayas:*** According to the learned commentators, this verse is the sanction for the principle of *Qayas* which has been adopted by the jurists of Islam as one of the four fundamental principles of *Fiqah,* the other three being Qur'an, *Sunnah* and *Ijma.*

It is also clear from this verse that although everybody has the right to think and understand for himself yet he is not allowed to interfere in the deduction of principles, by the experts on jurisprudence, on basis of the fundamental principles laid down in this connection (Naimuddin, Chapter 4, Note 219).

7. From this verse the learned scholars have deduced that when one is commanded by Qur'an and the *Sunnah* to act, or take part in any righteous deed, he should do it even though none else is willing to join him or co-operate with him in it. When the command was given to the Holy Prophet to fight, he said, "by Allah I will certainly fight even though I may be beheaded" (Ziaul Quran, Vol. I, Chapter 4, Note 131).

86. And when you are greeted with a greeting, greet with one better than it, or return it. Surely Allah takes account of all things.

٨٦- وَإِذَا حُيِّيتُم بِتَحِيَّةٍ
فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝

87. Allah! there is no god but He – He will surely gather you on the Day of Resurrection, wherein there is no doubt. And who is more true in word than Allah?

٨٧- اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ
لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
لَا رَيْبَ فِيهِ ۗ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۝ ع

SECTION 12[1]

88. Why should you (O believers) be divided into two parties regarding the hypocrites while Allah has reverted them (to disbelief) because of that which

٨٨- فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ
وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا ۗ
أَتُرِيدُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۗ

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1. In Section 11 there was command for Salutation, and answer to Salutation, which was with a view to create a state of tolerance in the minds of the believers in respect of the hypocrites. In continuation of it, in Section 12 there is direction to the believers as to how they should deal with the hypocrites who did not migrate, as well as those who had taken refuge with the people with whom the believers had a covenant of peace, and also those who, though pretended to be neutral yet, whenever occasion arose, also joined in fighting against the believers. In these verses the believers were asked not to take friends from among the hypocrites; and if they dared to come forward for fighting, then fight against them, seize them and slay them wherever they were found.

Section 12 consists of 4 verses i.e. verses 88 to 91. Verses 88 and 89 refer to those hypocrites who had not migrated from Mecca along with the believers. Regarding them the believers had two different opinions. Qur'an therefore, in verse 88, addresses the believers and says: why should you be divided in two parties regarding the hypocrites while Allah has reverted them (to disbelief) because of that which they have earned? Would you guide those whom Allah has thrown out of the way? And for him, whom Allah has thrown out of the way, you will not find a way. According to verse 89 they, i.e. the hypocrites, wish that you (should also) disbelieve as they have disbelieved, so that you may be (all) alike. So take not friends from among them until they (also) migrate in the Way of Allah. But if they turn away, then seize them and slay them wherever you find them, and take not friends or helpers from them.

Verse 90 provides an exception to the command given in verse 89, saying (in continuation of it) except those who join a people between whom and you there is a treaty (of peace) or (those who) come to you with (their) hearts restraining them from fighting you as well as fighting

they have earned?[2] Would you guide those whom Allah has thrown out of the way? And for him, whom Allah has thrown out of the way, you will not find a way.

وَمَنْ يُّضْلِلِ اللّٰهُ
فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ۝

89. They wish that you (also) disbelieve as they have disbelieved, so that you may be (all) alike. So take not friends from among them until they migrate in the Way of Allah. But if they turn away, then seize them and slay them wherever you find them, and take not friends or helpers from among them[3] –

٨٩- وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا
فَتَكُوْنُوْنَ سَوَآءً
فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَآءَ
حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ؕ
فَاِنْ تَوَلَّوْا
فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ
وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ۝

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their (own) people. And had Allah pleased, He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you (to fight) against them.

Verse 91 speaks of those who pretended to be neutral between the believers and the non-believers. It says: you will find others desiring to be secure from you as well as secure from their (own) people, and (yet) whenever they are made to return to hostility (against you), they are plunged into it. So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and slay them wherever you find them. And against these We have given you a clear authority.

2. Verse 88 speaks of those hypocrites who, though pretended to be the believers, did not migrate along with the believers although they had no excuse for it. It was on account of the love for property and wealth, as well as relatives in Mecca that they did not migrate.

Abdullah bin Hameed has noted, on the authority of Mujahid, that some non-believers of Mecca came to Medinah, and pretended to be the believers and migrants from Mecca. Then under the pretext of bringing some merchandise, they returned to Mecca and never came back. Regarding them the believers had a twofold opinion. Some were of the view that they were actually disbelievers while others thought that they were believers. In this verse Allah the Almighty said that they were hypocrites and had returned to disbelief (Ma'ariful Quran, Vol. II, pp. 509-510).

3. According to verse 89, the endeavour of the hypocrites was to turn back the believers to disbelief so that all could stand on the same footing. In this verse, therefore, the believers were commanded not to have friendship with the hypocrites unless they also migrated leaving their wealth and property, as well as relations, at Mecca, as the believers had migrated, in the Way of Allah. If, however, they failed to do so, then the believers were commanded to seize them and slay them wherever they were found, and not to take friends or helpers from among them.

90. Except those who join a people between whom and you there is a treaty, or (those who) come to you with (their) hearts restraining them from fighting you as well as fighting their (own) people.[4] And had Allah pleased, He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you (to fight) against them.

٩٠-إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِّيثَاقٌ
أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ
أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ
وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ
فَإِنِ اعْتَزَلُوكُمْ
فَلَمْ يُقَاتِلُوكُمْ
وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ
فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝

91. You will find others desiring to be secure from you as well as secure from their (own) people; and (yet) whenever they are made to return to hostility (against you) they are plunged into it.[5] So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and slay them wherever you find them. And against these We have given you a clear authority.

٩١-سَتَجِدُونَ آخَرِينَ
يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ
كُلَّمَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكِسُوا فِيهَا
فَإِن لَّمْ يَعْتَزِلُوكُمْ
وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ
فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأُولَٰئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا
مُّبِينًا ۝ ع

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4. Verse 90 speaks of another type of people who wanted to remain in peace with the believers as well as with the non-believers. For them there were two alternatives. They could either have a direct agreement of peace with the believers or take refuge with those who had already made an agreement of peace with the believers as for instance the Banu Mudlaj (Ma'ariful Quran, Vol. II, p. 510).

5. Verse 91 deals with the case of yet another type of people, i.e., those who simply pretended to be neutral and, inspite of giving the promise of remaining in peace, when they were called upon by their tribes to join hands with them to fight against the believers, they forgot the offer of peace and came forward for the purpose of fighting, as for instance the Asad and Chitfan.

SECTION 13[1]

92. It is not for a believer to slay a believer except by mistake; and he who slays a believer by mistake should free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity.[2] But if he (the slain) be

٩٢- وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا
إِلَّا خَطَأً ۚ وَمَنْ قَتَلَ مُؤْمِنًا
خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ
إِلَّا أَنْ يَصَّدَّقُوا ۚ

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1. Section 12 commanded the believers to seize and kill those who were declared to be hypocrites on account of not migrating along with the believers, as well as those who, inspite of covenant of peace came forward to fight against them along with the non-believers. In continuation of it Section 13 deals with killing of the believers by mistake as well as their intentional murder, and provides the punishments which are to be respectively awarded. By way of precaution, the believers are also commanded to carefully investigate before holding anybody as non-believer, while in confrontation with the enemy. This Section also differentiates between those who sit at home and those who strive hard in the Way of Allah.

Section 13 consists of 5 verses i.e. verses 92 to 96. Verse 92 deals with the slaying of a believer by mistake. It says: it is not (fit) for a believer to slay a believer except by mistake; and he who slays a believer by mistake should free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. But if he (i.e. the slain) be of a people hostile to you, and he is a believer, the penance is to set free a believing slave; and if he be from a people between whom and you there is covenant, then the blood-money should be paid to his family along with the freeing of a believing slave. And he who has no means (to pay the blood-money and to set free a believing slave) should fast for two consecutive months: (this is) a penance from Allah (for the murder); and Allah is Knower, Wise.

Verse 93 deals with the intentional murder of a believer. It says that whoever slays a believer intentionally his punishment is Hell, to abide therein (for ever). And the wrath of Allah is upon him, and He has cursed him, and has prepared for him an awful punishment.

Verse 94 asks the believers to be careful while in confrontation with their enemies. It says: O you who believe! when you go forth (to fight) in the Way of Allah, investigate carefully, and say not to anyone who offers you salutation: you are not a believer, seeking the perishable goods of the world, for with Allah are abundant gains. Even thus were you (yourselves) before, then Allah conferred His favours on you (and you became believers). So investigate carefully. Surely Allah is well-aware of what you do.

Verses 95 and 96 differentiate between those who sit at home and those who strive hard in the Way of Allah. In these verses it is said that those who sit (at home), other than those who have a (disabling) injury, are not equal to those who strive in the Way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above those who sit (at home). And to all (believers) Allah has promised good, but Allah has granted to those who strive (in His Way), above those who sit (at home), a great reward i.e. (high) ranks from Him and forgiveness and mercy; and Allah is ever forgiving, Merciful.

2. Killing of a believer by mistake: Verse 92 speaks of three situations arising in respect of unintentional murder of a believer i.e. (1) the murdered belonging to the same community

of a people hostile to you, and he is a believer, then (the penance is) to set free a believing slave; and if he be from a people between whom and you there is a covenant, then the blood-money should be paid to his family along with the freeing of a believing slave. And he who has no means should fast two consecutive months; a penance from Allah. And Allah is Knower, Wise.

فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ
وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۗ
وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ
مِّيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ
وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

93. And whoever slays a believer intentionally his punishment is Hell, to abide therein.[3] And the wrath of Allah is upon him, and He has cursed him and has prepared for him an awful punishment.

٩٣- وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا
فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ
وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۝

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as the killer himself; (2) the murdered belonging to a community at war with the believers, and (3) the murdered belonging to a community in alliance with the killer. As regards the first and the second situations, the punishment provided by this verse is that there should be freeing of a believing slave and also payment of blood-wit to the heirs of the murdered, while in case of the second situation, there should only be the freeing of a believing slave and no payment of blood-wit at all.

Lastly, there is an exception. It is said that if the killer has no means to pay the blood-wit, or to free a believing slave, then he should fast for two consecutive months.

3. Intentional murder of a believer: Verse 93 deals with intentional killing of a believer and says that whoever kills a believer intentionally his recompense is the Hell in which he will abide for ever and the wrath and the curse of Allah are upon him and for him is an awful punishment in the Hereafter.

It may be noted that this punishment is of the Hereafter. As regards the punishment to be awarded to an intentional murderer in this very world, it is already provided in verse 178 of Chapter 2 (*Baqarah*) which is known as *Qisaas,* which we have already dealt with in our comments on that verse.

It is also to be noted that intentional murder of a believer has been condemned by the Holy Prophet himself. He has said *Qatalal Mo'meno Aazamo Indallaahe Min Zawaaliddunya* i.e. the intentional murder of a believer is graver with Allah than the destruction of the world. Hazrat Ibne Abbas has said "whoever intentionally kills a believer thinking his murder to be permissible falls within the provisions of this verse" (Ziaul Quran, Vol. I, Chapter 4, Note 144).

94. O you who believe! when you go forth (to fight) in the Way of Allah, investigate carefully, and say not to anyone who offers you salutation: you are not a believer, seeking the perishable goods of the life of the world,[4] for with Allah are abundant gains. Even thus were you before, then Allah conferred His favours on you. So investigate carefully. Surely Allah is well Aware of what you do.

٩٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ
سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا
لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ
تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ
فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ
كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ
فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ
اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

95. Those of the believers who sit (at home), other than those who have a (disabling) injury, are not equal to those who strive in the Way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above those who sit (at home). And to all (believers) Allah has promised good, but Allah has granted to those who strive, above those who sit (at home), a great reward –

٩٥- لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ
غَيْرُ اُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ
اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ
فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ
وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ
وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ
عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۝

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4. It is said that once the Holy Prophet deputed a small army under the leadership of Hazrat Usamah to fight against the non-believers of Fidak. When the non-believers came to know of it, they ran away but one Mardas bin Naheek, who was actually a believer, remained in the field along with his cattle. When the believers reached the spot and raised the slogan *Allah-o-Akbar,* Mardas also raised the same slogan, and, reciting the *Kalemah,* came forward and saluted the believers. Hazrat Usamah, however, did not care for his salutation and killed him and brought his cattle to Medinah. When the matter was reported to the Holy Prophet, he felt grieved for it and ordered for return of the cattle to the heirs of the slain. It was on that occasion that verse 94 was revealed (Naimuddin, Chapter 4, Note 258; Ziaul Quran, *ibid.,* 145).

It may be noted that while in the previous verse there is prohibition for killing a believer during the state of peace, in this verse there is prohibition for killing a believer in the state of war unless careful investigation is made that the man is in reality a non-believer. Thus even though

96. Ranks from Him and forgiveness and mercy;[5] and Allah is ever Forgiving, Merciful.

٩٦- دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ ع

SECTION 14[1]

97. Surely to those whom the angels take in death, while they are unjust to themselves,[2] (the angels) say: what were you in? They say: We were weak in the earth. (The angels) say: Was not the earth of Allah wide (enough) so that you could migrate therein? As for such, their abode is Hell, and it is an evil resort! –

٩٧- اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ
ظَالِمِيْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ
قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِى الْاَرْضِ ؕ
قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً
فَتُهَاجِرُوْا فِيْهَا ؕ
فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ
وَسَآءَتْ مَصِيْرًا ۝

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in the battlefield, while at war, anybody declares his faith in Islam, he should not be dealt with as a non-believer (Ziaul Quran, *ibid.*).

5. Verse 95 differentiates between those believers who sit at home, though having no wound disabling them from fighting, and those who strive hard in the Way of Allah with their lives and property, and declares that the latter are higher in rank than the former, and although promise of good is for both yet the latter have a better and mighty reward which, as verse 96 says, consists of high degrees of rank from Allah the Almighty and forgiveness and mercy; and that Allah is ever Forgiving, Merciful.

1. Section 12 condemned those who did not migrate along with the believers from Mecca, in obedience to the Command of Allah, and declared them as hypocrites, and commanded the believers to seize them and kill them wherever they were found. Section 13 dealt with the punishment for killing a believer by mistake or unintentionally, and also differentiated between those who sit at home without any disabling injury and those who strive hard in the Way of Allah with their property and their persons, and said that for the latter there are high ranks and mighty rewards with Allah the Almighty.

Since migration, in obedience to the Command of Allah, is also striving hard in the Way of Allah, in Section 14, Qur'an says that those who do not migrate, without a lawful cause, their refuge is Hell. An exception is, however, made in case of those who could not migrate on account of disability or not knowing the way to escape from the enemy. Further, for those who migrate in the Way of Allah a promise for refuge and abundance in this world, and reward in the Hereafter, is also given.

Section 14 consists of 4 verses i.e. verses 97 to 100. Verse 97 speaks of those who without having a just cause did not migrate from Mecca, along with the other believers, inspite of the

Contd.....

98. Except those who are weak among men, women, and children, who have no means nor are they guided ones to the way.

٩٨- إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَّلَا يَهْتَدُونَ سَبِيلًا ۙ

99. As for such, there is hope that Allah will pardon them. Allah is ever Pardoning, Forgiving.[3]

٩٩- فَأُولٰٓئِكَ عَسَى اللّٰهُ أَنْ يَّعْفُوَ عَنْهُمْ ۚ وَكَانَ اللّٰهُ عَفُوًّا غَفُورًا ۝

100. And whoever migrates in the Way of Allah, He finds in the earth many a refuge, wide and spacious;[4] and whoever

١٠٠- وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللّٰهِ يَجِدْ فِي الْأَرْضِ مُرٰغَمًا كَثِيرًا وَّسَعَةً ۚ

Command of Allah. It says: surely to those whom the angels take in death, while they are unjust to themselves, (the angels) say: what were you in? They say: we were weak in the earth. (The angels) say: was not the earth of Allah wide (enough) so that you could migrate (to any other place) therein? As for such, there abode is Hell, and it is an evil resort.

Verses 98 and 99 deal with those who did not migrate on account of a just cause, and (in continuation of verse 97) say: except those who are weak from among men, women, and children, who have no means nor are they guided ones to the way (for escape): as for such there is hope that Allah will pardon them. Allah is ever Pardoning, Forgiving.

Verse 100 speaks of the reward for the migrants in the Way of Allah. It says: and whoever migrates in the Way of Allah, he finds in the earth many a refuge, wide and specious; and whoever goes forth from his home, migrating (in obedience) to Allah and His Messenger, and death overtakes him, his reward indeed becomes due with Allah; and Allah is ever Forgiving, Merciful.

2. It is said that this verse refers particularly to those believers who not only did not migrate, when migration was commanded by Allah, but also joined hands with the non-believers and came to fight against the Holy Prophet and his followers in the battlefield of Badr, and were killed. According to this verse, refusal to migrate and joining hands with the non- believers is doing injustice to one's own self (Naimuddin, Chapter 4, Note 267).

3. Verses 98 and 99 provided an exception in respect of those who could not migrate on account of disability or not knowing the way to escape. According to these verses, those men, women, and children, who had no means to migrate, or way to escape, from the land of the non-believers, Allah would forgive them because Allah is ever Pardoning, Forgiving.

4. According to Mujahid, the phrase *Muraaghaman Kaseeran,* used in verse 100, signifies "lawful sustenance", while according to Hasan Basri, it means "good abode" to reside therein. Some commentators also say that it means "respect and authority".

Thus verse 100 deals with the reward which Allah the Almighty gives to the migrants in His way in the form of good abode, abundance in sustenance, as well as respect and authority over the land in the life of this very world.

goes forth from his home migrating to Allah and His Messenger, and death overtakes him, his reward indeed becomes due with Allah;[5] and Allah is ever Forgiving, Merciful.

وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ
وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ ع ۱۱

SECTION 15[1]

101. And when you travel through the earth, there is no blame on you if you shorten the prayer,[2] if you fear that those who disbelieve may attack you.[3] Surely the disbelievers are open enemies to you.

۱۰۱- وَاِذَا ضَرَبْتُمْ فِى الْاَرْضِ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ
الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا ؕ
اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا ۝

According to verse 218 of Chapter 2 (*Baqarah*), those who accepted the faith, and migrated in the Way of Allah, and strived hard in the Way of Allah, they are in the hope of mercy, and Allah is Forgiving, Merciful. In verse 20 of Chapter 9 (*Taubah*) it is said that those who have accepted the faith, and migrated in the Way of Allah, and strove hard, they have great ranks with Allah ; and they are the successful ones. In verse 41 of Chapter 16 (*Nehl*) also Allah the Almighty says that those who migrate in the Way of Allah, after they are oppressed, We will give them a good abode in the world, and the reward of the Hereafter is much greater; if they could but understand.

According to a Tradition of the Holy Prophet, migration in the Way of Allah makes man clean of all sins committed before it.

5. Further, verse 100 also contains a promise of reward who dies during the migration. According to the learned commentators, migration for the purpose of knowledge, fighting in the Way of Allah, performing the *Hajj* or *Ziarat,* obedience to Allah and His Prophet, piety and lawful sustenance, is also migration within the meaning of Qur'an, and, therefore, if anybody dies during it, he will also get the reward according to verse 100 (Naimuddin, *ibid.,* 272).

1. The previous Section dealt with fighting and migration in the Way of Allah, and since in both journey from one place to another is involved, and there is also danger from the enemy. Section 15 deals with offering of the prayer during the journey, while there is danger from the enemy, as well as offering of it in the battlefield, and in this connection the concession of shortening of the prayer is allowed. There is also command for remembering Allah besides offering of the compulsory prayers. The believers are also commanded to go in pursuit of the enemy and not to care for the suffering because if they suffer the enemy also suffers and the believers hope from Allah which the disbelievers hope not.

Section 15 consists of 4 verses i.e. verses 101 to 104. Verse 101 deals with offering of

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102. And when you (O Prophet) are among them, and lead them in prayer, let one party of them stand up (in prayer) with you, and let them take their arms; then when they have performed their prostrations, let them go to (and take position in) your rear, and let the other party, which has not yet prayed, come forward and pray with you, and

١٠٢- وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ
فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ
وَلْيَأْخُذُوٓا أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا
فَلْيَكُونُوا مِن وَرَآئِكُمْ ۪ وَلْتَأْتِ طَآئِفَةٌ
أُخْرٰى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ
وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ

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prayer while one is on a journey. It says that when you travel through the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve may attack you. Surely the disbelievers are open enemies to you.

Verse 102 deals with offering of prayers in the battlefield. It addresses the Holy Prophet and says: and when you are among them, (i.e. the believers), and lead them in prayer, let one party of them stand up (in prayer) with you, and let them take their arms; then when they have performed their prostrations, let them go to (and take position in) your rear, and let the other party, which has not prayed, come forward and pray with you, and let them take their precautions and their arms. Those who disbelieve wish that you may neglect your arms and your baggage so that they may attack you with a sudden unified attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, if you put away your arms, but take your precautions. Surely Allah has prepared humiliating punishment for the disbelievers.

Verse 103 deals with remembrance of Allah besides offering of the compulsory prayers, and also offering of prayer during the time of safety. It says: and when you have performed the prayers, remember Allah standing and sitting and reclining. But when you are free from danger, set up regular prayers. Indeed prayer has been enjoined on the believers at fixed times.

Verse 104 calls upon the believers to go in pursuit of the enemy. It says: relent not in pursuit of the enemy. If you suffer, they (too) suffer as you suffer, and you hope from Allah what they hope not; and Allah is ever Knower, Wise.

2. Shortening of the prayer: Verse 101 deals with shortening of the prayer which is technically known as *Qasr,* while one is on a journey. By shortening of the prayer, according to the learned commentators, is meant that instead of four *Rak'ats* of a compulsory prayer one should offer only two *Rak'ats.* This is as regards the compulsory prayer of four *Rak'ats.* As regards the Traditional and Optional prayers and compulsory prayer of less than four *Rak'ats,* there is no shortening of the *Rak'ats.* Whether the Traditional and Optional prayers should or should not be offered during journey, on this point there is difference of opinion between the scholars. For detailed commands relating to shortcoming of the prayer, Hidayah, Bahar-e-Shari'at or any other book of *Fiqah* may be seen.

3. According to the learned commentators in general, this command is applicable to every journey even though there is no danger. The Holy Prophet used to shorten the prayer in every journey, even though there was no danger of any attack from the enemy (Tafheemul Quran, Vol. I, Chapter 4, Notes 132-133; Ziaul Quran, Vol. I, Chapter 4, Note 152; and Ma'ariful Quran, Vol. II, pp. 533-534).

let them take their precautions and their arms. Those who disbelieve wish that you may neglect your arms and your baggage so that they may attack you with a sudden unified attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, if you put away your arms, but take your precautions.[4] Surely Allah has prepared humiliating punishment for the disbelievers.

وَدَّ الَّذِيْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ
وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ
مَّيْلَةً وَّاحِدَةً ؕ وَلَا جُنَاحَ عَلَيْكُمْ
اِنْ كَانَ بِكُمْ اَذًى مِّنْ مَّطَرٍ
اَوْ كُنْتُمْ مَّرْضٰٓى
اَنْ تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ
وَخُذُوْا حِذْرَكُمْ ؕ
اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۝

103. When you have performed the prayers, remember Allah standing and sitting and reclining. And when you are free from danger, set up regular prayers. Indeed prayer has been enjoined on the believers at fixed times.

١٠٣- فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ
قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِكُمْ ۚ
فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ
اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا
مَّوْقُوْتًا ۝

104. And relent not in pursuit of the enemy. If you suffer, they (too) suffer as you suffer, and you hope from Allah what they hope not; and Allah is ever Knower, Wise.

١٠٤- وَلَا تَهِنُوْا فِى ابْتِغَآءِ الْقَوْمِ ؕ
اِنْ تَكُوْنُوْا تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا
تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ اللّٰهِ مَا لَا يَرْجُوْنَ ؕ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝ ع

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4. **Prayer in danger:** Verse 102 deals with prayer in danger which also includes the prayer on the battlefield. It may also apply to any state of danger – may it be the danger of a lion, or a dragon, or any other danger (Tafheemul Quran, Vol. I, Chapter 4, Note 134; Ma'ariful Quran, Vol. II, p. 534).

As stated earlier, the procedure, given by this verse, for prayer-in-danger, is when there is only the danger and not the actual fighting. When actual fighting is going on according to the Hanafiah, prayer should be delayed. According to Imam Maalik and Imam Soori, if one cannot perform the bowing and prostration, prayer can be offered by gestures only.

SECTION 16[1]

105. Surely We have revealed to you the Book with truth (so) that you may judge between the people by that which Allah has taught you.[2] And be not a pleader for the treacherous.[3]

١٠٥- إِنَّآ أَنزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَآ أَرٰىكَ اللّٰهُ ۚ
وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا ۙ

1. In the previous Sections there was talk of hypocrites from different angles. Thus in Section 12 Qur'an spoke of those hypocrites who did not migrate from Mecca along with the believers. In Section 13 there was talk of the hypocrites who, without any disabling injury, refrained from taking part in fighting against the enemy. In Section 14 also there was reference to the hypocrites who remained in the land of the non-believers without any justification. Then in Section 15 Qur'an spoke of shortening of the prayer during journey and also while at war against the non-believers. In Section 16 again Qur'an talks of the hypocrites particularly with reference to an important event that happened in Medinah in which the norms of justice were involved, and therefore first the purpose of the revelation of the Holy Qur'an is given and then the Holy Prophet and the believers are asked not to contend on behalf of the dishonest or, in other words, the hypocrites. It is, however, also said that whoever sincerely repents and asks for forgiveness, he finds Allah Forgiving, Merciful.

Section 16 consists of 8 verses i.e. verses 105 to 112. Verse 105 deals with the purpose of the revelation of the Holy Qur'an. In this verse Allah says: surely We have revealed the Book (i.e. Qur'an) to you (O Muhammad [ﷺ]) with truth (so) that you may judge between the people by that which Allah has taught you. And be not a pleader for the treacherous.

Verse 106 says: and ask the forgiveness of Allah; surely Allah is ever Forgiving, Merciful.

Verses 107 to 109 deal with the hypocrites. Verse 107 asks the Holy Prophet (and through him the believers) not to contend for those who deceive their (own) souls, and says: Surely Allah loves not the one who is treacherous, sinful. Verse 108 says that they (i.e. the hypocrites) seek to hide (themselves) from men, and seek not to hide from Allah; and He is with them when by night they hold discourse which pleases Him not. And Allah ever encompasses what they do. In verse 109 it is said: behold! it is you who have pleaded for them in the life of the world, but who will plead for them with Allah on the Day of Resurrection, or who will (then) be their Protector?

Verses 110 and 111 speak of the evil. Verse 110 says that whoever does evil or wrongs his (own) soul, then seeks forgiveness of Allah, (he) will find Allah Forgiving, Merciful. Verse 111 says that whoever commits a sin, commits it only against his (own) soul; and Allah is ever Knower, Wise.

Verse 112 deals with false accusations, and says that whoever commits a fault or a sin, then throws it on (or accuses of it) an innocent one, he indeed burdens himself with falsehood and a manifest sin.

2. It may be noted that verses 105 to 112 were revealed with reference to an important event that happened in Medinah shortly after the migration of the Holy Prophet and his companions. One Basheer or Ta'ma bin Oberiq, belonging to the Bani Zafar tribe, who was

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106. And seek forgiveness of Allah; surely Allah is ever Forgiving, Merciful.

١٠٦- وَّاسْتَغْفِرِ اللّٰهَ ؕ
اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝

107. And contend not for those who deceive their souls;[4] surely Allah loves not the one who is treacherous and sinful.

١٠٧- وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ
اَنْفُسَهُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ
مَنْ كَانَ خَوَّانًا اَثِيْمًا ۝

nominally a Muslim but really a hypocrite, had stolen a set of armour and a bag of wheat flour from the house of a neighbour Hazrat Qatada bin No'man and planted the stolen property in the house of a Jew namely Zaid bin Sameen. When in the morning Hazrat Qatadah enquired about it from Ta'ma or Bashir, he point blank refused to have any knowledge of it, and he also took oath to his effect. Perchance there was a hole in the bag and the wheat dropped on the ground from the house of Qatadah right upto the house of the Jew Zaid bin Sameen and, therefore, Hazrat Qatadah, following the marks, went to the house of the Jew and found his bag and the armour. When he enquired from the Jew, he said that Ta'ma had placed those articles with him. Other Jews also supported him on this account. Thereupon the matter was brought before the Holy Prophet for decision. Although the Bani Zafar knew that the Jew was not the thief, and that it was Ta'ma or Basheer who had stolen the property, yet, in order to save him, as well as their tribe, from humiliation, they tried their best to prove that Ta'ma was innocent and pleaded for him before the Holy Prophet on the ground that the Jew was the enemy of Allah and the Prophet of Allah, and, therefore, he should not be believed. The Holy Prophet also thought that Bani Zafar were Muslims, and, therefore, whatever they were pleading for might have been correct, but, before he gave the decision, these verses were revealed and the reality was disclosed by Allah the Almighty, and the Holy Prophet accordingly acquitted the Jew of the charge (Ziaul Quran, Vol. I, Chapter 4, Note 158; Tafheemul Quran, Vol. I, Chapter 4, Note 140; and Ma'ariful Quran, Vol. II, pp. 538-540).

For detailed discussion on "Justice", see the Major Work, *ibid.,* Vol. V, pp. 172-183.

3. Mufti Muhammad Shafie writes that from verse 105 five things are clear. Firstly, where there was no direct command available in the Holy Qur'an, the Holy Prophet was given the right to decide on basis of his own reasoning. Secondly, deduction of principles through reasoning is acceptable only when it is in conformity with the Holy Qur'an, and is not based on mere surmises and conjectures. Thirdly, the *Ijtehaad* or reasoning by the Holy Prophet was not like the reasoning of other people, because in the latter there was always the possibility of error while in the reasoning of the Holy Prophet there could be no such possibility at all. As Qur'an itself tells us, whenever there was any chance of error, Allah the Almighty Himself revealed the truth and the Holy Prophet decided accordingly; and when nothing contrary was revealed, it was clear that the decision of the Holy Prophet was approved by Allah. Fourthly, whatever the Holy Prophet understood from the Holy Qur'an, it was from Allah the Almighty Himself, and, therefore, there was no question of any error in it. As against this the understanding of Qur'an by other persons cannot be an understanding from Allah the Almighty Himself, and, therefore, there can always be a chance of error in it. It is said that when somebody said to Hazrat Umar *Fahkum Bema Araka Allaho,* he became angry and said that this was only for the Holy Prophet. Fifthly, according to this verse, pleading for a wrong cause is *Haraam* i.e. prohibited (Ma'ariful Quran, Vol. II, pp. 542-543).

4. As Abul A'ala Maududi puts it, the words *Yakhtanoona Anfusahum* (verse 107) indicate that the man who commits breach of trust in fact does wrong to his own soul. This is

108. They seek to hide from men, and seek not to hide from Allah; and He is with them when by night they hold discourse which pleases Him not. And Allah ever encompasses what they do.

١٠٨- يَسْتَخْفُوْنَ مِنَ النَّاسِ
وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى
مِنَ الْقَوْلِ ۭ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ○

109. Behold! it is you who have pleaded for them in the life of the world, but who will plead for them with Allah on the Day of Resurrection, or who will (then) be their Protector?

١٠٩- هٰٓاَنْتُمْ هٰٓؤُلَاۗءِ
جٰدَلْتُمْ عَنْهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۣ
فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ
اَمْ مَّنْ يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ○

110. And whoever does evil or wrongs his soul, then seeks forgiveness of Allah, will find Allah Forgiving, Merciful.

١١٠- وَمَنْ يَّعْمَلْ سُوْۗءًا اَوْ يَظْلِمْ نَفْسَهٗ
ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ○

111. And whoever commits a sin, commits it only against his soul;[5] and Allah is ever Knower, Wise.

١١١- وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ
عَلٰي نَفْسِهٖ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○

112. And whoever commits a fault or a sin, then throws it on an innocent one, he indeed burdens himself with falsehood and a manifest sin.

١١٢- وَمَنْ يَّكْسِبْ خَطِيْۗـــَٔةً اَوْ اِثْمًا
ثُمَّ يَرْمِ بِهٖ بَرِيْۗـــًٔـا فَقَدِ احْتَمَلَ بُهْتَانًا
وَّاِثْمًا مُّبِيْنًا ○ ع ١٢

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because before committing the breach of trust in respect of others he in reality commits the breach of trust in respect of his own heart and soul, i.e. the power" of thinking and action, which is in the form of a trust with him from Allah the Almighty, and which he is supposed to use for truth and righteousness, and in his respect he also curbs his own conscience and spoils his own character to this extent that all his capabilities join hand with him in committing the breach of trust in respect of other persons, and, therefore, although outwardly he causes harm to other people yet in reality, he first harms his own self (Tafheemul Quran, *ibid.,* 141).

5. In verse 111, a general principle is laid down that whoever commits a sin, he in fact does not cause any harm to anybody except to his own self, because it is only he who will be responsible for his sin and suffer the punishment for it. Allah is aware of everything and He is Wise and therefore neither can anybody conceal anything from Him nor can anybody deceive Him in any manner whatsoever.

SECTION 17[1]

113. And were it not for the Grace of Allah upon you (O Prophet), and His Mercy, a party of them had resolved to mislead you,[2] but they will mislead only their own souls, and they will not (be able to) cause any harm to you. And Allah has revealed to you the Book and Wisdom, and taught you that which you knew not. And great is the Grace of Allah on you.

١١٣- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ
وَرَحْمَتُهٗ
لَهَمَّتْ طَّآئِفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ
وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ
وَمَا يَضُرُّوْنَكَ مِنْ شَيْءٍ ؕ
وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ
وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ۝

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1. In continuation of the previous Section, condemning the pleading in favour of the guilty, Section 17 speaks of the secret talks of the hypocrites, particularly the Bani Zafar who, after counselling among themselves, pleaded for the culprit Ta'ma or Basheer bin Oberik, and tried to take a decision in his favour from the Holy Prophet.

Section 17 consists of 3 verses i.e. verses 113 to 115. Verse 113, in continuation of the previous verse, says: and were it not for the Grace of Allah upon you (O Muhammad [ﷺ]), and His Mercy, a party of them (i.e. the hypocrites who pleaded in favour of the real culprit i.e. Ta'ma or Basheer bin Oberik) had resolved to mislead you (and take a decision in their favour), but they will mislead only their own souls, and they will not (be able to) cause any harm to you. And Allah has revealed to you the Book and Wisdom, and taught you that which you knew not. And great is the .Grace of Allah on you.

Verse 114 speaks of the secret talks which the hypocrites held in connection with the case of Ta'ma and says that there is no good in most of their secret talks except (in his) who enjoins charity, or kindness, or reconciliation among the people. And whoever does this, seeking the Pleasure of Allah, We shall bestow on him a mighty reward.

Verse 115 speaks of opposition to the Holy Prophet, and says that whoever opposes the Messenger i.e. the Holy Prophet Muhammad (ﷺ), after the guidance has become clear to him, and follows (the way) other than the way of the believers. We shall let him follow that (way) to which he has turned, and make him enter the Hell; and (it is) an evil resort.

2. Verse 113, as already stated, is in continuation of verse 112. In the first part of it, Qur'an points out that a party of the hypocrites, and particularly the people of Bani Zafar, had conspired to mislead the Holy Prophet and take decision in favour of Basheer or Ta'ma bin Oberik although he was the real culprit. Allah the Almighty, however, out of extreme Grace and Mercy saved the Holy Prophet and the hypocrites could cause no harm to him. They rather harmed their own souls in that after revelation of the truth from Allah the Almighty, their conspiracy was exposed and it was made known to everybody that they were pleading for an

114. There is no good in most of their secret talks except (in his) who enjoins charity or kindness or reconciliation among the people. And whoever does this, seeking the Pleasure of Allah, We shall bestow on him a mighty reward.

١١٤- لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ
إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ
أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ
وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝

115. And whoever opposes the Messenger, after the guidance has become clear to him, and follows (the way) other than the way of the believers,[3] We shall let him follow that (way) to which he has turned, and make him enter the Hell; and (it is) an evil resort.

١١٥- وَمَن يُشَاقِقِ الرَّسُولَ
مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ
مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ
ع وَسَاءَتْ مَصِيرًا ۝

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unjust cause against the clear Commands of Allah and His Holy Prophet, and, as regards particularly the culprit Basheer or Ta'ma bin Oberik, he in this very world suffered the disgrace and died a pitiable death as an apostate, and is also to suffer more punishment in the Hereafter.

3. ***Sunnah* and *Ijma* both are binding:** From verse 115, according to the learned scholars, it is clear that the word of the Holy Prophet is an authority for the believers, and to oppose him is infidelity and makes one liable to punishment of the Hell. Similarly, the *Ijma* or concensus of opinion among the believers is also an authority for the believers in general, and to oppose it is also a sin. This is clear from the words *Wa Yatta'be Ghaira Sabeelil Momeneen* i.e. and follows other than the way of the believers. According to this verse, therefore, *Sunnah* of the Holy Prophet and *Ijma* of the *Ummah* both are binding on the believers in general and to oppose them is a sin punishable by the Fire of the Hell. In a Tradition, the Holy Prophet has said *Yadullaahe A'lal Jama'ate Man Shazza Shuzza Fin Naare* i.e. the Hand of Allah is on the head of the *Jama'at* and whoever separates himself from the *Jama'at* of the believers, he will be separated and put in the Hell. It is said that when somebody asked Imam Shaafa'ee regarding the verse which could be taken as authority for *Ijma,* he, after making a thorough search for complete three days, came to the conclusion that it was only verse 115 of this Chapter, and when he declared it, all other scholars also confirmed it (Ma'ariful Quran, Vol. II, pp. 546-547; also see Naimuddin, Chapter 4, Note 301).

SECTION 18[1]

116. Surely Allah forgives not the association of partners with Him; and He forgives all (other sins) besides this to whom

١١٦-إِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ
وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ

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1. In the previous section it was clarified that to give up the Way of Allah and His Prophet and *Ijma* of the *Ummah* is in fact a *Shirk* or association of partners with Allah. In continuation of it, Section 18 starts with a declaration that the offence of *Shirk* will not be forgiven by Allah, the Almighty although all other sins will be subject to forgiveness by Him at His Will. Thereafter this section proceeds to give the various details of *Shirk* and states the ultimate fate of it. This section also confirms the truth of the way of Abraham.

It may be noted that previously, during the talk about those who opposed the believers in fighting against the non-believers, Qur'an particularly spoke of the hypocrites and the Jews, but now, in the present Section, Qur'an speaks particularly of the idolaters because they were the fist to come face to face with the Holy Prophet to stop spreading of Islam among the people. As regards the Jews and the hypocrites, they came on the scene subsequently, and with a view to provide support to the idolaters who were the main enemies of Islam. In this Section, therefore, Qur'an talks particularly of the idolaters and their ultimate fate.

Section 18 consists of 11 verses i.e. verses 116 to 126. Verses 116 and 117 deal with idolatry and association of partners with Allah. In these verses it is said: Surely Allah forgives not the association of partners with Him, and He forgives all (other sins) besides this to whom He pleases. And whoever associates partners with Allah, He indeed strays far away. They (i.e. the non-believers) invoke nothing besides Him (i.e. Allah) but females (as divinities), and they invoke not but a rebellious Satan.

Verses 118 to 121 speak of Satan, his false promises, his followers, and their ultimate doom. In these verses it is said that Allah has cursed him (i.e. Satan). And he (i.e. Satan) said (to Allah): Certainly I will take of Your servants an appointed portion. And surely I will lead them astray, and I will fill them with vain desires, and I will command them so that they will slit the ears of the cattle, and I will command them so that they will alter the creation of Allah. And whoever takes Satan for a friend, instead of Allah, he indeed suffers a manifest loss, (because) he (i.e. Satan) promises them, and fills them with vain desires; and Satan promises them nothing but deception. These (are such that) their resort will be Hell; and from it they will find no way of escape.

Verse 122 speaks of the believers. In this verse Allah says that those who believe and do good deeds, We shall make them enter the Garden (of Paradise) underneath which rivers flow, to abide therein for ever. This is a true promise of Allah. And who is more truthful in word than Allah?

Verses 123 and 124 clarify that achievement of the Garden of Paradise will not be possible though the vain desires of anybody, but it will depend upon faith and good deeds in total submission to Allah and His Prophet. In these verses it is said that (it is) not by your vain desires nor the vain desires of the People of the Book (because the principle governing the reward or punishment is that) whoever does evil, will have the recompense for it (i.e. suffer the punishment), and he will find for himself, besides Allah, a friend or a helper. (On the contrary) whoever does good deeds, whether male or female, and he (or she) is a believer – these will enter the Garden (of Paradise), and they will not be wronged in the least.

He pleases. And whoever associates partners with Allah, he indeed strays far away.[2]

وَمَنْ يُّشْرِكْ بِاللّٰهِ
فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ۝

117. They invoke besides Him nothing but females,[3] and they invoke not but a rebellious Satan.

١١٧-اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اِنٰثًا ۚ
وَاِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ۙ

Verse 125 confirms the truth of the way of Abraham and says: And who can be better in religion than he who submits himself to Allah, and he is doer of good, and follows the way of Abraham, the upright? And Allah chose Abraham for a friend.

Verse 126 speaks of the absolute Authority of Allah over the universe, and says that to Allah belongs whatever is in the heavens and whatever is in the earth; and Allah ever encompasses all things.

2. It may be noted that verse 116 is similar in its wording to verse 48 of this very chapter with this difference that while the concluding words in this verse are *Faqad Dalla Dalaalam Ba'eeda* i.e. he indeed strays far away, the concluding words in verse 48 are *Faqadiftara Isman Azeema* i.e. he indeed invents a great sin. According to the learned commentators, the difference in the concluding words of both these verses is on account of the fact that in verse 48 the addressees were the Jews who were having a Holy Scripture, i.e. the Torah, but they had gone astray, and given up the Torah, and formulated their own ideologies and, therefore, it was said that "they had invented a great sin"; while in verse 116 the addressees were the idolaters of Mecca who had no Holy Scripture but the hollowness or falsity of their faith in the idols was so manifest that even a man of ordinary prudence could understand it on account of logical reasoning, but they did not take resort to wisdom, and, inspite of the fact that intellect never supported idolatry, they indulged in prostrating before the idols and, therefore, they were declared to have strayed far away (Ma'ariful Quran, Vol. II, pp. 549-550).

3. Thus the word *Inaasa* actually signifies the female deities which the idolaters of Arabia used to worship. But, as Abdul Maajid Daryabadi writes, it were not only the Arabs who worshipped as "daughters of God" angels and certain of their images, but many divinities throughout the world including the sun, the moon, and the "Great Mother" have been construed as feminine and the cult of goddesses has been almost universal. To quote a non-Muslim writer, "the emotional side of Semitic Heathenism was always very much connected with the worship of female deities, partly through the associations of maternity, which appealed to the purest and tenderest feelings, and partly through other associations connected with woman, which too often appealed to the sexuality so developed in the Semetic race" (Religion of the Semites, by Robertson Smith, p. 59). In the words of another writer, "in the religious imagination and devotion of the Cretans the goddess was markedly predominant over the God" (Hammerton's "Universal History of the World", Vol. II, p. 1365). According to "Dictionary of the Bible", by Hastings, "the characteristic which specially distinguishes the Anatolian religion is its conception of the Divine Being as the mother, not the father, of mankind ... The God, the male element in the Divine nature, was conceived as a secondary figure to the Great Mother" (Vol. V, p. 122). According to the "Encyclopaedia of Religion and Ethics", "the goddess was the fountain and source of human life. The principles on which that life must be lived emanated from her" (Vol. IX, p. 905). Among the Hindus of South India, who mostly worship nondescript local

118. Allah has cursed him. And he said: surely I will take of Your servants an appointed portion.

١١٨- لَّعَنَهُ اللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَّفْرُوضًا ۝

119. And surely I will lead them astray,[4] and I will fill them with vain desires, and I will command them so that they will slit the ears of the cattle,[5] and I will command them so that they will alter the creation of Allah.[6] And whoever takes Satan for a friend, instead of Allah, he indeed suffers a manifest loss.

١١٩- وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ
وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ
وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيًّا
مِّن دُونِ اللَّهِ
فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ۝

120. He promises them and fills them with vain desires; and Satan promises them nothing but deception.

١٢٠- يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝

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village deities, "these local deities are of the female, not the male, sex", (Encyclopaedia Britannica, Vol. II, p. 577). Amongst many primitive peoples, and at the present time in a large number of less developed cults, goddesses occupy important places in the pantheon" (Encyclopaedia of Religion and Ethics, Vol. V, p. 827) (Maajid, Vol. I, Part V, Note 513).

4. This refers to the challenge of Satan, which he had given to Allah on the day when he, on account of refusing to prostrate before Adam, was condemned and turned out. This incident has been given in detail in verses 13 to 18 of Chapter 7 (*A'araaf*) in which his challenge is mentioned in the following words "I will certainly lie in wait for them in Your Straight Path; then I shall certainly come upon them from before them and from behind them, and from their right and from their left; and You will not find most of them thankful". In answer to it, Allah said, "get out of it, despised, driven away. Whoever of them will follow you, I will certainly fill Hell with you all".

5. It is said that in the primitive ages the pagan Arabs used to slit the ears of the cattle and set them free in the name of their gods and goddess, and nobody used to touch them seeing that their ears were slit and, therefore, they were reserved for their deities. This practice has been condemned by the Holy Qur'an in verse 119 and it has been declared to be an act of Satan.

6. By the words *Fala Yoghayyerunna Khalqallaahe* (i.e. command them so that they will alter the creation of Allah), appearing in verse 119, the learned commentators understand that these words actually signify the alteration in the Religion of Allah. This is also clear from verse 30 of Chapter 30 (*Rum*), in which it is said that, "so set your face for religion being upright,

121. These! their resort will be Hell; and from it they will find no way of escape.

١٢١- أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ
وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ○

122. And those who believe and do good deeds, We shall make them enter Gardens underneath which rivers flow, to abide therein for ever. This is a true promise of Allah. And who is more truthful in word than Allah?

١٢٢- وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ اللَّهِ حَقًّا ۖ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ○

123. Not by your vain desires nor by the vain desires of the People of the Book:[7] whoever does evil, will have the recompense of it, and he will not find for himself, besides Allah, a friend or a helper;

١٢٣- لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ
الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ ۙ
وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ○

124. And whoever does good deeds, whether male or female, and he (or she) is a believer – these will enter the Garden, and they will not be wronged in the least.

١٢٤- وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يُظْلَمُونَ نَقِيرًا ○

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the nature made by Allah in which He has created men; there is no altering in the creation of Allah. That is the Right Religion, but most people know not". Thus by the Satan's changing the creation of Allah is meant the changes in the natural religion of mankind, i.e. Islam, which preaches total submission to, and exclusive worship, of Allah, and following the Commands which He has revealed through His Prophet Muhammad (ﷺ).

Similarly, use of the things for purposes other than for which they have been created by Allah, as for instance worshipping of the idols or heavenly bodies or animals, etc., also amount to changing the creation of Allah.

7. As regards the vain desires of the idolaters, in verse 29 of Chapter 6 (*An'am*) it is said, "and they say: there is nothing but our life in this world and we will not be raised again". As regards the vain desires of the People of the Book, in verse 19 of Chapter 5 (*Maa'idah*) Qur'an says: the Jews and the Christians say: "we are sons of Allah and His beloved ones".

125. And who can be better in religion than he who submits himself to Allah, and he is doer of good, and follows the way of Abraham, the upright?[8] And Allah chose Abraham for a friend.[9]

١٢٥- وَمَنْ أَحْسَنُ دِينًا
مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝

126. And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah ever encompasses all things.

١٢٦- وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۝ ع

SECTION 19[1]

127. And they ask your decree concerning the women. Say: Allah gives you the decree concerning them; and that which has been recited to you in the

١٢٧- وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ
قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۙ
وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ

In verse 123 there is refutation of both these groups of people i.e. the idolaters as well as the People of the Book, and, according to this and verse 124, the only criterion for success in the Hereafter is absolute faith in, and exclusive worship, of Allah the Almighty.

8. The criterion of faith and righteous deed, in terms of verses 122 to 124, is total submission to Allah, which as stated in verse 125, consists in the following of the way of Prophet Abraham, who was upright, and who, on account of his absolute faith in and total submission to Allah, was taken by Allah as a *Khaleel* or friend.

9. In this verse there is an implied condemnation of the People of the Book, because they claimed to be the descendants of Prophet Abraham and yet gave up his religion, made alterations in it, and fabricated their own ideologies. Side by side there is also invitation to them that since Prophet Abraham was taken by Allah as a friend on account of his total submission to His Will, you should also, following his tradition, submit to Allah by accepting the faith in the Holy Prophet Muhammad (ﷺ), and thus become dear to Allah and achieve the success of this life as well as that of the Hereafter.

1. Chapter 4 started with the commands relating to the affairs of the orphans and the women relating particularly to the right of inheritance, right of dower and the right of second marriage after divorce or death of the husband. Then this chapter dealt with some fundamental principles relating to the establishment and administration of the Muslim society. Now again it resumes the problems relating to women and children particularly dealing with those questions which arose subsequently. In fact whenever any question arose relating to the commands already

Book (is) concerning the female orphans to whom you give not that which is prescribed for them and (yet) you desire to marry them, and (concerning) the weak[2] among children, and

فِي يَتٰمَى النِّسَآءِ الّٰتِي
لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ
وَتَرْغَبُونَ اَنْ تَنْكِحُوهُنَّ

given, the believers used to go to the Holy Prophet for guidance. All such questions have been dealt with now in the concluding verses of this Chapter. According to Ibne Jareer and Ibne Munzir, this in fact is the reason for revelation of the verses commencing from the beginning of Section 19. Thus, it may be noted that in the previous verses, when permission for having four wives at a time with the condition of the payment of dower and doing justice between them was given, there arose some questions in the minds of the believers, as for instance the marriage contracted with the widows with a view to support their orphan children, the exact meaning of doing justice between more than one wives, and so on, and these questions have been dealt with in the present Section, and, after explaining the commands, there is assertion on the Absolute Authority of Allah over the universe with a view to warn the people to fear accountability to Allah in dealing with the affairs of the women and children.

Section 19 consists of 8 verses i.e. verses 127 to 134. Verses 127 to 130 speak of permission of marriage with women and just dealing with the female orphans and children and equitable treatment of the wives, if they are more than one at a time. In these verses it is said: And they ask your decree (or permission) (O Muhammad [ﷺ]) concerning (marriage with) the women. Say: Allah gives you the decree (or permission) concerning (marriage with) them; and that which has been (previously revealed and is being) recited to you in the Book (is) concerning the female orphans to whom you give not that which is prescribed for them (i.e. the dower) and (yet) you desire to marry them, and (concerning) the weak among children, and (concerning this) that you should deal justly with the orphans. And whatever of good you do, surely Allah is ever Aware of it. And if a woman fears ill-treatment from her husband, or desertion, it is no sin for them both if they effect a reconciliation between themselves. And reconciliation is better. And souls are engrained with greed. And if you do good and fear (Allah), surely Allah is ever Aware of what you do. And you are never able to do justice between the wives, even though you ardently desire (to do so), but turn not away (from one) with complete turning away, so as to leave her as (if) hanging (in the air). And if you effect a reconciliation and fear (Allah), surely Allah is ever Forgiving, Merciful. And if they separate, Allah will make them (both) free from want (of each other) out of His Bounty; and Allah is ever Bountiful, Wise.

Verses 131 to 134 speak of the Absolute Authority of Allah over the universe. In these verses it is said that to Allah belongs whatever is in the heavens and whatever is in the earth. And surely We have enjoined those who were given the Book before you, and (We enjoin) you too to fear (the accountability to, and punishment for sin from) Allah. And if you disbelieve, surely to Allah belongs whatever is in the heavens and whatever is in the earth; and Allah is ever Self-Sufficient, Praiseworthy. And to Allah belongs whatever is in the heavens and whatever is in the earth; and enough is Allah as Protector. If He please, He will take you away, O people! and bring others (in your place); and Allah has Power to do that. Whoever desires the reward of this world, (Let him know that) with Allah is the reward of this world and (also that of) the Hereafter; and Allah is ever Hearing, Seeing.

2. According to a Tradition reported by Hazrat Aisha, the custom among the pre-Islamic Arabia, as regards the orphan-girls, was that if they happened to be beautiful their

وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ
وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ؕ
وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ۝

(concerning this) that you should deal justly with the orphans. And whatever of good you do, surely Allah is ever Knower of it.

١٢٨- وَاِنِ امْرَاَةٌ خَافَتْ
مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَاۤ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ
وَالصُّلْحُ خَيْرٌ ؕ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ؕ
وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

128. And if a woman fears ill-treatment from her husband, or desertion, it is no sin for them both if they effect a reconciliation between themselves.[3] And reconciliation is better. And souls are engrained with greed. And if you do good and fear, surely Allah is Aware of what you do.

١٢٩- وَلَنْ تَسْتَطِيْعُوْۤا
اَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ
وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ
فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ؕ

129. And you are never able to do justice between the wives, even though you ardently desire (to do so), but turn not away (from one) with complete turning away,[4] so as to leave her

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guardians used to take them as their own wives but did not pay them their dower in full. If, however, they were not beautiful, then, in order to be benefited by their estates, the guardians did not permit them to marry anybody else. Islam did away with this injustice to the orphan girls and although, as in verse 4 of this very Chapter, the men were permitted to have more than one wives, but not exceeding four at a time, from amongst the mothers of the orphan girls, yet they were also commanded to pay their dower, and do justice to them; and it was further said that "if you cannot do justice to them, then marry only one". That was the command given in verse 3 of this Chapter. It is, therefore, said in verse 127 that you should act upon that command and pay the dower of the women you take in marriage and do justice to the orphans also, whether male or female. It may be noted that the word "justice", used in this verse, covers all those rights, including the right of inheritance which Islam has, for the first time, granted for the children, male as well as female, and for the widows, and also the dower which they are entitled to from their husbands.

3. It appears that the questions referred to in verse 127 were also concerning the disputes between husband and wife and, therefore, verse 128, while dealing with them, says that there is no sin if the husband and wife effect a reconciliation between themselves and live together as husband and wife.

4. In fact, as it has been said in verse 129, it is not humanly possible for a man to

as hanging.[5] And if you effect a reconciliation and fear, surely Allah is ever Forgiving, Merciful.

وَإِنْ تُصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللّٰهَ كَانَ غَفُورًا رَّحِيمًا ○

130. And if they separate, Allah will make them (both) free from want out of His Bounty;[6] and Allah is ever Bountiful, Wise.

١٣٠-وَإِنْ يَّتَفَرَّقَا
يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ؕ
وَكَانَ اللّٰهُ وَاسِعًا حَكِيمًا ○

131. And to Allah belongs whatever is in the heavens and whatever is in the earth. And surely We have enjoined those who were given the Book before you, and (We enjoin) you too to fear Allah. And if you disbelieve, surely to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is ever Self-Sufficient, Praiseworthy.

١٣١-وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ؕ
وَلَقَدْ وَصَّيْنَا الَّذِيْنَ أُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ
وَإِيَّاكُمْ أَنِ اتَّقُوا اللّٰهَ ؕ
وَإِنْ تَكْفُرُوْا
فَإِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ؕ
وَكَانَ اللّٰهُ غَنِيًّا حَمِيدًا ○

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do justice in its strict sense between his wives even though he may have a desire to do so, and therefore, disputes are sure to arise. Qur'an, therefore, by way of remedy provides that firstly there should be attempt to effect reconciliation between the husband and wife; and secondly, as in verse 129, it calls upon the husband not to be inclined towards one and totally neglect the other.

5. **Polygamy is not prohibited:** According to this part of the verse, there remains no doubt that Qur'an has not prohibited polygamy, and the command for having more than one wives at a time, given in verse 3, has not been superseded by verse 129. In fact permission for having more wives at a time, as we have in verse 3 of this Chapter, is exactly in keeping with the human nature because there are circumstances in which it becomes a necessity for a man to have more than one wives. Side by side, it is also in the interest of woman herself, particularly to save her from divorce, that her husband in special circumstances should have the right to have more wives than one.

6. If, however, a situation arises when neither there is any chance of reconciliation, nor equal treatment even as regards the necessities of life and performing of marital obligations, then the only altemative is separation, because in that way the husband will be saved from the offence of injustice and the wife will be free to have another husband of her choice, and, therefore, in verse 130 it is provided that if they separate. Allah will make each of them free from want (of each other) out of His Bounty.

132. And to Allah belongs whatever is in the heavens and whatever is in the earth; and enough is Allah as Protector.

١٣٢- وَلِلّٰهِ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْاَرْضِ ؕ
وَكَفٰى بِاللّٰهِ وَكِيْلًا ○

133. If He please, He will take you away, O people! and bring others. And Allah has power to do that.

١٣٣- اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ
وَيَاْتِ بِاٰخَرِيْنَ ؕ
وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ○

134. Whoever desires the reward of this world, (let him know that) with Allah is the reward of this world and of the Hereafter. And Allah is ever Hearing, Seeing.

١٣٤- مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ؕ
وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ۝ ع ١٥

SECTION 20[1]

135. O you who believe! be maintainers of justice,[2] as bearers of witness for Allah,[3] even though (it be) against your own selves or (your) parents or near relatives – whether he be

١٣٥- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ
بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ
وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ
وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا

1. Section 19 dealt with just and equitable dealings with the women and children particularly the widows and the orphans. It concluded with the statement of Absolute Authority of Allah over the universe. In continuation of it, Section 20 starts with a command to the believers to be maintainers of justice and bearers of witness for Allah. This Section also speaks of the fundamentals of faith in which a believer must believe, and also deals with the *Murtad* i.e. those who give up faith after accepting it, as well as the *Munafeqeen* i.e. the hypocrites who accept the faith for the purpose of mere show but at heart they are the disbelievers.

Section 20 consists of 7 verses i.e. verses 135 to 141. Verse 135 calls upon the believers to be the maintainers of justice and bearers of witness for Allah, even though it be against their own selves or (their) parents or near relatives – whether he be rich or poor, for Allah is the best well-wisher of both (as compared to them), and asks them "not to follow your low desires lest you deviate", and says that if you distort or turn away (from justice), then (beware that) Allah is surely ever Aware of what you do".

Verse 136 deals with the fundamental articles of the Islamic Faith in which a believer must

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rich or poor, for Allah is the best well-wisher of both. So follow not (your) low desires, lest you deviate (from the truth). And if you distort or turn away (from justice), then surely Allah is ever Aware of what you do.

فَاللّٰهُ اَوْلٰى بِهِمَا ۫
فَلَا تَتَّبِعُوا الْهَوٰٓى
اَنْ تَعْدِلُوْا ۚ
وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا
فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

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believe. It says: O you who believe! believe in Allah and His Messenger (i.e. the Holy Prophet Muhammad [ﷺ]) and the Book (i.e. the Holy Qur'an) which He has revealed to His Messenger and the Book (i.e. the Torah and the Gospel) revealed before; and whoever disbelieves in Allah and His Angels and His Books and His Messengers and the Last Day, he indeed strays far away.

Verse 137 deals with those who give up faith after accepting it. It says that those who believe, then disbelieve, then (again) believe, then (again) disbelieve, and then go on increasing in disbelief, Allah will never forgive them nor guide them on the way.

Verse 138 speaks of the hypocrites, and says: give to the hypocrites the news that for them there is a painful punishment.

Verse 139 condemns the friendship with the disbelievers and says that those who take disbelievers for friends instead of the believers: do they seek for honour from them? Surely all honour belongs to Allah.

Verse 140 prohibits the believers from sitting in the companies of those who disbelieve in, and mock at, the Messages of Allah, saying: and it has been revealed to you in the Book (i.e. Qur'an) that when you hear revelations of Allah being rejected and mocked at (by the disbelievers and the hypocrites or anybody else), sit not with them until they enter into some other discourse: for then indeed you would be like them. Surely Allah will gather together the hypocrites and the disbelievers in the Hell.

Verse 141 exposes the hypocrites and the disbelievers, saying that they are those who wait (for misfortune) for you (O believers)! (but) if there be victory for you from Allah, they say (to you): were we not with you?, and if there be a success for the disbelievers, they say (to them): did we not have mastery over you, and did we not protect you from the believers?; and then also warns them, saying that Allah will judge between you on the Day of Judgment and Allah will not grant the disbelievers a way (of success) against the believers.

2. As regards the "maintenance of justice", it may be noted that according to verse 105 of this very Chapter, the very purpose of the revelation of the Holy Qur'an is to judge between the people according to it. Similarly in verse 25 of Chapter 57 (*Hadeed*) it is said, "certainly We sent our Messengers with Clear Signs, and sent down with them the Book and the Measure that men may conduct themselves with equity".

3. As regards "bearing of witness for Allah", the command is that a believer must in all circumstances stand for the truth, and be a witness for (the sake of) Allah even though his testimony may go against his own interest or the interest of his parents or near relatives, irrespective of the fact whether they are rich or poor, because, according to verse 135, Allah is the best well-wisher of both i.e. rich as well as poor (as compared to those who bear the witness), which means that the primary duty of the believer is to submit to the Command of Allah and testify what is right, without least caring for the richness or poverty of anybody.

136. O you who believe! believe[4] in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book He revealed before; and whoever disbelieves in Allah and His angels and His Books and His Messengers and the Last Day, he indeed strays far away.

١٣٦- يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ
وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ؕ
وَمَنْ يَّكْفُرْ بِاللّٰهِ
وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ
فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ۝

137. Surely those who believe, then disbelieve, then (again) believe, then (again) disbelieve, then go on increasing in disbelief,[5] Allah will not forgive them, nor guide them on the way.

١٣٧- اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا
ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا
لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ۝

138. Give to the hypocrites the news that for them there is a painful punishment.

١٣٨- بَشِّرِ الْمُنٰفِقِيْنَ
بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ۝

Similar command is also contained in verse 8 of Chapter 5 (*Maa'idah*), in which it is said "O you who believe! be upright for Allah, bearers of witness with justice; and let not the hatred of a people incite you not to act equitably. Be just, that is nearer to piety, and fear Allah; Surely Allah is Aware of what you do".

4. The word *Aamanu,* used in verse 136, bears two different meanings i.e. "to accept the faith", and "to stick to the faith". According to the learned commentators, if the address is to the believers, then the word *Aamanu* bears the second sense which is clear from the words "O you who believe!". If, however, the address is to the Jews and Christians, because they also claim to be the believers in the Prophets and the Holy Scriptures, then the significance will be: O you who claim to be the believers! accept the faith in the Holy Prophet Muhammad (ﷺ) and the Holy Qur'an and all other Prophets and the Books of Allah. Similarly, if the address is to the hypocrites, who pretended to be the believers, although at heart they were non-believers, then the significance will be: O you who claim to be the believers! be the believers in reality and accept the faith in all sincerity.

5. Hazrat Abdullah Ibne Abbas has said that this verse was revealed in respect of the Jews who accepted the faith in Prophet Moses and then also worshipped the image of a cow. Thereafter they repented for it and reaffirmed their faith in Prophet Moses. Thereafter they refused to accept the faith in Prophet Jesus Christ and the Gospel revealed to him. Lastly, they also refused to accept the faith in the Holy Prophet Muhammad (ﷺ) and the Holy Qur'an and went on increasing in their disbelief. According to another opinion, this verse is in respect of the hypocrites who first pretended to be the believers and then gave up the faith in reality and died while they were actually the disbelievers (Naimuddin, Chapter 4, Note 350).

139. Those who take disbelievers for friends instead of the believers: do they seek for honour from them? Surely all honour belongs to Allah.[6]

١٣٩- اَلَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ
مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ اَيَبْتَغُوْنَ
عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ۝

140. And it has been revealed to you in the Book that when you hear the revelations of Allah being rejected and mocked at, sit not with them until they enter into some other discourse:[7] for then indeed you would be like them. Surely Allah will gather together the hypocrites and the disbelievers in the Hell.

١٤٠- وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتٰبِ اَنْ اِذَا
سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا
فَلَا تَقْعُدُوْا مَعَهُمْ
حَتّٰى يَخُوْضُوْا فِىْ حَدِيْثٍ غَيْرِهٖۤ
اِنَّكُمْ اِذًا مِّثْلُهُمْ ؕ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ
وَالْكٰفِرِيْنَ فِىْ جَهَنَّمَ جَمِيْعًا ۝

141. Those who wait (and watch) about you: if there be victory for you from Allah, they say: were we not with you?, but if the disbelievers get a success, they say: had we not the mastery, over you, and did we not protect you from the believers? Allah will judge between you on the Day of Judgment, and Allah will not grant the disbelievers a way (of success) against the believers.

١٤١- اَلَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ
فَاِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللّٰهِ
قَالُوْۤا اَلَمْ نَكُنْ مَّعَكُمْ ۖ
وَاِنْ كَانَ لِلْكٰفِرِيْنَ نَصِيْبٌ ۙ قَالُوْۤا اَلَمْ
نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِيْنَ ؕ
فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ؕ
وَلَنْ يَّجْعَلَ اللّٰهُ
لِلْكٰفِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ۝ ع ١٥

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6. In verse 8 of Chapter 63 (*Munafeqoon*) also it is said "and honour belongs to Allah and His Messenger and the believers, but the hypocrites know not".

In this verse there is also contained an indication that ultimately, with the Grace of Allah, the believers will be successful and rise up as a very mighty nation of the world and this actually proved to be true within a very short period of time.

7. As Mufti Muhammad Shafi explains, the words *Qad Nazzala Alaikum Fil Kitaabe,* i.e. indeed He has revealed to you in the Book, appearing in verse 140, refer to the command previously revealed in verse 68 of Chapter 6 (*An'aam*) saying, "And when you see those who talk nonsense about Our Messages, withdraw from them until they enter into some other discourse; and if the Satan cause you to forget, then sit not after recollection with the wrong doers". According to him, the word *Yakhood,* appearing in that verse, includes unbelief,

SECTION 21[1]

142. Surely the hypocrites seek to deceive Allah, whereas (it is) He who deceives them:[2] and when they stand up for prayer, they stand up sluggishly,[3] to be seen of men; and they remember not Allah but little.

١٤٢-إِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ
وَهُوَ خَادِعُهُمْ ۚ
وَإِذَا قَامُوْٓا إِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ
يُرَآءُوْنَ النَّاسَ
وَلَا يَذْكُرُوْنَ اللّٰهَ إِلَّا قَلِيْلًا ۝

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and mockery , as well as the interpretation of the verses in clear disregard to the interpretation by the Holy Prophet, his worthy companions and the agreed view of the majority of the *Ulema* (Scholars) of the Muslim *Ummah* known as *Ijma.*

According to Hazrat Abdullah Ibne Abbas, as reported by Zahaak, those who wrongly interpret or make changes in the verses or introduce *Bid'aat,* i.e, new things, are all condemned by this verse.

Thus to sit in the meetings of those who interpret the Holy Qur'an out of their own understanding, in disregard to the agreed interpretation by the predecessor Scholars of Qur'an, is prohibited by this verse.

1. Section 20 ended with a talk of the tactful attitude of the hypocrites in that they used to deceive the believers as well as the disbelievers for worldly reasons.

In continuation of it, Section 21 deals with the ultimate unfortunate fate of the hypocrites, and says that they will be in the lowest depths of the Hell in the Hereafter. It also condemns the public utterance of the evil against anybody except by one who has been wronged. It also declares those who differentiate between Allah and His Messengers as disbelievers and gives them the warning of a humiliating punishment. It also contains a promise of great reward for the believers.

Section 21 consists of 11 verses, i.e. verses 142 to 152. Verses 142 and 143 deal with the hypocrites. In these verses it is said that the hypocrites seek to deceive Allah, whereas (it is) He who deceives them; and when they stand up for prayer, they stand up sluggishly, to be seen of men; and they remember not Allah but little-wavering between (this and) that, neither to this nor to that; and whomsoever Allah causes to go astray, you will not find a way for him.

Verse 144 calls upon the believers not to take the disbelievers for friends instead of the believers, and says: do you wish to give Allah a manifest proof against yourselves?

Verses 145 and 146 deal with the ultimate fate of the hypocrites saying that the hypocrites will surely be in the lowest depths of the Fire (of Hell), and you will not find for them a helper, except (for) those (of them) who repent and amend and hold fast by Allah and make their religion exclusive for Allah. These then will be with the believers; and soon will Allah grant the believers a mighty reward.

Verse 147 says: what will Allah do with your punishment, if you are grateful and believe? And Allah is ever Appreciative, Knowing.

Verse 148 condemns evil speaking in the public and says that Allah loves not the public utterance of hurtful speech, except by one who has been wronged. And Allah is ever Hearer, Knower.

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143. Wavering between (this and) that; neither to this nor to that; and whomsoever Allah causes to go astray, you will not find a way for him.

١٤٣- مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ
لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ
وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ۝

144. O you who believe! take not the disbelievers for friends instead of the believers. Do you wish to give Allah a manifest proof against yourselves?

١٤٤- يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْكَٰفِرِينَ
أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ
أَن تَجْعَلُوا۟ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ۝

145. Surely the hypocrites (will be) in the lowest depths of the Fire, and you will not find for them a helper –

١٤٥- إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ
مِنَ ٱلنَّارِ ۖ وَلَن تَجِدَ لَهُمْ نَصِيرًا ۝

146. Except those who repent and amend and hold fast by Allah and make their

١٤٦- إِلَّا ٱلَّذِينَ تَابُوا۟
وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ

Verse 149 says: whether you disclose a good (deed) or hide it, or pardon an evil, verily Allah is ever Forgiving, Powerful.

Verses 150 and 151 condemn differentiation between the Prophets of Allah. In these verses it is said that those who disbelieve in Allah and His Messengers, and seek to differentiate between Allah and his Messengers, and say: we believe in some and disbelieve in others, and (those who) wish to choose a way in between (this and) that, these: they are the disbelievers in truth. For such Allah says: We have got ready for the disbelievers a humiliating punishment.

Verse 152 speaks of the ultimate reward for the believers. In this verse Allah says that those who believe in Allah and His Messengers and differentiate not between any of them, We shall soon give them their (due) rewards, and Allah is ever Forgiving, Merciful.

2. Since the hypocrites try to deceive Allah, it is said in verse 142 that (it is) Allah who deceives them, which in fact means to say that Allah grants them latitude and instead of mending themselves they think they are successful and feel happy with their evil deeds and become more arrogant till all of a sudden they are caught hold of and punished in this very world; and if Allah grants them latitude till the hour of death, they are definitely to be punished on the Day of Judgment and when, as it is said in verse 145, they will find themselves cast down into the lowest depths of the fire of Hell, they will then realise, as said in verse 9 of Chapter 2 (*Baqarah*), "those who seek to deceive Allah and the believers, they actually deceive only their own selves", and that really is meant by the words *Wa Howa Khaade-o-hum* appearing in verse 142.

3. This is an instance of their deceiving Allah the Almighty that, "when they stood up for prayer, they stood up sluggishly, to be seen of men, and they remembered not Allah but little"; and, as it is further said in verse 143, they used to waiver between (this and) that (i.e. belonging) neither to these i.e. the believers nor to those i.e. the disbelievers.

religion exclusive for Allah. These then will be with the believers. And soon will Allah grant the believers a mighty reward.

وَأَخْلَصُوا دِينَهُمْ لِلَّهِ
فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ
اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ○

147. What will Allah do with your punishment, if you are grateful and believe? And Allah is ever Appreciative, Knowing.[4]

١٤٧- مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ
إِن شَكَرْتُمْ وَآمَنتُمْ ۚ
وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ○

PART VI – (*LAA YOHIBBULLAAHO*)

148. Allah loves not the public utterance of hurtful speech,[5] except by one who has been wronged. And Allah is ever Hearer, Knower.

١٤٨- لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ
الْقَوْلِ إِلَّا مَن ظُلِمَ ۚ
وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ○

149. Whether you disclose a good (deed) or hide it, or pardon an evil, verily Allah is ever Forgiving, Powerful.

١٤٩- إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ
أَوْ تَعْفُوا عَن سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ○

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4. The word *Shakir,* used for Allah, signifies the one who gives large reward for small work, or in whose estimation small works performed by His servants increase, and who multiplies His rewards to them (Tajul Uroos and Arabic English Lexicon). Thus according to the last part of verse 147, if the servants of Allah have faith in Allah and His Prophet Muhammad (ﷺ), as commanded in the Holy Qur'an, and thank Allah for the favour He has bestowed upon them, they would also find that Allah is Appreciative and Knowing, or, in other words, He appreciates the good deeds, whether they are big or small, and gives multiple reward for it.

5. As Abdullah Yusuf Ali puts it, "we can make a public scandal of evil in many ways. (1) It may be idle in sensation-mongering: it often leads to more evil by imitation, as where criminal deeds are glorified in a cinema, or talked about shamelessly in a novel or drama. (2) It may be malicious gossip of a foolish personal kind: it does no good, but it hurts people's feelings. (3) It may be malevolent slander or libel: it is intended deliberately to cause harm to the people's reputation or injure them in other ways, and is rightly punishment under all laws. (4) It may be a public rebuke or correction of remonstrance, without malice. As regards Nos. 1, 2 and 3, they are absolutely forbidden. As regards No. 4, it may be by a person or authority: in which case the exception applies for a wrong or injustice must be corrected openly to prevent its recurrence, Or it may be by a person not vested with authority, but acting either from motives of public spirit, or in order to help some one who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. No. 4 would also include a public complaint by a person who has suffered a wrong; he has every right to seek public redress" (see Yusuf Ali, Vol. I, Note 654).

150. Those who disbelieve in Allah and His Messengers, and seek to differentiate between Allah and His Messengers, and say: we believe in some and disbelieve in others, and (those who) wish to choose a way in between (this and) that –

١٥٠- إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ۝

151. These: they are the disbelievers in truth; and We have got ready for the disbelievers a humiliating punishment.

١٥١- أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝

152. And those who believe in Allah and His Messengers and differentiate not between any of them, we shall soon give them their (due) rewards. And Allah is ever Forgiving, Merciful.

١٥٢- وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ
وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ
أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ ع

SECTION 22[1]

153. The People of the Book ask you to bring down to them a Book from the heaven. Indeed they demanded of Moses (a thing) greater than that; for they said: show us Allah manifestly. So a thunderbolt overtook them for their wrong-doing. Then they took a calf (for worship) after the proofs had come to them, but We pardoned them; and We gave Moses a Clear Authority.

١٥٣- يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ
كِتَابًا مِنَ السَّمَاءِ ۚ
فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَٰلِكَ
فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً
فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ
ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَٰلِكَ ۚ
وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا ۝

1. In the concluding verses of Section 21 there was reference to the Jews and Christians who made distinction between the Prophets of Allah, and believed in some and disbelieved in others, and, in the last verse of it, it was said that those who believe in Allah and His Messengers, and make no distinction between any of them, Allah will grant them the reward, and Allah is ever Forgiving, Merciful.

In continuation of it, Section 22 speaks of further misdeeds and transgressions of the Jews

154. And We raised over them the Mount at (the taking of) their covenant. And We said to them: enter the gate prostrating, and We said to them: transgress not in the matter of the Sabbath, and We took from them a firm covenant.

١٥٤-وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ
بِمِيْثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا
وَّقُلْنَا لَهُمْ لَا تَعْدُوْا فِي السَّبْتِ
وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ○

making particular reference to their demands of Prophetic Miracles from the Holy Prophet as well as the demands which they made to Prophet Moses. There is also mention of their misdeeds towards Prophet Jesus Christ and his pious and chaste mother Mary. This Section also speaks of the punishment which was awarded to the Jews on account of their wrong-doing and devouring of usury and property of the people unjustly. Then in the concluding verse there is promise of reward for those who are firm in knowledge from amongst them, as well as the believers, who accepted the faith in Qur'an and the earlier Scriptures, revealed by Allah the Almighty, and those who keep up prayers and pay the poor-rate and believe in Allah and the Last Day.

Section 22 consists of 10 verses i.e. verses 153 to 162, which deal with the transgression and misdeeds of the Jews. Verse 153 speaks of their demand of Prophetic Miracles from the Holy Prophet Muhammad (ﷺ) and says that the People of the Book ask you (O Muhammad [ﷺ]) to bring down to them a Book from the heaven. Indeed they demanded of Moses (a thing) greater than that (i.e.) they said (to Moses): show us Allah manifestly. So a thunderbolt overtook them (by way of punishment) for their wrong-doing. Then they took a calf (for worship) after the proofs (of the Absolute Unity and Authority of Allah) had come to them, but, Allah says, We pardoned them, and We gave Moses a clear authority (i.e. the Torah).

Verse 154 speaks of the covenant taken from the Bani Israil, and the commands given to them regarding entry into the city and the Sabbath. In this verse it is said: and We raised over them the Mount (of Senai) at (the taking of) their convenant, and We said to them: enter the gate (of the city) prostrating; and We said to them transgress not in the matter of the Sabbath; and We took from them a firm covenant.

Verses 155 to 161 speak of the misdeeds of the Jews and the punishment awarded to them in this world and also the warning of punishment which will be awarded in the Hereafter. According to verse 155, they broke the covenant, disbelieved in the Signs of Allah, slew the Prophets without justification, and said that their hearts were wrapped up in covers. Verse 156 speaks of their false grave charge against Mary, the mother of Jesus Christ; and verse 157 refers to their baseless claim of killing Jesus on the cross although, as it is said in verse 158, Allah raised him up to Himself, and, according to verse 159 there will be none of the People of the Book who will not accept faith in Prophet Jesus Christ before his death and on the Day of Judgment he will be a witness against the Jews.

Verse 160 speaks of punishment awarded to the Jews in this world by forbidding them the good 'things on account of wrong-doing and for taking usury which, as verse 161 says, had been forbidden to them by Allah the Almighty; and also for devouring the property of the people unjustly; and for them there is also ready a painful punishment in the Hereafter.

Verse 162 speaks of those who are firm in Knowledge among them, as well as the believers, who believe in the Holy Qur'an revealed to the Holy Prophet Muhammad (ﷺ) and the Scriptures revealed through the previous Prophets, and those who keep up prayers and give the poor-rate, and the believers in Allah and the Last Day, to them Allah will give a mighty reward.

155. Then because of their breaking of the covenant, and their disbelieving in the Signs of Allah, and their slaying of the Prophets without justification, and their saying: our hearts are wrapped up in covers – nay! but Allah has set a seal upon them because of their disbelief so that they believe not but a little;

١٥٥- فَبِمَا نَقْضِهِمْ مِّيثَاقَهُمْ
وَكُفْرِهِمْ بِاٰيٰتِ اللّٰهِ
وَقَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ
وَّقَوْلِهِمْ قُلُوْبُنَا غُلْفٌ ؕ
بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ۝

156. And because of their disbelief and of their speaking against Mary a grave false charge;[2]

١٥٦- وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ
بُهْتَانًا عَظِيْمًا ۝

157. And because of their saying: We have killed the Messiah, Jesus son of Mary, Messenger of Allah, whereas they killed him not nor cruxified him, but it was made to appear to them as such; and surely those who differ therein are in

١٥٧- وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى
ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ
وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ؕ
وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ
لَفِيْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ

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2. Verse 156 refers to the misdeeds of the Jews in making a false grave charge against Mary, the mother of Prophet Jesus Christ, who was a very pious and chaste lady. As regards the excellence of Mary, in verse 42 of Chapter 2 (*Baqarah*), Qur'an has already said that Allah had chosen her and made her pure and preferred her above the women of the world.

As regards the false and grave charge which the Jews made against Mary, according to Raazi, the allegation was that of fornication. In this connection, in the ancient "Jewish Life of Jesus" (the Toldoth Jeshu) it is said: "now over against the door of her house there dwelt a man of fair appearance (a warrior), Joseph the son of Pandera: he cast his eyes upon her (seven verses are here omitted which relate the actual seduction of Mary by Joseph, she being under the impression that he was her betrothed until he came in later, and the mistake was discovered) ("According to the Hebrews", p. 35). The outrageous slander is also supported by the Talmud (Maajid, Vol. I, Part VI, Note 36).

Qur'an refutes all such allegations which were actually false and fabricated, and declares that Mary was a perfectly pious and chaste lady and she had been chosen by Allah the Almighty and exalted over the women of the world.

doubt about it; they have no knowledge of it; they only follow conjecture, and surely they killed him not,[3]

إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۝

158. But Allah raised him up unto Himself; and Allah is ever Mighty, Wise.[4]

١٥٨- بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝

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3. As Abdul Maajid Daryabadi writes, "It were not only the Christians who made the Jews accountable for the "death " of Jesus, but the Jews themselves spoke with pride and delight of their achievement. As it is said in a book entitled as "According to the Hebrews", "... then all the men of Jerusalem being well-armed and mailed, captured Jesus. And when his disciples saw that he was captive in their hands, and that it was vain to fight, they took to their legs, and lifted up their voices and wept bitterly. And the men of Jerusalem waxed stronger and conquerred the bastard, the son of a woman in her separation, with his multitude, slaying many of them, while the rest fled to the mountains" (p. 46, foot note) (Maajid, *ibid.,* 38).

Qur'an, however, makes a categorical statement that Jesus Christ was neither killed nor cruxified as alleged by the Jews. It appears that he was miraculously substituted by someone else which made the whole thing dubious to them. This is also supported by an early Christian sect. In this connection the Basilidians maintained that Jesus "changed form with Simon of Cyrene who actually suffered in his place" (Encyclopaedia Britannica, Vol. III, p. 176). In the "Encyclopaedia of Religion and Ethics" also, it is said, "Irenaeus says that Basilides' account of the crucifixion was that Simon of Cyrene was crucified by mistake, and Jesus himself took the form of Simon and Stood up and laughted at them" (Vol. IV, p. 833) (Maajid, *ibid.,* 42).

After saying in the previous verse that Jesus Christ was neither killed by the Jews nor he died on the Cross, but he was made to appear to them, i.e. the Jews, as such, and that certainly those who differ therein are in doubt of it and they have no knowledge of it but they follow the conjecture and they killed him not for certain, in verse 158 Qur'an says that Allah raised him up unto Himself; and Allah is ever Mighty, Wise.

4. As to how Jesus Christ was raised up unto Allah, this is not clear from the Qur'an. There are, however, a large number of most authentic Traditions of the Holy Prophet Muhammad (ﷺ), noted by the "Saha Sitta", wherein it has been said that before the Day of Judgment Jesus Christ will again be sent down to earth, he will kill the Dajjal or Anti-Christ, and will after defeating the Jews and other enemies of Islam, establish the Islamic Rule over the entire earth, and, after ruling the land for about 40 years, he will die the natural death and will be buried by the side of the Holy Prophet. He will also marry and have children too. Thus it is clear that, in order to save him from the Jews, Allah the Almighty lifted up Jesus Christ with his physical body to the heavens. It is also confirmed from the Tradition of the Holy Prophet relating to his *Me'raaj* i.e. ascension to the heavens, where on the fourth heaven he met Jesus Christ. Further, the words *Wakaanallaaho Azizan Hakeema,* i.e. Allah is ever Mighty and Wise, also support this extraordinary lifting up of Jesus Christ with physical body to the heavens. If by the word *Rafa'a* was only meant raising in status, as it is argued by some persons, there was nothing extraordinary in it and there was no need of mentioning the Majesty and Wisdom of Allah at this stage. There have been a large number of persons who have been raised in

159. And there is none of the People of the Book but will believe in him before his death, and on the Day of Judgment he will be a witness against them –

١٥٩- وَإِنْ مِّنْ أَهْلِ الْكِتٰبِ
إِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ
وَيَوْمَ الْقِيٰمَةِ
يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۝

160. Because of the wrong-doing of those who are Jews We forbade them the good things which were (previously)[5] made lawful for them, and (also) because of their hindering many from the Way of Allah;

١٦٠- فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا
حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ
أُحِلَّتْ لَهُمْ
وَبِصَدِّهِمْ عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ۝

161. And (also because) of their taking usury whereas they were prohibited therefrom, and (also because) of their devouring the property of the people unlawfully; and We have got ready for those of them who disbelieve a painful punishment.

١٦١- وَأَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ
وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۭ
وَأَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ
عَذَابًا أَلِيْمًا ۝

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status by Allah the Almighty in this very world. Even otherwise, in the context of the earlier verses, wherein it is said that the enemies of Jesus Christ did neither kill him nor did he die on the Cross, the assertion that he was taken up by Allah the Almighty admits of no other explanation excepting that he was not merely raised in status but was actually physically lifted up to the heavens and then, as it has already been stated, he will be sent down again to the earth before the Day of Judgment.

The Islamic conception of Jesus as the Messiah, writes a Christian observer, "agreed with that recorded in the 80th Psalm and in Daniel's vision, where the son of man is described as raised from earth to heaven, not as come down from heaven to earth. It is the crown of Islam that its author associated himself with original, not with Paulinic Christianity" ("Islam or True Christianity", by Bunsen, p. 154) (Maajid, *ibid.*, 47).

5. As regards the things forbidden, in verse 147 of Chapter 6 (*An'aam*) it is said, "to those who are Jews We forbade every animal having claws, and of oxen and sheep We forbade them the fat thereof, except such as was on their backs or the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are surely Truthful".

According to the Old Testament also, the flesh of the camel, rabbit, and hare (Laviticus, 11:4-6), and the fat of oxen, sheep, and goats (Laviticus, 7:23), were forbidden for the Jews.

162. But those of them who are firm in knowledge, and the believers, believe in that which has been revealed to you (O Prophet) and that which was revealed before you, and those who keep up prayers and pay the poor-rate, and the believers in Allah and the Last Day – these it is to whom We shall give a mighty reward.[6]

١٦٢- لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ
وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ
وَمَآ اُنْزِلَ مِنْ قَبْلِكَ
وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ
وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ
اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ۝ ع

SECTION 23[1]

163. Surely We have revealed to you as We revealed to Noah and the Prophets after him, and as We revealed to Abraham and Ishmail and Isaac and Jacob and the Tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David the Zabur.

١٦٣- اِنَّآ اَوْحَيْنَآ اِلَيْكَ
كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ وَّالنَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ
وَاَوْحَيْنَآ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَالْاَسْبَاطِ وَعِيْسٰى وَاَيُّوْبَ وَ
يُوْنُسَ وَهٰرُوْنَ وَسُلَيْمٰنَ ۚ وَاٰتَيْنَا دَاوٗدَ زَبُوْرًا ۝

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6. According to the learned scholars, the previous verses related to those of the Jews and Christians who, inspite of invitation to Islam by the Holy Prophet, chose to stick to their own self-made religions, while verse 162 relates to those of them, who, after seeing the signs, as contained in the Torah and the Gospel, in the Holy Prophet, accepted the faith in him, as for instance Hazrat Abdullah bin Salam, Usaid, and Sa'laba (Ma'ariful Quran, Vol. II, p. 607).

1. In continuation of the previous Section, Qur'an, in Section 23, also deals with the demand made by the Jesus and Christians to the Holy Prophet to bring a Written Book from the heaven! as already referred to in verse 153, but in a different manner.

Side by side, in this Section, it is also said that the Message brought by all Prophets was uniform, and that Allah is Himself a witness to the effect that Prophet Muhammad (ﷺ) is the Prophet of Allah, and the angels of Allah are also a witness to it. Lastly, the real status of Jesus Christ as a Prophet and righteous servant of Allah is also stated, and people are stopped from telling wrong things about him.

Section 23 consists of 9 verses i.e. verses 163 to 171. Verses 163 to 166 speak of the uniformity of the Message brought by the Holy Prophet Muhammad (ﷺ) and all Prophets previous to him. In these verses Allah the Almighty says: surely We have revealed to you (O Muhammad [ﷺ]) as We revealed to Noah, and the Prophets after him, and as We revealed to Abraham and Ishmail and Isaac and Jacob and the Tribes, and Jesus and Jonah and Aaron and

164. And (We sent) Messengers We have mentioned to you before and Messengers We have not mentioned to you; and to Moses Allah spoke directly[2] –

١٦٤- وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ
قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ
وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ۝

165. Messengers as bearers of good news and as warners, in order that there be no plea for the people against Allah, after (coming of) the Messengers; and Allah is ever Mighty, Wise.

١٦٥- رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا
يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌ ۢ
بَعْدَ الرُّسُلِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

166. But Allah bears witness that what He has revealed to you He has revealed it with His (own) Knowledge, and the angels (also) bear witness; and Allah is enough as a witness.

١٦٦- لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ
اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ؕ
وَكَفٰى بِاللّٰهِ شَهِيْدًا ؕ ۝

Solomon, and We gave David the 'Zaboor'; and (We sent) Messengers We have mentioned to you (O Muhammad [ﷺ]) before, and Messengers We have not mentioned to you; and to Moses Allah spoke directly; (and all) Messengers (were sent) as bearers of good news and as warners, in order that there be no plea for the people, against Allah, after (coming of) the Messengers; and Allah is ever Mighty, Wise; and Allah bears witness that what He has revealed (i.e. the Holy Qur'an) to you (O Muhammad [ﷺ]) He has revealed it with His (own) Knowledge, and the angels (also) bear witness; and Allah is enough as a witness.

Verses 167 to 169 deal with disbelievers and say that those who disbelieve and hinder (others) from the Way of Allah, have surely strayed far away. Those who disbelieve and act wrongly Allah will not forgive them, nor guide them to any way – except the way of Hell, to abide therein for ever; and this is easy to Allah.

In verse 170 there is an address to the people in general, saying: O people! The Messenger (i.e. Prophet Muhammad [ﷺ]) has come to you with the truth (i.e. Qur'an) from your Lord: so believe: it is better for you. But if you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth; and Allah is ever Knowing, Wise.

In verse 171 there is an address, in particular, to the Jews and Christians, saying: O People of the Book! Exceed not (the limits) in your religion, nor say anything about Allah except the truth. The Messiah, Jesus son of Mary, was (only) a Messenger of Allah, and His Word, which He bestowed on Mary, and a Spirit from Him: So believe in Allah and His Messengers, and say not: three: desist: it is better for you: For Allah is One God: Glory be to Him (far Exalted is He) above having a son. To Him belongs whatever is in the heavens and in the earth; and enough is Allah as Protector.

2. This fact is also confirmed by a detailed talk between Allah the Almighty and Prophet Moses recorded in verses 10 to 47 of Chapter 20 (*Taa Haa*). Even the Torah also speaks of the talk

167. Surely those who disbelieve and hinder (others) from the Way of Allah, have surely strayed far away.

١٦٧-إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ
سَبِيلِ اللهِ قَدْ ضَلُّوا ضَلٰلًا بَعِيدًا ○

168. Surely those who disbelieve and act wrongly – Allah will not forgive them, nor guide them to any way —

١٦٨-إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا
لَمْ يَكُنِ اللهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ طَرِيقًا ○

169. Except the way of Hell, to abide therein for ever, and this is easy to Allah.

١٦٩-إِلَّا طَرِيقَ جَهَنَّمَ خٰلِدِينَ فِيهَا أَبَدًا ؕ
وَكَانَ ذٰلِكَ عَلَى اللهِ يَسِيرًا ○

170. O people! The Messenger has come to you with the truth from your Lord: So believe: it is better for you. But if you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth; and Allah is ever Knowing, Wise.

١٧٠-يٰٓأَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الرَّسُولُ
بِالْحَقِّ مِنْ رَّبِّكُمْ فَاٰمِنُوا خَيْرًا لَّكُمْ ؕ وَإِنْ
تَكْفُرُوا فَإِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ؕ
وَكَانَ اللهُ عَلِيمًا حَكِيمًا ○

171. O People of the Book! exceed not (the limits) in your religion, nor say anything about Allah except the truth. The Messiah, Jesus son of Mary, was (only) a Messenger of Allah, and His Word, which We bestowed on Mary, and a Spirit from Him: So believe in Allah and His Messengers, and say not: three:[3] desist: it is better

١٧١-يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوا فِي دِينِكُمْ
وَلَا تَقُولُوا عَلَى اللهِ إِلَّا الْحَقَّ ؕ
إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
رَسُولُ اللهِ وَكَلِمَتُهٗ ۚ
أَلْقٰهَآ إِلٰى مَرْيَمَ وَرُوحٌ مِّنْهُ ؗ
فَاٰمِنُوا بِاللهِ وَرُسُلِهٖ ۖ وَلَا تَقُولُوا ثَلٰثَةٌ ؕ
انْتَهُوا خَيْرًا لَّكُمْ ؕ

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between Allah and Prophet Moses. It says, "and the Lord spake unto Moses face to face as a man speaketh unto his friend" (Exodus, 33:11).

3. Verse 171 refutes the ideology of Trinity or "three gods" formulated by the Christians. In this verse, first there is a call to the Jews and Christians not to exceed the limits of their religion nor speak anything about Allah except the truth. In this connection it is worth noting that the Torah itself throughout pleaded the Absolute Unity of Allah and that is the reason that when the Bani Israil took up the calf-worship, in the absence of Prophet Moses, they were

for you: For Allah is One God: Glory be to Him: (Far Exalted is He) above having a son. To Him belongs whatever is in the heavens and whatever is in the earth, and enough is Allah as Protector.

إِنَّمَا اللّٰهُ إِلٰهٌ وَّاحِدٌ ۖ
سُبْحٰنَهٗٓ أَنْ يَّكُوْنَ لَهٗ وَلَدٌ ۘ
لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ
وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

SECTION 24[1]

172. The Messiah disdains not to be a servant of Allah,[2] nor do the angels (who are) nearest (to Him).[3] And whoever disdains serving Him and is arrogant, He will gather them all to Himself.

١٧٢- لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ
أَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ
وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ۚ
وَمَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَيَسْتَكْبِرْ
فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيْعًا ۝

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not only condemned but also severely punished. According to the Old Testament, the Bani Israil had entered into a covenant that they would believe in the Absolute Unity of Allah and worship Him alone: When Prophet Jesus Christ came to the Bani Israil, he also said, "think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfil" (Mathew, 5:17). He also said, "and it is easier for; heaven and earth to pass, than one little of the law to fail" (Luke, 16:17). There is no doubt that the word "Law" mentioned herein means the Torah which was a written commandment given to Prophet Moses and which preached the Absolute Oneness of Allah the Almighty, saying, "hear, O Israil! the Lord our God is One Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy, 6:4-5). Prophet Jesus Christ further said, "for it is written, thou shalt worship the Lord thy God, and Him alone shalt thou serve" (Mathew, 4:10; Luke, 4:8); and "why callest thou me good? none is good, save One, that is, God" (Luke, 18:19); and, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mathew, 22:37).

From these quotations from the Torah and the Gospel it is clear that Prophet Moses, as well as Prophet Jesus Christ, both preached the Absolute Oneness of God. The Jews and Christians, however, made alterations in the fundamental ideologies of their Prophets and formulated their own ideology of the Trinity or "three Gods", and, therefore, Qur'an asked them not to exceed the limits in their religion, nor speak against Allah except the truth.

Then there is the assertion that Messiah, i.e. Prophet Jesus Christ, was only a Messenger of Allah and His Word which He had bestowed upon Mary, and a Spirit from Him. As regards the words *Messiah* and *Kalematohu,* we have already dealt with them in detail in our comments on Section 5 of Chapter 3 (*Imran*). As regards the words *Ruhum Minho,* i.e. a Spirit from Him, according to Abu Mansoor Mohammad Ibn-e-Ahmed Al-Azhari (a prominent grammarian), as noted by the Arabic English Lexicon, the word *Rooh* means Mercy of Allah, but it also signifies Inspiration or Divine Revelation. In view of this meaning, Prophet Jesus Christ

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173. Then as to those who believe, and do good deeds, He will give them their rewards in full, and give them more out of His Bounty. And as to those who disdain and are arrogant, He will punish them with a painful punishment; and they will not find for themselves, besides Allah, any friend or helper.

١٧٣- فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوَفِّيهِمْ أُجُورَهُمْ
وَيَزِيدُهُمْ مِّن فَضْلِهِ ۚ
وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا
فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۙ وَلَا يَجِدُونَ
لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ○

was a Mercy of Allah or an Inspiration from Allah the Almighty which may be on account of the Prophecy which was made to his mother through the angels regarding his extraordinary birth as given in verse 44 of Chapter 3 (*Imran*).

Messiah, i.e. Jesus son of Mary, the Word of Allah, or a Mercy from Him, was only a Messenger of Allah and he was deputed towards the Bani Israil for revival of the Law i.e.. the Torah as mentioned in verse 49 of Chapter 3 (*Imran*). In any case he was a creation of Allah and, therefore, could not be the God or son of God in any sense whatsoever. The Jews and Christians, however, on account of his extraordinary birth, in clear disregard to his own teachings, took him to be the God by declaring him to be the son of God and developed the baseless ideology of Trinity of "the Father, the Son, and the Holy Spirit", for which there has never been any sanction in any of the Holy Scriptures or teachings of the Holy Prophets of Allah.

In verse 171, therefore, there is refutation of the ideology of Trinity and the Jews and Christians are commanded not to say "three", and they are commanded to desist from pleading in favour of Trinity. It is said that Allah is only One God and it is far from His Glory to have a son. All that is in the heavens and in the earth, including Prophet Jesus Christ, belongs to Allah, and He is enough as a Protector, or to carry through the affairs, or, in other words, He does not need the help of anybody for running the administration of the Universe.

1. Section 23 ended with refutation of the doctrine of Trinity which is one of the fundamental articles of Faith of modern Christianity. In continuation of it, Section 24 starts with a declaration that Prophet Jesus Christ himself disdains not to be a servant of Allah, nor do the angels who are nearest to Allah, and whoever disdains serving Allah and is arrogant He will gather them all to Himself. Then there is dealing with authenticity of the Holy Qur'an, and faith in Allah the Almighty, and the ultimate reward which the believers are going to get in the Hereafter. Lastly, there is also dealing with inheritance of *Kalalah* i.e. the one who dies leaving neither parents nor children.

Section 24 consists of 5 verses i.e. Verses 172 to 176. Verse 172 states the exact status of Jesus Christ, saying that Messiah disdains not to be a servant of Allah, nor do the angels (who are) nearest (to Him i.e. Allah), and whoever disdains serving Him i.e.. Allah) and is arrogant, He will gather them all to Himself (on the Day of Judgment and take account from them and punish them).

According to verse 173, those who believe in Allah, and do good deeds, Allah will pay them their rewards in full and give them more out of His Grace. On the other hand, those who disdain and are proud, Allah will punish them with a painful punishment and they will not find, besides Allah, any friend or helper.

Verses 174 and 175 speak of the Holy Qur'an and the believers saying: O people! Surely there has come to you a Convincing Proof from your Lord; and we have sent down to you a

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174. O people! surely there has come to you a Convincing Proof[4] from your Lord; and We have sent down to you a Manifest Light.[5]

١٧٤- يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ○

Manifest Light. Then as to those who believe in Allah, and hold fast by Him, He will soon admit them to Mercy and Grace from Himself, and guide them to Himself by a Straight Way.

Verse 176 speaks of the inheritance of *Kalalah,* i.e. the one who dies leaving neither parents nor children. It says: they (i.e. the people) ask you (O Muhammad [ﷺ]!) for a decision (regarding the inheritance of *Kalalah*). Say: Allah gives you a decision concerning the one who dies leaving neither parents nor children. If a man dies and (he) has no child, and has a sister, "for her shall be the half of that which he leaves; and he shall be her heir if she has no child. But if there are two sisters, for them, shall be two-third of that which he leaves. And if there are brothers and sisters (both), then the male shall have equal to the share of two females. Allah makes clear to you, lest you err; and Allah is Knower of all things".

2. Verse 172 supplements the previous verse and gives an argument in support of refutation of the divinity of Jesus Christ. The argument is that since Jesus Christ himself has no hesitation in admitting himself to be a servant of Allah, and he never claimed the divinity, how could the Jews and Christians declare Jesus Christ to be the God or the son of God, and how would they uphold the baseless ideology of "three Gods". In this connection it is worth noting that according to the New Testament, Jesus Christ himself says, "My meat is to do the will of him that sent me, and to finish his work" (John, 4:34); and "if ye keep My commandments, ye shall abide in My love; even as I have kept as My Father's commandment, and abide in His love" (John, 15:10). Peter, an apostle, has in the course of a long address used the following words: Jesus of Nazareth, a man approved by God among you ... (Acts, 2:22). These words, according to the best Biblical scholars, describe Jesus as he was known and regarded by his contemporaries. He was "found in fashion as a man", that is, in all particulars which presented themselves to outward observation. He appeared and behaved as one of the human face. He "was made man". The Gospels leave no room for doubt as to the completeness with which these statements are to be accepted ... He not only made no claim to omniscience: He distinctly waived it ... There is still less reason to predicate omnipotence of Jesus. There is no indication that he ever acted independently of God, or as an independent God. Rather does he acknowledge dependence upon God, by his habit of prayer and in such words as "this kind goeth not forth save by prayer". He even repudiates the ascription to himself of goodness in the absolute sense in which it belongs to God alone" (Encyclopaedia Britannica, Vol. XIII, p. 24) (Maajid, Vol. I, Part VI, Note 109). According to verses 36 to 45 of Chapter 26 of Mathew, Prophet Jesus Christ often watched and prayed, as a humble worshipper of God; and his agony in the Garden of Gethsemane was full of human dignity, suffering, and self-humiliation (Yusuf Ali, Vol. I, Note 677).

3 According to verse 172, even the angels do not disdain to be servants of Allah. This in fact, as Abdul Maajid Daryabadi writes, "knocks the bottom out of the Christian angelolatry. In the Catholic Catechism one comes across the following daily prayer addressed to "Our Angel Guardian": O Angel of God, to whose care I am committed! Enlighten and direct me, defend and govern me this day, and during my whole life! *Amen*". This adoration of the angels "can be traced

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175. Then as to those who believe in Allah, and hold fast by Him, He will soon admit them to Mercy and Grace from Himself, and will guide them to Himself by a Straight Way.

١٧٥- فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ
وَاعْتَصَمُوا بِهِ
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ
وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا ۝

176. They ask you for a decision. Say: Allah gives you a decision concerning the one who dies leaving neither parents nor children.[6] If a man dies and (he) has no child, and has a sister, for her shall be the half of that which he leaves; and he shall be her heir if she has no child. But if there are two sisters, for them shall be two-third of that which he leaves. And if there are brothers and sisters (both), then the male shall have equal to the Share of two females. Allah makes clear to you, lest you err; and Allah is Knower of all things.

١٧٦- يَسْتَفْتُونَكَ ۖ
قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ
إِنِ امْرُؤٌا هَلَكَ لَيْسَ لَهُ وَلَدٌ
وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ
وَهُوَ يَرِثُهَا
إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ
فَإِن كَانَتَا اثْنَتَيْنِ
فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً
رِّجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ
يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ع

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to the earliest ages of the Church. We venerate their excellence and petition their ministrations. The month of October is specially dedicated to them and the feast of all the angels is celebrated in common with that of Michael, 29 September" (New Catholic Dictionary, by Pallen and Wynne, p. 44) (Maajid, *ibid.,* 110).

4. According to 'Rooh-ul-Ma'ani', the word *Burhan* i.e. Convincing Proof, used in verse 174, signifies the Holy Prophet Muhammad (ﷺ) himself. According to Hazrat Ibne Abbas, the personality of the Holy Prophet, his character, his Prophetic Miracles, the Book revealed through him i.e. the Holy Qur'an, all these are *Burhan* i.e. Convincing Proof of his Prophethood, after which there remains no need of any further proof. In fact his personality as a whole is a *Burhan* of his Prophethood (Ma'ariful Quran, Vol. II, p. 625).

5. As regards the word *Noor,* i.e. Light, used in verse 174, it signifies the Holy Qur'an itself (Rooh-ul-Ma'ani). This is also clear from verse 15 of Chapter 5 (*Maa'idah*) which says: *Qad Jaa'akum Minallaahe Noorun Wa Kitabum Mobeen,* i.e. there has come to you from Allah, a Light and a Clear Book. According to the commentators, in this verse also, the word *Noor* means

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the Holy Qur'an. Another view, however, is that the word *Noor* signifies the Holy Prophet himself and the word *Kitab* signifies the Holy Qur'an (Rooh-ul-Ma'ani). That the word *Noor* signifies the Holy Prophet is also clear from verses 45 and 46 of Chapter 33 (*Ahzaab*) in which it is said, "O Prophet! surely We have sent you as a witness and a bearer of good news and a warner, and as an inviter to Allah by His Permission, and as a Light-giving sun".

Thus the word *Burhan,* as well as the word *Noor,* both may be taken to signify the personality of the Holy Prophet Muhammad (ﷺ).

6. Inheritance of *Kalalah:* Verse 176 deals with the inheritance of *Kalalah* i.e. the one, whether male or female, who dies leaving neither parents nor children, but has brothers and sisters to inherit his or her property.

The word *Kalalah* also appears in verse 12 of this very Chapter. The difference, however, is that in verse 12 it refers to the one who has brothers and sisters from the side of mother only (known as uterine brothers and sisters) while in the present verse, i.e. verse 176, it refers to one who has real brothers and sisters, or brothers and sisters from the side of his father only (known as consanguine brothers and sisters).

Thus this verse supplements verse 12 in that, in addition to the shares of uterine brothers and sisters, it lays down the shares of real or consanguine brothers and sisters also.

The rule that inheritance should be distributed after payment of debts, funeral expenses, and legacies (if any) also applies to the inheritance under this verse.

According to this verse, if there is one sister, she will get half; and if there are two or more sisters, they will collectively get two-third and the remaining one-half or one-third, as the case may be will go to the residuaries if any. If, however, there are no residuaries, then the half or the one-third will also revert to the sister or sisters. In case, however, there are brothers as well as sisters both, then the brothers will get double the share of the sisters (Ziaul Quran, Vol. I, Chapter 4, Note 260-262).

CHAPTER 5

AL-MAA'IDAH

(The Food)

Chapter 5 consists of 16 Sections, 123[1] verses, and 12464 letters.[2]

Name

The name of this Chapter has been taken from the word *Maa'idah* appearing in verses 112 and 114 of it.

Revelation

This Chapter is *Madani* because it was revealed after the migration of the Holy Prophet Muhammad (ﷺ) from Mecca to Medinah. From the subject matter, it appears that this Chapter was revealed after the Treaty of Hudaibiah at the end of 6th or in the beginning of the 7th Hijrah. It is, however, definite that an important verse of it i.e. verse 3 was revealed on the ninth of Zilhij of the tenth Hijrah while the Holy Prophet Muhammad (ﷺ) was addressing his followers in the plain of Arafaat on the occasion of his last *Hajj*. Thus it is clear that the revelation of this Chapter started from 6th Hijrah and was completed in the 10th Hijrah.

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1. Generally the commentators count the verses of this Chapter as 120. Abdullah Yusuf Ali, however, following Hafiz Usman and Fath-ur-Rahman, counted the total number of verses in this Chapter as 123. This he has done by breaking verse 1 on the word *Bil Uqood,* and numbering it as verse 1 and the subsequent part of it upto *Maa Yureed* as verse 2; and by breaking verse 15 on the word *Kaseerin* and numbering it as verse 16 and the subsequent part of it upto *Mobeen* as verse 17; and also by breaking verse 23 on the word *Ghaaleboon,* and numbering it as verse 25 and subsequent part of it upto *Momeneen* as verse 26. Since the entire Arabic Text in this Commentary has been taken from Abdullah Yusuf Ali, I have also counted the total number of verses in this Chapter as 123.

2. See Naimuddin, Ch. 5, Note 1; and Ziaul Quran, Vol. I, p. 431.

According to the generally accepted chronological order this chapter is placed at serial No. 112.[1]

Background

It may be noted that after the Treaty of Hudaibiah the believers, under the leadership of the Holy Prophet, had succeeded in gaining the strength and establishing their rule over the land. On one hand the Jews, and on the other hand the Quraish of Mecca, while fighting against the Holy Prophet and his followers, had received serious set-backs in the battlefields. Medinah and its suberbs had become safe from the danger of the enemy and the Muslims were establishing their lives according to the Holy Qur'an and Traditions of the Holy Prophet. It was in these circumstances that Chapter 5, i.e. *Suratul Maa'idah,* was revealed; which paved the way for the establishment of the Islamic social, religious, as well as political, order among the believers. Side by side, the believers were warned not to follow the Jews and Christians who had already fallen in error and transgressed the limits of Allah, and the People of the Book were also reminded of their deviations and they were also asked to follow the right course i.e. Islam.

Subject Matter

The Chapter begins with a call to the believers to fulfil their obligations, human as well as divine, and this is followed by specific injunctions relating to victuals (food), pilgrimage, social relations with other people, and a proclamation that religion was made complete in Islam. Section 2 deals with uprightness, lays stress upon cleanness of body, justice and piety. Sections 3 and 4 speak of the covenants made by the Jews and the Christians and their violations and the consequences thereof. Section 5 speaks of the killing of Abel by Cain (his real brother) pointing towards the end to the punishment of the Jews who were opposing the Holy Prophet and his followers. Section 6 makes further references to similar offences. Section 7 speaks of the relation of Qur'an to the previous Heavenly Books stating that Qur'an also bears the same Message and that it is in perfection of the earlier Revelations. Section 8 speaks of the hostile attitude of the People of the Book towards the believers and this subject is also continued in Section 9 which particularly speaks of the mockery of Islam by the Jews and Christians. Section 10 refers of the deviation of the Christians from the Messages of Allah. Section 11 speaks of the curse of the Jews by Prophets David and Jesus Christ and also acknowledges the righteousness of some of the Christian

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1. Index cum Concordance for the Holy Quran, by Kherie, *ibid.*

priests and monks and states that Christians are nearest in friendship to the Muslims while the most violent in enmity to them are the Jews; warns the believers against giving up things which Allah the Almighty has made lawful for them and exceeding the limits as did the Christians, and also prohibits them the use of intoxicants and acquisition of property by illegal means, including gambling, and calls upon them to be obedient to Allah the Almighty. Section 13 lays emphasis on the sanctity and security of *Ka'bah* and its inviolability. It also deals with the things made permissible as well as the things prohibited for the Muslims. Section 14 commands the Muslims not to ask for things which, if made known, could cause them trouble. It also lays down the rules of evidence governing the bequest while one is at home or in journey. Section 15 speaks of love of the worldly life by the Christians and their desire for having the food from the heaven. Section 16 deals with the baseless doctrines introduced by the Christians after Jesus Christ, and concludes with the declaration that to Allah belongs the Kingdom of the heavens and the earth and whatever is in them, and Allah has absolute power over all things.

CHAPTER 5

AL-MAA'IDAH
(The Food)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. O You who believe! Fulfil the obligations.[2]

١- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۚ

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1. In the previous chapters we have already dealt with the covenants that were taken from the previous nations, particularly the Bani Israil, to obey the Commands of Allah and His Messengers, but they violated the covenants and transgressed the limits of Allah and ultimately they were not only condemned and cursed but Prophethood was transferred from them to the descendants of Banu Ismail i.e. the Holy Prophet Muhammad (ﷺ). Since in the present Chapter, i.e. *Surat-ul-Maa'idah,* it was revealed that the mission of the Holy Prophet was partically complete, and Islam had been established, therefore, in this chapter commands relating to the social, religious and political life of the believers were also given; and the things which were finally permitted or prohibited were also mentioned; and a declaration was made that religion was perfected in the form of Islam, and favour of Allah was also completed upon the believers. This Chapter, therefore, first speaks of the fulfilment of the obligations by the believers. The obligations obviously include all obligations towards Allah the Almighty as well as towards the mankind in general. Since violation of the obligations was the main cause of deviations of previous nations from the right path, particular emphasis has been laid on fulfilment of the obligations, and, therefore, the very first verse of this Chapter starts with a call to the believers to fulfil their obligations.

Section 1 consists of 6 verses, i.e. verses 1 to 6. Verse 1 calls upon the believers to fulfil their obligations.

Verse 2 speaks of permission to eat the four-footed animals, except those which are read out (in this Section), not violating the prohibition against hunting while in the state of *Ehraam* or the "Pilgrim Garb".

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2. Lawful to you (for food) are all (four-footed) animals, except those which are read out to you, not violating the prohibition against hunting when you are in

٢- أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ
إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ
وَأَنْتُمْ حُرُمٌ ۗ

Verse 3 relates to the sanctity of the symbols of Allah and calls upon the believers not to violate them nor the Sacred Month, nor the animals brought for sacrifice (to Mecca), nor the animals wearing the garlands (that mark them out for sacrifice), nor those (people who are) resorting to the Sacred House, seeking the Grace of their Lord and (His) Pleasure, and say that when you have put off the "Pilgrim Garb", you may hunt. And let not the hatred against a people, because they kept you from the Sacred Mosque, incite you to transgression; and help one another in righteousness and piety, and help not one another in sin and transgression; and Fear Allah: Surely Allah is severe in punishment.

Verse 4 speaks of the forbidden things and also perfection of the religion in the form of Islam. It says: forbidden to you (for food) is the carrion (i.e. that which dies of itself), and blood, and flesh of swine, and that on which is invoked the name of other than Allah, and that which has been killed by strangling, or by violent blow, or by a headlong fall, or by being gored to death, and that which has been (partly) eaten by wild beast, except that which you (are able to) slaughter, and that which is sacrificed on the altars, and (the meat) that you divide by raffling with arrows: that is impiety. This day those who disbelieve have despaired of your religion; so fear them not, and fear Me. This day have I perfected for you Islam as your religion. Then whosoever is forced by hunger (and eats of the prohibited food), with no inclination to transgression, then surely Allah is Forgiving, Merciful.

Verse 5 speaks of the permissible foods and says: they (i.e. the believers) ask you (O Prophet!) as to what is allowed to them (for food). Say: lawful to you are (all) things, good and pure; and (as to) the animals of prey which you have taught as Allah has taught you, eat of that which they catch for you, and mention the Name of Allah over it, and fear Allah. Surely Allah is swift in taking the account.

Verse 6 permits for the believers all good and pure things, as well as food, of the People of the Book, and their chaste women for the purpose of marriage. It says: 'this day (all) good and pure things are made lawful for you, and the food of those who have been given the Book is lawful and your food is lawful for them. And (lawful for you for the purpose of marriage) are the chaste women from among the believers and the chaste women from among those who have been given the Book before you, when you give them their dowers, and desire chastity, not lewdness, nor secret intrigues. And whoever rejects the faith, his work indeed is vain, and in the Hereafter he will be of the losers'.

2. "Obligations" stands for *Uqood;* which is the plural of *Aqd,* and, according to the Arabic English Lexicon, means contracts, obligatory statutes, Ordinances of God, the covenant imposed by God, and those imposed mutually by men agreeably with the requirement of the religion (Maajid, Vol. I, Part VI, Note 135).

Thus the word *Uqood* is very comprehensive and includes all agreements, all obligations – whether they arise out of the relationship between man and Allah e.g. the obligations of faith and obedience; or arise out of self imposed liabilities, e.g., the vows or oaths; or arise out of agreements between the people. It also includes the agreements between the nations (see Ma'ariful Quran, Vol. III, p. 12).

the *Ehraam* (the Pilgrim Garb).[3] Surely Allah commands what He wills.

إِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ○

3. O you who believe! Violate not the Symbols[4] of Allah, nor the Sacred Month, nor the animals brought for sacrifice, nor the animals wearing garlands, nor those (people) resorting to the Sacred House, seeking the Grace of their Lord and (His) Pleasure. And when you have put off the Pilgrim Garb, you may hunt. And let not the hatred against a people, because they (once) kept you from the Sacred Mosque, incite you to transgression. And help you one another in righteousness and piety; but help you not one another in sin and transgression.[5] And Fear Allah. Surely Allah is severe in punishment.

٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا
شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ
وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ
وَلَآ آٰمِّيْنَ الْبَيْتَ الْحَرَامَ
يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ؕ
وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ
اَنْ تَعْتَدُوْا ۘ
وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ
وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۖ
وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

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3. The word *Baheemah,* used in this verse, is generally used for all animals which are thought to be having no intellect. As regards the word *An'aam,* it is generally used for tamed animals, as for instance cows, bufallows, goats etc. of which eight categories are mentioned in verses 143 and 144 of Chapter 6 *(An'aam)*. Since the word *Baheemah* is generally applied to all four-footed animals, the word *An'aam* has been used along with it to restrict the permission only to the eight categories of tamed four-footed animals specified in verses 143 and 144 of Chapter 6 (*An'aam*) (Ma'ariful Quran, Vol. III, p. 13).

According to this verse, read with verses 143 and 144 of Chapter 6 (*An'aam*), eight categories of tamed four-footed animals are permissible for the purpose of eating, except those read out, which, in fact, are given in verse 173 of Chapter 2 (*Baqarah*), verse 146 of Chapter 6 (*An'aam*), verse 115 of Chapter 16 (*Nehl*), and also verse 3 of this very Chapter.

As regards the prohibition of hunting when one is in the state of *Ehraam,* i.e. the Pilgrim Garb, this is specifically mentioned in verses 97 and 98 of this very Chapter.

4. "Symbols" stands for *Sha'aa'ir,* which is the plural of *Shaa'irah,* which means "a sign" (Mufradaat). This word is actually derived from the word *Shaa'iran* which means "he

Contd.....

4. Forbidden to you (for food) are carrion, and blood, and flesh of swine, and that on which is invoked the name of other than Allah, and that which has been killed by strangling, or by violent blow, or by a headlong fall, or by being gored to death; and that which has been (partly) eaten by a wild beast, except that which you (are able to) slaughter; and that which is sacrificed on the altars; and (the meat) that you divide by raffling with arrows! that is impiety. This day those who disbelieve have despaired of your religion; so

٤- حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ
وَلَحْمُ الْخِنْزِيرِ وَمَآ أُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ
وَمَآ أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ ۝
وَمَا ذُبِحَ عَلَى النُّصُبِ
وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ
ذٰلِكُمْ فِسْقٌ ۗ
اَلْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ

knew a thing or a place" and, therefore, by the words *Sha'aa'ir Allah* are meant "matters through which the knowledge of Allah is obtained". According to Ibn-e-Jareer Tabri, it signifies "all duties imposed by God on man", and includes all Divine Ordinances, Obligations, Commands and Prohibitions.

According to Abul Aa'la Maududi, the word *Sha'aa'ir,* i.e. "Symbols", appearing in verse 3, implies anything which represents the ideology of any nation. Thus the flag, the uniforms of army and police, the coins, the stamps, are all *Sha'aa'ir* of any State, respect of which is reserved for all of its departments and the subjects. Similarly church, place of sacrifice, and Cross are *Sha'aa'ir* of Christianity; *Choti* (hair-knot on the head), *Zunnaar* (the sacred thread worn by Hindus), and temple are all *Sha'aa'ir* of Hinduism; *Kais* (long hair), *Kara* (anklet), and *Kirpan* are all *Sha'aa'ir* of Sikh religion; Hammer and sickle are the *Sha'a'ir* of Communism; and *Swastika* is the *Sha'aa'ir* of Aryans. Every nation expects the respect for its *Sha'aa'ir,* and an insult to it is thought to be the enmity with that nation.

In the same manner, there are the *Sha'aa'ir* of Allah or the Symbols of Allah, which, as against infidelity and idolatry, represent the Absolute Unity of Allah (Tafheemul Quran, Vol. I, Ch. 5, Note 5).

5. Verse 3 declares *Birr* and *Taqwah,* i.e. righteousness and piety, to be the foundation of co-operation between the believers, and commands the believers not to co-operate in "*Ism* and *Udwaan"* i.e. sin and transgression. The words *Birr* and *Taqwah* are comprehensive of all rightful deeds. Similarly the words *Ism* and *Udwaan* are inclusive of all wrongful activities of the mankind. According to a Tradition of the Holy Prophet, if a man guides anybody to a righteous deed, it is as if he has himself done that righteous deed (Ibne Kaseer). According to another Tradition, reported by Bukhari, it is said that if a man directs others to righteousness, all those persons who act on his guidance, he will get the benefit of it equal to them. Ibne Kaseer has noted another Tradition, with reference to Tabrani, in which it is said that one who assists anybody in tyranny he actually goes out of Islam (Ma'ariful Quran, Vol. III, pp. 20-26).

fear them not, and fear Me. This day have I perfected for you your religion, and have completed My Favour upon you, and have chosen for you Islam as your religion.[6] Then who-so-ever is forced by hunger, with no inclination to transgression, then surely Allah is Forgiving, Merciful.[7]

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ؕ
اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ
وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ
فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

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6. This verse was revealed at Arafaat on Friday, the 9th of Zilhij, in the tenth year of Hijrah, when the Holy Prophet performed his last *Hajj* along with one lakh twenty four thousand of his faithful companions. This verse shows that it was revealed towards the close of the mission of the Holy Prophet and it is said that 81 days after the revealtion of this verse the Holy Prophet left this world (Raazi).

In this part of the verse three main declarations have been made i.e. perfection of the religion, completion of the favours, and selection of Islam as religion for the mankind.

As regards the perfection of religion, according to Hazrat Abdullah bin Abbas, it means finalization of the commands relating to the life of man in this world.

As regards the completion of favours, it signifies the victory of the Holy Prophet and his followers over their enemies and the enemies of Islam.

As regards the selection of Islam for the mankind, it is to be noted that right from the beginning all Prophets of Allah had come with the same Message i.e. Faith in the Absolute Unity of Allah and total submission to His Commands. Thus Islam has been preached by all Prophets, and, in the Holy Prophet Muhammad (ﷺ) Islam reached its completion as regards the Commands, as well as establishment of the Islamic rule over the entire Arabia. Since Islam was completed as regards the commands needed for the mankind, and there was no need of any further command, it was established as the final religion of God for the mankind.

It may be noted that the declaration of perfection made in this verse in respect of Islam has not been made in any of the earlier Scriptures. As the New Testament tells us, even Jesus Christ said to his followers, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John, 16:12-13).

This verse is also the authority in support of the end of Prophethood on the Holy Prophet Muhammad (ﷺ), because religion was completed and perfected on him, and, as it is said in this verse, Allah the Almighty also completed His Favours on him. Since the religion was perfected and favours were completed, it is obvious that no more Prophet was needed for the mankind.

7. After mentioning the eleven prohibited things of food, in the concluding words of verse 4, Qur'an says, *Famanidturra Fi Makhmasatin Ghaira Mutajanetin Le Ismin Fa Innallaha Ghafoor-ur-Rahim* i.e. but whoever is compelled by hunger, with no inclination to transgression, then surely Allah is Forgiving, Merciful. According to this part of the verse, it is clear that the prohibition imposed on eating the prohibited animals is subject to one exception i.e. "if one is forced by hunger", which means that if on account of hunger, he reaches the stage of death, then in that case, inspite of prohibition, he can eat the prohibited animal to the extent of saving his life, and this will not be a sin. The condition, however, is that the eating should not be with a view to fill the belly or get the pleasure. It should only be to the extent of saving the life.

5. They ask you (as to) what is lawful to them (for food). Say: Lawful to you are (all) things good and pure; and (as to) the animals of prey which you have taught as Allah has taught you: so eat of that which they catch for you, and mention the name of Allah over it;[8] and Fear Allah. Surely Allah is swift in taking the account.

٥- يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ ؕ
قُلْ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ۙ
وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ
تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ ۫
فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ
وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ۠ وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○

6. This day (all) things good and pure are made lawful to you,[9] and the food of those who have been given the Book is lawful for you[10] and your food is lawful for them. And (lawful to you are) chaste women of the believers and the chaste women

٦- اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ
وَطَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حِلٌّ
لَّكُمْ ۖ
وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۫
وَالْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ

In such a case, it is said that, Allah is Forgiving and Merciful, which indicates that Allah will Forgive, out of His Mercy, the man who is forced to eat even a prohibited food in order to save his life.

It may be noted that verse 4 of Chapter 5 (*Maa'idah*) and such like verses, e.g., verse 173 of Chapter 2 (*Baqarah*); verse 146 of Chapter 6 (*An'aam*), and so on, provide the sanction for the well-known juristic "Rule of Necessity" to solve the problems arising out of the strict following of the law of land or commands of *Shariah.* For detailed discussion, see the Major Work, *ibid.,* Vol. V, pp. 282-284.

8. Some companions of the Holy Prophet, particularly Adi bin Haatin and Zaidul Khair, had enquired from the Holy Prophet regarding the prey through the hound (hunting dog) and the hawk. In answer to it verse 5 was revealed, and animals and birds hunted by hunting dog and hawk were permitted for the purpose of eating subject to the fulfilment of the conditions mentioned in this verse. For details, see Naimuddin, Chapter 5, Notes 21-22; Tafheemul Quran, Vol. I, Chapter 5, Note 19; Ma'ariful Quran, vol. III, pp. 40-41; or any book on *Fiqah.*

9. Thus as against the principle, which was prevalent prior to Islam, that all things were prohibited excepting those which were specifically permitted, Qur'an gave just the reverse of it and declared that all "good" and "pure" things are lawful for food except those which have been specifically prohibited by it. As regards the conditions of the *Tayyab* i.e. pure, it will always be determined with reference to the principles laid down by the Islamic *Shariah.*

10. According to Hazrat Abdullah Ibne Abbas, by the word *Ta'aam,* used in this vese, is meant the *Zabeeha* i.e. slaughtered animal (Bukhari, 72:22). Majority of the companions, Tabe'ee and the scholars, including Abud Darda, Ibrahim Nakh'ee, Qatada, Sudi, Zahhaak, and Mujahid, are also of the same view (Roohul Ma'ani and Jassaas). It may, however, be noted that

of those who have been given the Book before you,[11] when you give them their dowers, and desire chastity, not lewdness, nor secret intrigues. And whoever rejects the faith, his work indeed is vain, and in the Hereafter he will be of the losers.

وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ
اُجُوْرَهُنَّ مُحْصِنِيْنَ
غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ ۭ
وَمَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ ۠
وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝

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if it is known regarding any Jew or Christian that he does not believe in Allah or Prophethood of Moses and Jesus, or the Torah and the Gospel, then his *Zabeeha* will not be permissible for the believers.

It may be noted that the commands relating to the prohibited food as contained in the Old Testament (vide Leviticus, 7 :24; Deuteronomy, 12:15-16) and the New Testament (vide Acts, 15:29 and 21:25; I Corinthians, 10:20-21) are nearly the same as contained in. the Holy Qur'an *(Maa'idah,* 5:4), and therefore the presumption is that the Jews and Christians also invoke the Name of Allah while slaughtering the animals. But if it is known that any animal has been slaughtered by them in the name of other than Allah, then it shall not be permissible for the believers, (Tafseer-e-Mazhari, Vol. III, p. 37; Ma'ariful Quran, *ibid.,* 57).

The condition of slaughtering in the Name of Allah is in any case a must because in verse 121 of Chapter 6 (*An'aam*), Qur'an specifically prohibits the believers from eating that on which the Name of Allah has not been invoked. It is said, "and eat not of that on which Allah's Name has not been mentioned, and that is surely a transgression". The condition of invoking the Name of Allah, therefore, also applies to the slaughtering of animals by the Jews and the Christians.

11. It may be noted that the reason underlying the permission for making lawful the slaughtered animals of the People of the Book, and permitting the believers to take the women of the People of the Book as wives, appears to be that, inspite of extensive corruption of their Holy Scriptures, the commands relating to the slaughtering of the animals and performance of the marriage as given in the Torah and the Gospel were nearly the same as given in the Holy Quran. In this connection we have already made reference. to the commands relating to the prohibited food as contained in the Old Testament and the New Testament.

As regards the permission to marry the women of the Jews and Christians, this is on account of the fact that they also prohibit marriages with those women who are prohibited according to the principles laid down by the Holy Qur'an itself, and according to them also there should be proper performance of marriage before the witnesses (Ma'ariful Quran, Vol. III, p. 51). For more details, see Ma'ariful Quran, Vol. III, pp. 60-64; Tafheemul Quran, *ibid.,* 22; or any book on *Fiqah.*

It may also be noted that while verse 6 permits the *Zabeeha* of the People of the Book to the Muslims and that of the Muslims to the People of the Book, it does not permit the marriage of Muslim women with the men of the People of the Book. It only permits marriage of their women with the Muslims. Thus a Muslim woman cannot be given in marriage to a Jew or Christian just as she cannot be given in marriage to an idolator or a polytheist or in other words a non-Muslim.

SECTION 2[1]

7. O you who believe! When you stand up for prayer, wash your faces and your hands upto the elbows, and wipe your heads, and (wash) your feet upto the ankles. And if you are impure, purify (yourselves). And if you are ailing, or (are) on a journey, or one of you comes from the privy, or you have touched women, and you find not water, then betake yourselves to clean earth and wipe your faces and your hands therewith. Allah intends not to lay hardship upon you, but He intends to purify you, and to complete His favour to you, that you may be grateful.[2]

٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ
فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ
وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ
وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰٓى
اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ
اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً
فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا
فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ مِّنْهُ ؕ
مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ
وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝

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1. The previous Section dealt with certain commands relating to the Islamic *Shariah* in respect of the physical life of man in this world, particularly as regards the food. In continuation of it Section 2 deals with certain commands relating to the spiritual and moral aspects of the human life, particularly the prayer, justice, and Fear of Allah.

Section 2 consists of 6 verses i.e. verses 7 to 12. Verse 7 deals with the perforamance of ablution and bathing, if necessary, or in lieu thereof, in special circumstances, wiping of hands and face with pure earth, known as *Tayammum,* before the performance of prayer. It says: O you who believe! When you stand up for prayer, wash your faces and your hands upto the elbows, and wipe your heads, and (wash) your feet upto the ankles. And if you are impure, purify (yourselves). And if you are ailing, or are on a journey, or one of you comes from the privy, or you have touched (i.e. have had sexual intercourse with) women, and you find not water, then betake yourselves to clean earth and wipe your faces and your hands (therewith). Allah intends not to lay hardship upon you, but intends to purify, you, and to complete His favour to you (so) that you may be grateful.

Verse 8 calls upon the believers to remember the favour of Allah. It says: and remember the favour of Allah to you and His covenant by which He bound you when you said: we hear and we obey. And Fear Allah; Surely Allah knows what is in the breasts (of men).

Verse 9 calls upon the believers to be upright and bearers of witness with justice. It says:

Contd....

8. And remember the Favour of Allah to you and His covenant[3] by which He bound you when you said: we have heard and we obey. And Fear Allah; Surely Allah knows what is in the breasts.

٨- وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ
وَمِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ بِهٖٓ ۙ
اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا ۡ وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

9. O you who believe! Be upright for Allah, bearers of witness with justice, and let not the hatred of the people incite you not to act justly. Be just:

٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ
لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۡ
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا
تَعْدِلُوْا ؕ اِعْدِلُوْا ۟ هُوَ اَقْرَبُ لِلتَّقْوٰى ۫

O you who believe! Be upright for Allah, bearers of witness with justice; and let not the hatred of the people incite you not to act justly. Be just: that is nearest to piety. And Fear Allah; Surely Allah is Aware of what you do.

According to verse 10, Allah has promised to those who believe and do righteous deeds that for them is forgiveness and a mighty reward (in the Hereafter). On the other hand, as verse 11 says, those who disbelieve and reject the Signs of Allah they will be the companions of the Burning Fire (of Hell).

Verse 12 says: O you who believe! remember the Favour of Allah to you when the people determined to stretch out their hands against you, but He withheld their hands from you, And Fear Allah; And on Allah let the believers put their trust.

2. Verse 7 deals with the performance of the ablution, and bath, if necessary, or *Tayammum* in lieu thereof, before offering of prayer.

The purpose of calling the believers to perform ablution or bathing, or in lieu thereof the *Tayammum,* as verse 6 itself tells us, is that Allah wishes to purify them, and that He may complete His Favour to them, so that they may be grateful, which means that the believers must give thanks to Allah the Almighty for the guidance He has provided for them to achieve the success of this life, as well as the Paradise in the Hereafter, and the ease He has made for them in following the guidance.

As regards purity, it may be noted that the early Christians did not believe in cleanliness at all. As Lecky writes, "the cleanliness of the body was regarded as a pollution of the soul, and the saints who were most admired had become one hideous mass of clotted filth. St. Athanasius relates his enthusiasm how St. Anthony, the patriarch of monarchism, had never, to extreme old age, been guilty of washing his feet ... St. Exphraxia joined a covenant of one hundred and thirty nuns, who never washed their feet, and who shuddered at the mention of a bath" ("History of European Morals", by Lecky, Vol. II, p. 45). According to the Encyclopaedia Britannica, "a pious pilgrim, in the fourth century , "boasted that she had not washed her face for 18 years for fear of removing the baptismal Chrism" (Vol. I, p. 49) (Maajid, Vol. I, Part VI, Note 200).

3. By the word *Meesaaq* i.e. covenant, used in this verse, is generally understood to be the oath taken by the Medinites at Aqabah. Some are, however, of the view that it means

that is nearest to piety.[4] And Fear Allah ; Surely Allah is Aware of what you do.

وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○

10. Allah has promised those who believe and do righteous deeds that for them is forgiveness and a mighty reward.

١٠-وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ
لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ○

11. And those who disbelieve and reject Our Signs, they will be companions of the burning fire.

١١-وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ○

12. O you who believe! remember the Favour of Allah to you when a people determined to stretch out their hands against you,[5] but He withheld their hands from you. And Fear Allah; and on Allah let the believers put their trust.

١٢-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا
نِعْمَتَ اللّٰهِ عَلَيْكُمْ
اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ
اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ
وَاتَّقُوا اللّٰهَ ؕ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○ ع

SECTION 3[1]

13. And Allah did take a covenant from the Children of

١٣-وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ

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the acceptance of Islam itself, while others think that it refers to the Treaty of Hudaibiah which is referred to in verses 10 and 18 of Chapter 48 (*Fatha*).

4. Similar commands also appear in verse 135 of Chapter 4 (*Nisa*).

5. As regards the stretching out of the hands by the people, as referred to in this verse, the learned scholars have noted many incidents in which attempt was made to cause harm to the Holy Prophet and his companions, but Allah the Almighty saved them (vide Ma'ariful Quran, Vol. III, p. 75; Tafheemul Quran, Vol. I, Chapter 5, Note 30; Naimuddin, Chapter 5, Note 38).

1. In Section 2 there was a call to the believers to remember the covenant with which they were bound to obey Allah and to Fear Allah and be upright and just in all circumstances. There was also a promise from Allah to those who believe, and do good deeds, for forgiveness and a mighty reward in the Hereafter.

In continuation of it, Section 3 speaks of similar covenants taken by Allah from the children of Israil and the Christians, which they violated and were therefore condemned and cursed. Side by side, there is also a talk of their misdeeds of changing the words from their places,

Israil,[2] and We raised among them twelve Chieftains.[3] And Allah said: surely I am with you: if you keep up prayer, and pay the poor-rate, and believe in My Messengers and support them, and lend to Allah a goodly loan, surely I will wipe out from you your misdeeds, and surely I will make you enter the Gardens underneath which rivers flow; but whoever among you disbelieves after this, he has surely strayed from the even way.

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۖ
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ الصَّلَاةَ
وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي
وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا
لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ۚ
فَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ مِنْكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ○

and abandonment of part of the Torah and the Gospel. Then there is an address to them to the effect that Prophet Muhammad (ﷺ) has come, after a cessation of the Prophets, to expound what they concealed of the Book, and to guide them to the right path, meaning thereby that they should all accept the faith in him, and follow him, so that they may be guided to the Straight Path. All this is said in order to make the believers understand that violation of the covenant ultimately results in condemnation and curse. They should, therefore, never violate their covenants with Allah.

Section 3 consists of 9 verses i.e. verses 13 to 21. Verses 13 and 14 deal with the covenant taken by Allah the Almighty from the Bani Israil and their violation of it, saying: and Allah did take a covenant with the children of Israil, and We raised up among them twelve Chieftains. And Allah said (to them): surely I am with you: if you keep up prayer, and pay the poor-rate and believe in My Messengers, and support them, and lend to Allah a goodly loan, surely I will wipe out your misdeeds, and surely I will make you enter the Gardens underneath which rivers flow; but whoever among you disbelieves after this, he has surely strayed from the even way. But, because of their breach of their covenant, We cursed them, We made their hearts grow hard. They change the words from their places and abandon a good part of that wherewith they were admonished. And you (O Prophet) will not cease to find them (i.e. the children of Israil), excepting a few of them, ever bent on deceipt; but pardon them, and overlook. Surely Allah loves those who are kind (to others).

Verse 15 speaks of the covenant with the Christians. It says: and from those (too) who say: surely we are Christians, we took a covenant, but they abandoned a good part of that wherewith they were admonished. So we stirred up enmity and hatred among them till the Day of Judgment; And soon will Allah inform them of what they have done.

Verses 16 to 18 speak of the coming of the Holy Prophet Muhammad (ﷺ) and the Holy Qur'an. In these verses it is said: O People of the Book! surely there has come to you Our Messenger (i.e. Prophet Muhammad [ﷺ]), expounding to you much of that which you used to hide in the Book (i.e. Torah), and passing over much. (Now) there has come to you from Allah a Light and a perspicuous Book (i.e. Qur'an), whereby Allah guides those who seek His good pleasure to the path of peace and safety, and brings them out of darkness into the light, by His Will, and guides them to the Straight Path.

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14. But, because of their breach of their covenant, we cursed them,[4] and We made their hearts grow hard.[5] They change the words from their places and abandon a good part of that wherewith they were admonished.[6] And you will not cease to find them, excepting a few of them, ever bent on deceits; but forgive them, and overlook. Surely Allah loves those who are kind.

١٤- فَبِمَا نَقْضِهِمْ مِّيثَاقَهُمْ لَعَنَّٰهُمْ
وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ
يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِۦ ۙ
وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ
وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ
إِلَّا قَلِيلًا مِّنْهُمْ
فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۛ
إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ۝

Verse 19 refutes the baseless ideology of the Christians regarding the personality of Prophet Jesus Christ, and says: they (i.e. the Christians) have indeed disbelieved who say: surely Allah! He is Messiah, son of Mary. Say (O Muhammad [ﷺ]): who can avail in aught against Allah, if He intended to destroy Messiah, son of Mary, and his mother, and all on earth? And to Allah belongs the dominion of the heaven and the earth, and all that is between them. He creates what He pleases. And Allah has power over all things.

Verse 20 refutes the baseless claims of the Jews and Christians. It says: and the Jews and the Christians say: we are the sons of Allah and His beloved ones. Say: (O Prophet) why then does He punish you for your sins? Nay! you are (but) men, of those He has created: He forgives whom He pleases and He punishes whom He pleases. And to Allah belongs the dominion of the heavens and the earth, and all that is between them; and to Him is the eventual retum.

Verse 21 again speaks of the coming of the Holy Prophet Muhammad (ﷺ), saying: O People of the Book! Now has come to you Our Messenger (i.e. Prophet Muhammad [ﷺ]), making (things) clear to you, after a cessation of the Messengers, lest you should say: there came not to us a bearer of good news nor a warner. So (now) indeed there has come to you a bearer of good news and a warner. And Allah has power over all things.

2. Verses 13 and 14 speak of the covenants taken from the Bani Israil, their violation of it, and the ultimate curse which fell on them on account of their misdeeds. We have already dealt with this subject in our comments on Section 5 and subsequent Sections of Chapter 2 (*Baqarah*), which may be read along with these verses.

3. In the Old Testament, verses 5 to 15 of Chapter 1 of Numbers mention the name of twelve Chieftains and in verse 15 of the same Chapter they are mentioned as Princes of the tribes of their fathers. Again, in verse 44 of the same Chapter, they are referred to as "the Princes of Israil, being twelve men: each one was for the house of his fathers". In verses 3 to 15 of Chapter 13 of Numbers also we read the names of twelve heads of the children of Israil sent by Moses to search out the land of Canaan.

4. As regards the curse on the Bani Israil, the Old Testament also speaks of it in verses 14 to 39 of Chapter 26 of Leviticus, verses 16 to 18 of Chapter 31 of Deuteronomy, and verses 12 to 16 of Chapter 23 of Joshua.

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15. And from those (too) who say: surely we are Christians, we took a covenant,[7] but they abandoned a good part of that wherewith they were admonished.[8] So we stirred up enmity and hatred among them[9] till the Day of Judgment; And soon will Allah inform them of what they have done.

١٥- وَمِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى
اَخَذْنَا مِيْثَاقَهُمْ
فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۠
فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ
اِلٰى يَوْمِ الْقِيٰمَةِ ؕ
وَسَوْفَ يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ○

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5. As regards hardening of their hearts, the Old Testament says: they have refused to receive correction; they have made their faces harder than a rock; they have refused to return (Jeramiah, 5:3); and "Yea! made their hearts as an adament stone, lest they should hear the Lord" (Zechariah, 7:12).

6. According to a Jewish writer himself, namely Friedlander, "we may infer with certainty that the ancient copies of the Torah contained no vowels or accents, and that these have come down to us by oral tradition. For the multiplication of copies, human copyists had to be employed. It is by no means contrary to our faith in the Bible to assume that, as far as the human work of these copyists is concerned, it must have been subject to the fate of all human work, to error and imperfection. And, in fact, there are many copies of the Bible that abound in mistakes; there are passages in Scripture that vary in the different manuscripts; and hence numerous *varioe le tiones* met with in the critical editions of the Bible" (Friedlander, "The Jewish Religion"; p. 53) (Maajid, Vol. I, Part VI, Note 233).

7. According to verse 51 of Chapter 3 (*Aal-e-Imran*), when Prophet Jesus Christ perceived disbelief on the part of the Jews, he said *Mann Ansaari Ilallaah* i.e. Who will be my helpers in the Way of Allah? In answer to it his disciples said, *Nahno Ansaarullaahe Aamannaa Billaahe Wa Ash-hadd Be Anna Muslemoon* i.e. We are Allah's helpers: we believe in Allah, and bear you witness that we are Muslims. It is that promise which has been referred to in verse 15 as a covenant. Inspite of that promise, however, the Christians did not remain true to Prophet Jesus Christ.

8. As it is said, in the New Testament, Prophet Jesus Christ had told his followers that, "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John, 16:12-13); and, "if ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John, 14:15-16); and "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John, 16:7-8).

9. As Abdul Maajid Daryabadi writes, the words *Adaavat* and *Baghda'a* refer "to the permanent and perennial 'war of creeds within the church' and not to the political antigonism between the European States which happen to be Christians – some of them only in name. The Catholics are, from the Protestant stand-point, no better than 'Popish persons, who ... desire still to keep the people in ignorance and darkness' (see Dedication of the Authorised Version

16. O People of the Book! surely there has come to you Our Messenger, expounding to you much of that which you used to hide in the Book, and passing over much.[10]

١٦- يَا أَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا
يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ
الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ۗ

17. There has (now) come to you from Allah a Light and a Perspicuous Book,[11]

١٧- قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ
وَّكِتٰبٌ مُّبِيْنٌ ۙ

18. Wherewith Allah guides those who seek His good pleasure to the ways of peace

١٨- يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ

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of the Bible to King James). In a similar vein the Catholics point their finger to the amount of 'immorality and corruption prevelant among Luther's followers' (New Catholic Dictionary by Pallen and Wynne, p. 815). And the worldly acrimony as frequently given place to severe religious persecutions, and even massacres. In Dean Milman's admirable summing up of the Church History, 'Bloodshed, murder, treachery, assassination, even during the public worship of God – these are the frightful means by which each party strives to maintain its opinions and to defeat its adversary' (quoted by Lecky, "History of European Morals", Vol. II, p. 82,n). In the words of Dermingham, "After having been persecuted by the pagans, the Christians persecuted each other over nonsensical follies. They killed, imprisoned, or exiled each other over the word *homoonsios* or the sense of the word *physis,* nature, which the Nestorian School of Antioch understood differently from the Monophysite School of Alexandria" ("Life of Mahomet", p. 117) (Maajid, *ibid.,* 247).

10. Verses 16 to 18 actually speak of the mission of the Holy Prophet Muhammad (ﷺ) and tell us that one of the purpose of his coming was to make clear all those Messages of Allah which were revealed in the Torah but were made obscure or corrupted by the Jews and Christians. As regards the corruptions of the Torah and Gospel, we have already dealt with this subject in our comments on Section 5 and subsequent Sections of Chapter 2 (*Baqarah*).

The word *Tukhfuna,* used in verse 16, is generally inclusive of all corruptions made by the Bani Israil, whether in letter or in the meaning of Torah. The Holy Prophet, however, exposed, and made clear, only those portions of the Torah which were the foundation of the *Shariah.* As regards other matters, not of any importance as regards the *Shariah,* they were to be passed over by him which is implied in the word *Ya'foo* appearing in the same verse. Thus Qur'an revived, and is inclusive of, all those commands, which were contained in the Torah and the Gospel, and which were of permanent nature and form the foundation of the Religion of Allah; all other matters were left over.

11. As regards the Light and a perspicuous Book, appearing in verse 17 , the learned commentators are of the view that by the word *Noor* i.e. Light is meant the Holy Prophet Muhammad (ﷺ) himself, and by the word *Kitab-um-Mobeen* i.e. a perspicuous Book is meant the Holy Qur'an. In verses 45 and 46 of Chapter 33 (*Ahzaab*) also Qur'an speaks of the Holy Prophet as a Light-giving sun.

and safety,[12] and brings them out of darkness into the light, by His Will, and guides them to the Straight Path.

وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ
وَيَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

19. They indeed have disbelieved who say: surely Allah! He is Messiah, son of Mary. Say: who can avail in aught against Allah, if He intended to destroy Messiah, son of Mary, and his mother,[13] and all on earth? And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He pleases. And Allah has power over all things.

١٩- لَقَدْ كَفَرَ الَّذِيْنَ
قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ
قُلْ فَمَنْ يَّمْلِكُ
مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ
ابْنَ مَرْيَمَ وَاُمَّهٗ وَمَنْ فِى الْاَرْضِ جَمِيْعًا ؕ
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا ؕ يَخْلُقُ مَا يَشَآءُ ؕ
وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

20. And the Jews and the Christians say: we are sons of Allah and His beloved ones.[14] Say: why does He punish you for your sins? Nay! you are (but) human beings from among those He has created: He forgives whom He pleases and He punishes whom He pleases: And to Allah belongs the dominion of the heavens and the earth, and all that is between them; and to Him is the eventual return.

٢٠- وَقَالَتِ الْيَهُوْدُ وَالنَّصٰرٰى
نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ
قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ؕ
بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ؕ
يَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا ۫ وَاِلَيْهِ الْمَصِيْرُ ○

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12. The words *Yahdi Behillaaho Manittaba'a Ridwaanahu Subulas-Salam,* i.e. wherewith Allah guides those who seek His pleasure to the ways of peace, appearing in verse 18, indicate that guidance from the Holy Qur'an, though available for the entire mankind, yet actually is for those who, out of their own intention and willingness, are desirous of guidance to pass their lives in this world in order to achieve the good pleasure of Allah.

13. The argument actually is that Jesus Christ and his mother both, being the human beings, were under the absolute control and authority of Allah the Almighty, and He could destroy them at any time and nobody could save them in any manner whatsoever.

14. As regards this claim of theirs, in the Old Testament it is said: Thus saith

21. O People of the Book! Now has come to you Our Messenger, making (things) clear to you, after a cessation of the Messengers,[15] lest you should say: there came not to us a bearer of good news nor a warner. So (now) indeed there has come to you a bearer of good news and a warner. And Allah has power over all things.

٢١- يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا
يُبَيِّنُ لَكُمۡ عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ
أَن تَقُولُواْ مَا جَآءَنَا مِنۢ بَشِيرٖ
وَلَا نَذِيرٖۖ
فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ۝

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the Lord, Israil is My son, even My first-born" (Exodus, 4:22); and ye are the children of the Lord your God" (Deuteronomy, 14:1); and "when Israil was a child, then I loved him, and called My son out of Egypt" (Hosea, 11:1). The Jewish Encyclopaedia also says, "the Israilites are addressed as 'the children of the Lord your God". When Israil was young, he was called from Egypt to be God's son. The Israilites are designated also the 'children of the living God' (Vol. VI, p. 15). In the New Testament also it is said, "But as many as received him, to them gave he power to become sons of God, even to them that believe on his name" (John, 1:12); and "For as many as are led by the Spirit of God, are they the sons of God" (Paul's Epistle to the Romans, 8:14). In the New Catholic Dictionary, by Pallen and Wynne, it is said, "children of God " is a title of the faithful in virtue of adoption by God (p. 204). Similarly the Dictionary of Bible, by Hastings, says: 'Jesus teaches that this relation of sonship to God is connected with his own person, and to be enjoyed through him' (Vol. II, p. 217) (Maajid, *ibid.,* 268-269).

This claim of the Jews and Christians is refuted by the Holy Qur'an indirectly by putting a question to them as to why (does) He i.e. Allah the Almighty punish you for your sins?, and then also says, Nay! you are (but) men, of those He has created; and that, He forgives whom He pleases and punishes whom He pleases, and to Allah belongs the dominion of heavens and earth, and all that is between them; and to Him is the eventual return.

15. The word *Fatrah,* used in this verse, according to Arabic English Lexicon, means a "cessation" of the mission of Apostles, and a state of effacement of the signs of their "religion", or an interval of time between the disappearance of a Prophet and the appearance of another. As Abdul Maajid Daryabadi puts it, "the conception is not altogether unfamilier to the readers of the Bible". In the Old Testament it is said, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos, 8:11), (Maajid, *ibid.,* 278).

According to Hazrat Abdullah Ibne Abbas, the period between Prophet Moses and Prophet Jesus Christ was of 1700 years but in that period many Prophets were raised and there was never any *Fatrah* or interval between the two Prophets. After Prophet Jesus Christ there was a gap of about 500 years till the Holy Prophet Muhammad (ﷺ) was born, and this period is known as the period of *Fatrah* because in this period there was no other Prophet (Qartabi) Bukhari has noted a Tradition, on the authority of Hazrat Salman of Persia, according to which the interval between Prophet Jesus Christ and the Holy Prophet was of about 600 years and in this period there was no Prophet at all. In another Tradition, noted by Bukhari and Muslim, with reference to Mishkat, the Holy Prophet has said *Inna Awlan-naase Be Issa,* i.e. I am nearer to Isaa than all. In yet another Tradition he has said *Laisa Bainana Nabiya,* i.e. in between us there was no Prophet.

SECTION 4[1]

22. And (remember) when Moses said to his people: O my people! remember the favour of Allah to you when He raised Prophets among you, and made you Kings, and gave you what He gave not to any other among the peoples.[2]

٢٢- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا
وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ

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1. The previous Section spoke of the covenant of obedience taken from the Bani Israil, and their breach of the said covenant, and the punishment they were made to suffer. In continuation of it, Section 4 makes mention of a specific incident relating to the breach of covenant by the Bani Israil by disobeying the command to enter the holy land, which Allah had ordained for them, and the punishment of wandering in the land for forty years which was awarded to them for it.

Section 4 consists of 8 verses i.e. verses 22 to 29, which deal with the favour of Allah on the Bani Israil, and particularly with the command given to them to enter the holy land, their refusal to do so, and the punishment which was awarded to them for disobedience. According to these verses; Prophet Moses said to his people (i.e. Bani Israil): O my people! remember the favour of Allah to you when He raised Prophets among you, and made you Kings, and gave you what He gave not to any other among the peoples, (He said): O my people! Enter the holy land Allah has ordained for you, and turn not your backs, for then you will turn back losers. (In answer) they said: O Moses! therein are a people of exceeding strength, and surely we shall never enter it until they go out of it. When they go out of it, then surely we shall enter. (However) two men of those who feared (their Lord), whom Allah had favoured, said: enter in upon them by the gate, for when you enter it, you will surely be victorious; And put your trust in Allah, if you are believers. They (i.e. the Bani Israil) said: O Moses! We shall never enter it so long as they are in it. So go you and your Lord, and fight! surely we sit here! Moses said: my Lord! I have no control except upon myself and my brother, so make separation between us and the wrong-doing people. Allah said: then surely it (i.e. the holy land) is forbidden to them (i.e. the Bani Israil) for forty years, they shall wander about in the land; So grieve not over (the) wrong-doing people.

2. In this verse there is reference to three important favours of Allah. The first was purely spiritual, i.e. the raising of Prophets. It is an admitted fact that in no other nation of the world such a large number of Prophets were ever raised as in the Bani Israil. The second favour relates to the material life in this world, i.e. Kingship. Although previously the Bani Israil were slaves to the Egyptians yet after rescue from Egypt, under the leadership of Prophet Moses, they were granted big kingdoms, as for instance in the days of David and Solomon. The third favour was spiritual as well as material, which relates to their grandure and supremacy over the other nations. Through prophethood they were granted the supremacy from the spiritual point of view and through the rule over the land they enjoyed material supremacy in the world; and it is a fact that both these kinds of supremacy were never given, at one and the same time, to any other native previous to the Bani Israil.

23. O my people! Enter the holy land[3] which Allah has ordained for you, and turn not your backs,[4] for then you will turn back losers.

٢٣- يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ
الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰٓى اَدْبَارِكُمْ
فَتَنْقَلِبُوْا خٰسِرِيْنَ ○

24. They said: O Moses! surely therein are a people of exceeding strength,[5] and surely we shall never enter it until they go out of it. When they go out of it, then surely we shall enter.

٢٤- قَالُوْا يٰمُوْسٰٓى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ
وَاِنَّا لَنْ نَّدْخُلَهَا
حَتّٰى يَخْرُجُوْا مِنْهَا ۚ
فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ ○

25. Two men of those who feared (their Lord),[6] whom Allah had favoured, said: enter in upon

٢٥- قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ
اَنْعَمَ اللّٰهُ

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3. The "Holy Land", according to Abdul Maajid Daryabadi, means the land of Canaan, which has been vaguely referred to in the Old Commentatires as Syria. In the Old Testament it is said, "Behold, I have set the land before you; go in the possess the land which the Lord sware unto your father, Abraham, Jsaac, and Jacob to give unto them and to their seed after them" (Deuteronomy, 1:8); and "And Moses called unto Joshua, and said unto him in the sight of all Israel: Be strong and of a good courage: for thou must go with this people unto land which the Lord hath sworn unto their father to give them; and thou shalt cause them to inherit it" (*ibid.*, 31:7). Its eastern limit was at Beth Shemish. It included possibly 2,000 square miles of land, most of it remarkably fertile ("Dictionary of the Bible", by Hostings, Vol. III, p. 844). In the words of "Encyclopaedia Biblica ", by Cheyne and Black, " A rich soil, well worked, and nearly all capable of cultivation" (C. 37,41), (Maajid, Vol. I, Part VI, Note 291).

4. According to the Old Testament also, Prophet Moses said, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord the God, He it is that doth go with thee: He will not fall thee, nor forsake thee" (Deuteronomy, 31:6).

5. At that time the Amalekites were in possession of the holy land. They were in fact a remnant of the famous Aad and they were of huge stature and awe-inspiring. According to Dictionary of the Bible, by Hastings, "they were distinguished specially for military prowess" (Vol. III, p, 845). To quote a non-Muslim writer, "The Amalekites were ... exceedingly war like, well-armed, and fairly disciplined, having been long accustomed to hold their own against the surrounding nations, with whom they had frequent collisions" ("Moses: His Life and Times", by Rawbinson, p. 139). In the words of Marston, it was "a country defended by a multitude of cities, small, it is true, but very formidable defences and warlike inhabitants" (The Bible is True, p. 183). According to the Old Testament also, "the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anaq; which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight" (Numbers, 13:32-33).

6. The two men were Joshua and Caleb. The Old Testament says, "And Caleb stilled the people before Moses, and said: let us go up at once, and possess it; for we are able

them by the gate, for when you enter it, you will surely be victorious;

عَلَيْهِمُ الْبَابَ ۚ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ ۝

26. And put your trust in Allah, if you are believers.

٢٣- وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

27. They said: O Moses! We shall never enter it so long as they are in it. So go you and your Lord, and fight! Surely we sit here.

٢٤- قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ۝

28. He said: my Lord! I have no control except upon myself and my brother, so make seperation between us and the wrong-doing people.

٢٥- قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ۝

29. He said: then surely it is forbidden to them for forty years[7] – they shall wander about in the land. So grieve not over (the) wrong-doing people.

٢٦- قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۚ يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ۝ ع

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to overcome it" (Numbers, 13:30). It further says, "and Joshua son of Nun, and Caleb son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israil, saying, the land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel" (Numbers, 14:6-10).

7. Thus, by way of punishment, the Bani Israil were left to wander through the wilderness for forty years, and, as the Old Testament says, "surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it" (Numbers, 14:23); and "your carcases shall fall in the wilderness: and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me ... and your children shall wander in the wilderness forty years, and bear your whoredams, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year , shall ye bear your iniquities, even forty years, and ye shall know my breach of promise" (Numbers, 14:29-34).

SECTION 5[1]

30. And recite to them with truth the story of the two sons of Adam. When they offered a sacrifice, and it was accepted from one and was not accepted from the other, he (the latter) said: surely I will kill you.[2] He (the former) said: Allah accepts (sacrifice) only of the righteous.

٣٠- وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ
آدَمَ بِالْحَقِّ ۘ إِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ أَحَدِهِمَا
وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ ۖ
قَالَ لَأَقْتُلَنَّكَ ۖ
قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ○

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1. In section 4, the Bani Israil, were reminded of their disobedience to the Command of Allah relating to the entry in the holy land and the punishment awarded to them on account of their disobedience. In continuation of it, they were also informed of the first ever-most heinous crime of murder of an innocent person on earth.

Section 5 consists of 8 verses i.e. verses 30 to 37. Verses 30 to 34 refer to the story of the two sons of Adam, namely Cain and Abel; of them the former killed the latter on account of jealousy because his sacrifice was not accepted by Allah the Almighty. In verses 30 to 34 their story has been narrated in brief making mention only of the most important parts of it. The Holy Prophet Muhammad (ﷺ) is asked to relate to them (i.e. the People of the Book) the story of the two sons of Adam (Cain and Abel). When they each offered a sacrifice, it was accepted from Abel, and was not accepted from Cain. Thereupon Cain said to Abel: "surely I will kill you". The other (i.e. Abel) said: Allah accepts (the sacrifice) only of the righteous. If you stretch forth your hand against me to kill me, I shall not stretch my hand to kill you. Surely I fear Allah, the Lord of the worlds. I (would rather) wish that you bear my sin as well as your (own) sin and be of the companions of the Fire (of Hell). That is the recompense of the evil-doers. But Cain's soul led him to the killing of his brother. Thus he fell to the fate of the losers for ever. Then Allah sent a raven who scratched the ground to show him how to hide the dead body of his slain brother. At this Cain felt the shame of his sin that he was not even of the sense of this raven to bury the corpse of his brother.

Verse 35 speaks of the Divine Command that to kill an innocent person amounts to killing whole of mankind and to save a human life from destruction is akin to safeguarding the lives of the entire mankind.

Verses 36 and 37 lay down that the punishment of those who wage war against Allah the Almighty and his Messengers (by deliberately disobeying His command) and strive to make mischief and thereby disturb the peace of the land is that they should be slain or hanged on gallows (crucified) or have their hands and feet cut off from the opposite sides or they be exiled for ever except when they express repentance and offer regrets before they are caught and put on trial for their misdeeds. That is the disgrace and humiliation for them in this world, and in the Hereafter they shall suffer grievous punishment.

2. In verses 30 to 34 the Holy Qur'an relates the story of the unjust murder of Abel (Haabeel) by his elder brother Cain (Qaabeel), who were both the sons of Adam, asking the Holy Prophet "to recite, with truth to them (i.e. the Bani Israil) the story of the two sons of Adam.

31. If you stretch forth your hand against me to kill me, I shall not stretch forth my hand against you to kill you. Surely I fear Allah the Lord of the worlds:

٣١- لَئِنْ بَسَطْتَّ إِلَيَّ يَدَكَ لِتَقْتُلَنِي
مَآ أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۚ
إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ○

32. I (would rather) wish that you bear my sin as well as your (own) sin and be of the Companions of the Fire; and that is the recompense of the evil-doers.

٣٢- إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِي وَإِثْمِكَ
فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ
وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ۝

33. But his soul led him to the killing of his brother, so he killed him, and he became of the losers.

٣٣- فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ
فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ○

34. Then Allah sent a raven who scratched the ground to show how to hide the dead body of his brother. He said: woe to me! Am I not able to be (even) as this raven and to hide the dead body of my brother? So he became of the repentants.

٣٤- فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ
لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ
قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ
هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۚ
فَأَصْبَحَ مِنَ ٱلنَّٰدِمِينَ ۝

35. On that account, We ordained for the children of Israil that whoever killed a person, unless it be for murder (without reason) or for creating mischief in the land, it would be as if he had killed the whole

٣٥- مِنْ أَجْلِ ذَٰلِكَ ۚ
كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ
أَنَّهُۥ مَن قَتَلَ نَفْسًۢا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ

The Old Testament (Genesis, 4:1-12) also makes mention of the murder of Abel by Cain but the narration is incomplete more particularly because the prominent parts of it, which relate to the religious and moral teachings which Qur'an has expressly referred to, have been totally left over.

people;[3] and whoever saved a life, it would be as if he had saved the life of the whole people. And certainly Our Messengers came to them with Clear Signs, but even after that many of them continued to commit excesses in the land.

فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ۖ
ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ
بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ۝

36. The punishment of those who wage war against Allah and His Messenger, and strive to make mischief in the land,[4] is that they should be slain, or crucified, or their hands and their feet should be cut off on the opposite sides, or they should be exiled from the land. That shall be a disgrace for them in this world; and in the Hereafter they shall have a grievous punishment.

٣٦- إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَافٍ
أَوْ يُنفَوْا مِنَ الْأَرْضِ ۚ
ذَٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝

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3. It may be noted that even in the Old Testament it is said: Whoso shedeth man's blood, by man shall his blood be shed, for in the image of God made he man (Genesis, 9:6), and the following Rabbenical dictum has been quoted by Rodwel: to him who kills a single individual of Israel it shall be reckoned as if he had slain the whole race (Maajid, Vol. I, Part VI, Note 323).

4. The words *Yohaareboonallaha Wa Rasoolahu Wa Yas'auna Fit Arde Fasaada,* i.e. those who wage war against Allah and His Messenger and strive to make mischief in the land, have been interpreted by the learned commentators to mean and include not only those opponents of Islam who waged wars against the Muslims, and made mischief in the land, and forcibly took lives and properties of innocent Muslims, but in their general application they also include all dacoits and murderers who create terror and disturb peace and order in the society. According to the learned jurists of Islam, the word *Yuhaarebuna* include (1) those who attack the people with guns, swords and other arms, (2) those who commit dacoity and murder inside or outside the city, and (3) those who attack and commit dacoity and murder openly. For all these persons four types of punishments have been prescribed in verse 36 i.e. (1) they should be killed, (2) they should be crucified (hanged), (3) their hands and feet be cut off on opposite sides or (4) they should be exiled from the land.

The learned jurists are of the view that the punishment should be according to the gravity of the offence, and in the first three punishments the use of superlative degree itself implies severity of the punishment. Further, since these punishments have been specifically provided, there is no option for the legal heirs of the deceased to forgive the culprit by accepting

37. Except those who repent before you overpower them.[5] So know that Allah is Forgiving, Merciful.

٣٧- إِلَّا الَّذِينَ تَابُوا
مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ ۚ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ ع

SECTION 6[1]

38. O you who believe! fear Allah, and seek the means[2] of access (or nearness) to Him, and strive steadfastly in His way so that you may be successful.[3]

٣٨- يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ۝

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any ransom or without ransom. Further, if the offence has been committed by a group of persons, and even if the offence is proved only against anyone or some of them, the entire group should be punished. For more details, see Ma'ariful Quran, Vol. III, pp. 120-124; Ziaul Quran, *ibid.*, 73.

5. This exception is, however, in respect of punishment provided by the *Shariah,* but this will not exempt the culprits from the law of the land. Further, by mere granting of exemption from the punishment by *Shariah,* the rights and obligations of the fellow-beings violated are not forgiven. Thus in respect of murder, blood-wit shall have to be paid, and in case of theft the things stolen or their cost thereof should be paid to the owner of it (Ma'ariful Quran, Vol. III, pp. 120-124; Also see Roohul Ma'ani as quoted by Ziaul Quran, Vol. I, Chapter 5, Note 73).

1. In the previous Section there was the mention of punishment for dacoity and rebellion. In the present Section the penalty for tresspassing of *Had* has been prescribed, but in between there is a talk of righteousness, obedience towards the Commands of Allah, and striving hard in the Way of Allah, and the ultimate punishment which the non-believers are going to be awarded in the Hereafter. This is precisely in consonance with the general system of the Qur'an. It is, that, before prescribing the punishment for misdeeds, Qur'an invites the mankind to adhere to righteousness and obedience to the Commands of Allah, and gives them the good news of Paradise, warning them at the same time of torments of Hell so that, if possible, the hearts of men change from unbelief to belief and from evil doing to the doing of virtuous deeds. In the concluding verse of the Section there is the mention of the misdeeds of Jews and Christians and hypocrites which is in continuation of the third Section of this Chapter.

Section 6 consists of 9 verses i.e. verses 38 to 46. Verse 38 calls upon the believers to observe their duty to Allah and seek the means of access to Him, and strive hard in His Way so that they may be successful.

Verses 39 and 40 deal with the punishment which the disbelievers are ultimately going to be awarded for disbelief in the Hereafter. It is said that those who disbelieve, even if they possess and amass the entire riches of the world which they offer as ransom or deliverance of

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39. As for those who disbelieve, surely even if they give all that is with them and the like of it, to ransom themselves therewith from the punishment on the Day of Resurrection, it would not be accepted from them, and for them is a painful punishment.

٣٩-إِنَّ الَّذِينَ كَفَرُوا
لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ
لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ○

40. They would desire to come forth from the fire (of Hell), but they will not come forth from it, and for them is a lasting punishment.

٤٠-يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ
وَمَا هُم بِخَارِجِينَ مِنْهَا ۖ
وَلَهُمْ عَذَابٌ مُّقِيمٌ ○

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the punishment on the Day of Resurrection, it will not be accepted; for them is painful punishment. They would implore to let them come out from the fire of Hell, but their request shall not be acceded to.

Verses 41 to 43 relate with the penal code punishment known as *Had* which falls within the category of *Hudood* under the Islamic law. It is laid down that as for those, both male and female, who transgress *Hudood* and commit robbery would have their hands cut off as a punishment for having earned an exemplary punishment from Allah, for Allah is Mighty, Wise. But whoever repents after the wrong-doing and amends, Allah will turn to him mercifully. Surely Allah is Forgiving, Merciful. Allah is He to Whom belongs the kingdom of the heavens and the earth! He punishes whom He pleases and forgives whom He pleases and Allah has power over all things.

Verses 44 to 46 deal with the mischief and misdeeds of the Jews. Allah the Almighty consoles Prophet Muhammad (ﷺ) not to feel grieved in face of treachery and mischief of the Jews and infidels who profess faith only in words and not in deeds. They are the willing listeners of falsehood and fall blindly on forbidden things. They do not hesitate to alter the Words of Allah from their context, and twist and interpret them to suit their evil desires. Allah tells the Holy Prophet to hold fast to Divine Commands. They cannot harm him in any way. The mischief of Jews is obvious. They have Torah, the Book of Allah, with them, yet they come to the Holy Prophet to get some favourable verdict because they find the commandments in Torah too harsh and rigid to satisfy their evil desires.

2. The word *Waseelah* used in this verse is a sanction for seeking nearness through the pleasure of Allah by following the foot-steps of His righteous servants and that in fact is the foundation of *Tasawwuf* or Mysticism in Islam. (For detailed discussion on the word *Waseelah,* see Ma'ariful Quran, Vol. III, pp. 126-128; and Ziaul Quran, Vol. I, Chapter 5, Note 76).

3. Verse 38 also calls upon the believers to strive hard in His Way so that they may be successful. Thus seeking the Way of nearness to Allah and striving hard in His Way, are the two fundamental means given by verse 38 for achieving success in this life as well as in the

41. And (as for) the thief, both male and female, cut-off their hands[4] as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

٤١-وَالسَّارِقُ وَالسَّارِقَةُ
فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ
بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

42. But whoever repents after his wrong-doing, and amends,[5] surely Allah will turn to him (mercifully). Surely Allah is Forgiving, Merciful.

٤٢-فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ
فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

Hereafter. From the words *Wa Jaahadu fi Sabee'lillahe* is meant the striving hard in the Way of Allah. In this respect the good deeds as well as fighting in the Way of Allah both form the *Jihad fee Sabeelillah* or striving in the Way of Allah.

4. Punishment for theft: Verse 41 prescribes punishment for theft. The word *Sariq,* i.e. thief, according to Arabic usage, means a person who takes away the property of some other person from a safe place without his permission and consent (Qamoos). According to this definition, the conditions governing *Sarqa* (i.e. theft or stealing) are: (1) the thing stolen should be of value. If it be a valueless thing, the punishment of cutting of hand shall not be given. (2) the thing stolen should be the one in safe place. Thus if somebody leaves his article in an unsafe place or leaves his cattle in the jungle without any arrangement of safety, theft of it will not fall within the scope of this verse; (3) if the thing stolen is jointly owned by, or is under the care and custody, or is already entrusted to, the accused, the theft will not be the one falling under this verse; (4) the punishment provided by this verse will not be inflicted on a thief if he is innocent or minor; (5) if the wife, children or household servant commits the theft, none of them will be punished under this verse; (6) in case of famine or emergency the punishment provided by this verse will not be implemented; (7) the thing stolen should be personal property of somebody. If anything in which the public in general has right of ownership, stealing of it will not fall within the ambit of this verse; (8) the theft should be secret and not open, in which case it will be dacoity and not theft; (9) the punishment provided by this verse will be given in 'Dar-us-Salam' only. (For more details, see Tafheemul Quran, Vol. I, Chapter 5, p. 60; Tadabbure Quran, Vol. II, p, 284; Ma'ariful Quran, Vol. III, p. 130; and Ziaul Quran, *ibid.,* 79).

According to the learned commentators, the word *Ai'diya'huma,* means hand and not hands. Thus according to Hanafi school of Islamic law, the penalty for the first offence is the amputation of the right hand at the wrist, and for the second, the left hand at the ankle: thus for a third offence no more amputation, but a long term of imprisonment, until the culprit shall presumably reform (Hidayah as referred by Maajid, *ibid.,* 350). (For more details, see Tafheemul Quran, *ibid.,* 60).

5. It may be noted that a similar exception is also contained in verse 34 of this very Chapter, which is with reference to the offence of dacoity involving murder and other offence mentioned in verse 33. The difference, however, is that in case of dacoity, as laid down by verse 34, if the offender repents and reforms before he is caught on the offence, the punishment

43. Know you not that Allah is He to Whom belongs the dominion of the heavens and the earth? He punishes whom He pleases, and forgives whom He pleases. And Allah has power over all things.[6]

٤٣-أَلَمْ تَعْلَمْ
أَنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ؕ
يُعَذِّبُ مَنْ يَّشَآءُ
وَيَغْفِرُ لِمَنْ يَّشَآءُ ؕ
وَاللَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

44. O Messenger! let not those grieve you who hasten to disbelieve from among those who say with their mouths : we believe, but their hearts believe not; and from among the Jews – they are the (willing) listeners of falsehood, who (even) listen for those people who have not yet come to you. They alter the words from their context, saying: if you are given this, take it, and if you are not given this, be cautious.[7] And if Allah intends to try and test any person, then you (O Prophet) have no control over aught against (the will of) Allah. Those are they whose hearts Allah intends not to purify. For them is disgrace in this world, and for them is grievous punishment in the Hereafter.

٤٤-يٰٓاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ
يُسَارِعُوْنَ فِي الْكُفْرِ مِنَ الَّذِيْنَ
قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ ع
وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ
سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ؕ
يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ
يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ
وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ؕ
وَمَنْ يُّرِدِ اللّٰهُ فِتْنَتَهٗ
فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـًٔا ؕ
اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ
اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ
وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝

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provided by verse 33 will not be inflicted though he may be punished under the penal law of the land. As regards the theft, however, the position is different. Here, in case of repentance, the thief is not absolved of the punishment provided by verse 41. The exemption is only as regards the punishment which is going to be given to him by Allah the Almighty in the Hereafter. Thus while in verse 34 the word *Taaboo,* i.e. repents, exempts the offender from the punishment provided by the *Shariah* in this world, the same words used in verse 42 provide an exemption

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45. They are the (willing) listeners of falsehood, devouring any thing forbidden (greedy for illicit gains). Therefore, if they come to you, judge between them or turn away from them; and if you turn away from them, they cannot harm you at all. And if you judge, judge between them with equity. Surely Allah loves the equitable.[8]

٤٥- سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ
فَاِنْ جَآءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ
عَنْهُمْ ۚ وَاِنْ تُعْرِضْ عَنْهُمْ
فَلَنْ يَّضُرُّوْكَ شَيْـًٔا ؕ
وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝

46. And how do they make you a judge when they themselves have the Torah wherein is Allah's judgment? Yet they would turn away even after that! And they are not among the believers.

٤٦- وَكَيْفَ يُحَكِّمُوْنَكَ
وَعِنْدَهُمُ التَّوْرٰىةُ
فِيْهَا حُكْمُ اللّٰهِ
ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ؕ
وَمَآ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ۝ ع

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for the offender in the Hereafter. Thus even if a thief repents and reforms, after committing the theft, he will be punished according to the provision of verse 41 of this Chapter (Ma'ariful Quran, Vol. III, pp. 132-133).

6. According to the learned commentators, the idea underlying this statement is to show that nobody has the justification to raise any objection as regards the punishment of the offender as provided by Allah the Almighty. He is the Creator, Administrator and the Absolute Owner of everything, and He knows best who is to be actually punished and who is to be forgiven. It actually depends upon His own choice and mercy and His absolute discretion, and whatever He does is best suited in the facts and circumstances of each case. Just as nobody can encompass His dominion of the heavens and the earth, nobody can fully comprehend the purpose underlying any of His Commands (Ma'ariful Quran, Vol. III, p. 133).

7. Verses 44 to 46 in fact relate to an incident wherein among the Jews of Khyber a married man and a married woman committed adultery. In the Torah the punishment of adultery was stoning to death. Since the culprits were influential persons, the Jews did not want to inflict this punishment on them. They decided to take this dispute to the Holy Prophet Muhammad (ﷺ) for decision. They, therefore, sent both these culprits along with a group of Jews, and told them that if the Holy Prophet gives the decision of *Had,* then it may be accepted, and if he gives the decision of stoning to death, then it should not be accepted.

8. "Equitable" stands for *Muqseteen* which literally means those who judge and decide with equity. Here in this verse the reference is to those who judge according to the Islamic Code of Law (Bayan-ul-Quran, as referred to by Maajid, Vol. I, Part VI, Note 386).

SECTION 7[1]

47. Surely We revealed the Torah, wherein is guidance and light, with which the Prophets who submitted themselves (to Allah) judged for the Jews, and the Rabbies and the Priests (judges),[2] because they were required to guard the Book of Allah,[3] and they were witnesses thereof;[4] so fear not the people and fear Me, and take not a small price for My Messages. And whoever judges not by that which Allah has revealed, they are the disbelievers.[5]

٤٧- إِنَّآ أَنزَلْنَا التَّوْرٰىةَ فِيهَا هُدًى وَّنُورٌ ۚ
يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا
لِلَّذِينَ هَادُوا
وَالرَّبّٰنِيُّونَ وَالْأَحْبَارُ
بِمَا اسْتُحْفِظُوا مِن كِتٰبِ اللّٰهِ وَكَانُوا عَلَيْهِ
شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ
وَلَا تَشْتَرُوا بِـَٔايٰتِى ثَمَنًا قَلِيلًا ۚ
وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ اللّٰهُ
فَأُولٰٓئِكَ هُمُ الْكٰفِرُونَ ○

1. The previous Section spoke of the misdeeds of the Jews in attempting to get decisions of their disputes according to their own low desires and customs which were in derogation of the commands contained in the Torah and the Gospel. In continuation of it, in the present Section, first it is explained that Torah and Gospel were the Books of Guidance and Light according to which the earlier Prophets used to decide the disputes between the Jews. Further, with reference to the option to the Holy Prophet to judge or not to judge in matters of dispute brought by the Jews as given in the previous Section, the command relating to *Qisas* as contained in the Torah has been explained and the judges are commanded not to be transgressors, and decide their disputes according to Torah. Similarly there is a call to the Christians to follow the Gospel and decide their disputes according to the commands contained in it. Lastly there is a command to the Holy Prophet Muhammad (ﷺ) and, through him to the believers in general, to follow the commands contained in the Holy Qur'an, which vouchsafes the Holy Scriptures as a guardian over them, without least caring for the desires of the non-believers, including the Jews and Christians.

In Section 7 fundamentally two things are to be noted: firstly, according to this Section, Torah, Gospel and Qur'an are from one and the same source (i.e. Allah the Almighty) and, therefore, there is no disparity between them as regards the soul and spirit of fundamental ideologies. By the Torah and Gospel, however, are actually meant the real Torah and the original Gospel which were revealed to Prophets Moses and Jesus Christ, but were not maintained in their purity by the Jews and Christians. All these books verify the earlier Scriptures; thus Gospel verifies the Torah, and Qur'an verifies the Gospel as well as the Torah. The Holy Qur'an being the Final Revealed Book, not only verifies but also consists of all the fundamental teachings of both the earlier Holy Scriptures. Secondly, there is a warning to the believers not to make use of the Holy Qur'an for their ulterior motives as did the Jews and Christians with their Scriptures, they had gone astray and were ultimately condemned and cursed (Ziaul Quran, Vol. I, Chapter 5, Note 93).

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48. And We prescribed for them in it, life for life, and eye for eye, and nose for nose, and the ear for ear, and tooth for tooth, and for wounds retaliation.[6] But whoso forgoes it by way of charity, it shall be an expiation for him, and whoever judge not by what Allah has revealed, they are the wrong-doers.

٤٨- وَكَتَبْنَا عَلَيْهِمْ فِيهَآ
أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ
وَالْأَنفَ بِالْأَنفِ وَالْأُذُنَ بِالْأُذُنِ
وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ ۚ
فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ
يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ۝

Section 7 consists of 7 verses i.e. verses 47 to 53. Verses 47 and 48 speak of the Torah. In verse 47 Almighty Allah has called Torah as Guidance and Light. The Prophets of Bani Israel, the Rabbies and the Priests offered guidance and showed right path to the Jews of their time. These pious and righteous personalities were the sources of inspiration to their followers. They also safeguarded and preached the Divine Scriptures. Whosoever deviated from the teachings and Commandments of Allah have been termed as *Kafiroon,* i.e. the infidels and the ungrateful ones.

Verse 48 enunciates the law of equity and reprisal in the event of wounds or loss of limbs etc. The underlying spirit of this verse is the Divine dispensation of Justice and the provision of forgiveness if the aggrieved person is inspired by Divine Virtues of Mercy and Charity.

Verses 49 and 50 reveal the advent of Prophet Jesus (Christ) son of Mary in the prophetic lineage of Bani Israel and the bestowment of the Gospel (Injil) upon him wherein was the Guidance and the Light, and which vouched the truth of the preceding revealed Book i.e. Torah together with the command to enforce the Divine Law contained therein.

Verse 51 speaks of the Holy Qur'an which confirms and testifies the Truth of earlier Divine Book and as a guardian over them. It asks of the Holy Prophet to judge according to the revealed Truth and not to follow their low desires. For every people Allah has prescribed a Law and an Open Way, and had Allah desired, He would have made all of them into one community but He desires to try every one in what he has given him. He exhorts men to vie with one another in virtuous deeds.

In verse 52 Allah calls upon the Holy Prophet to judge and act as Allah has revealed and not follow the low desires of the mischievous ones, and beware of them lest they seduce him from the Divine Command, as revealed to him, in the Holy Qur'an. Allah desires to afflict them for their sins and acts of transgression.

Verse 53 speaks of the foolish desires of the people of evil intentions who were thinking of the return of the Days of Ignorance having the liberty to do as they pleased, without realising that those dark days have long faded away with the revelation of the Holy Qur'an.

2. Torah as revealed to Prophet Moses was to be followed and acted upon, in letter as well as spirit, by the Bani Israel and, therefore, as it is said in verse 47, all the Bani Israili Prophets subsequent to Prophet Moses followed the Torah and administered the affairs of Bani Israil according to the injunctions contained in it. Similarly, the *Rabbiyun,* i.e. the Priests, and the *Ahbat,* i.e. the Jurists, among the Bani Israil, also judged the affairs of Bani Israil in the light thereof.

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49. And We sent after them in their foot-steps[7] Jesus, son of Mary, verifying that which was (revealed) before him of the Torah; and We gave him the Gospel wherein is guidance and light, and verifying that which was (revealed) before it of the Torah, and a guidance and an admonition for those who are righteous.

٤٩- وَقَفَّيْنَا عَلَىٰٓ اٰثَارِهِمْ بِعِيْسَى ابْنِ
مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ
وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ
وَّمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ
وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝

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3. Here it may also be noted that as regards the Torah, verse 47 says that the priests and jurists of the Bani Israil were required to guard the Book of Allah i.e. the Torah. As regards the Qur'an, however, Qur'an itself says that Allah the Almighty has taken upon Himself the responsibility of guarding it. In verse 9 of Chapter 15 (*Hijr*) it is said "Surely We have revealed the Reminder (Qur'an) and We will most surely be its Guard (against corruption)". It, therefore, follows that since no responsibility was taken by Allah for Himself to safeguard the Torah, it did not remain safe and pure in its original form, and in the hands of those, to whom the task was entrusted, it was mutilated and corrupted. And that is the reason why it was not then, nor is even now, available in its pure form.

4. By the *Rabbiyun wal Ahbar* are really meant the priests and jurists of Bani Israil who were the righteous ones, and not the priests and jurists in general, because, according to Qur'an itself, the descendants among the Bani Israil, in latter ages, particularly their priests and jurists themselves made the alterations in the Word of Allah (*Baqarah,* 2:75-79). As regards the righteous priests and jurists, among the Bani Israil, even in the "Everymans Talmud", by Cohen, it is said: that they "had cheerfully subjected themselves 'to the yoke of Torah': Far from being considered a bondage, it was looked upon as a privilege and a mark of favour from God, to be appreciated with love and gratitude" (p. 158) (Maajid, Vol. I, Part VI, Note 396). It is for this reason that, in verse 47, for them Qur'an also says *Wakanu Alaihe Shohada* i.e. they were witnesses thereof.

5. According to verse 47, those who do not decide between the people according to the Commands of Allah, are the disbelievers. It may be noted that in the next verse i.e. verse 48 such people are declared to be *Zalemoon* i.e. the wrong-doers, and in verse 50 the word *Faseqoon* i.e. the transgressors has been used for them.

It may also be noted that, although these verses speak of the Jews and the Christians because they actually transgressed the limits of Allah and decided their disputes in disregard to the Commands of Allah, 'yet beyond that they are also enforceable for general application, and accordingly they will apply even in respect of those believers who violate the Commands of Allah and the Holy Prophet Muhammad (ﷺ) and do not settle their disputes according to them. After these clear verses there remains no sanction for any ruler of the Islamic State to formulate or impose any law in violation or disregard of the Commands of Allah and the Holy Prophet Muhammad (ﷺ) (Ziaul Quran, *ibid.,* 96; and Tafheemul Quran, Vol. I, Chapter 5, Note 77).

6. Verse 48 speaks of the law of *Qisas* or Retaliation given to the Bani Israil in the

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50. And let the people of the Gospel judge by that which Allah has revealed therein, and whoever judges not by what Allah has revealed, they are the transgressors.

٥٠-وَلْيَحْكُمْ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۚ وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ○

51. And We have revealed to you (O Prophet!) the Book with truth, verifying that which is before it of the Book[8] and a

٥١-وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ

Torah. It is said, on the authority of Hazrat Abdullah Ibne Abbas, that verse 48 was revealed on account of the fact that the Jews did not want to kill a man in retaliation of the murder of his own man by him (Madarik, as referred to by Naimuddin, Chapter 5, Note 118).

In verse 49 Allah the Almighty says, "We sent after them (i.e. the Bani Israili Prophets after Prophet Moses), in their foot-steps, Jesus son of Mary verifying that which was before him of the Torah and We gave him the Gospel (Injeel) containing guidance and light and verifying that which was before it of the Torah and a guidance and an admonition for those who are righteous.

7. The words *Ala Aasarehim* indicate that there was no disparity or contradiction between the Prophethood, Message and teaching of Prophet Jesus Christ and his predecessor Bani Israili Prophets. The basic Mission of all of them was one and the same i.e. the Absolute Unity of Allah and asking the people to submit to the Commands of Allah and His Prophets. According to the New Testament, Prophet Jesus Christ has himself said, "think not that I have come to destroy the law or the Prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled" (Mathew, 5:17-18). This clearly shows that Prophet Jesus Christ maintained the religion of Prophet Moses excepting slight modifications effected through him by Allah the Almighty relating to some things which were declared to be unpermissible for the Bani Israil. According to Luke also, Prophet Jesus Christ said, "and it is easier for heavens and earth to pass, than one little of the law to fail" (Luke, 16:17).

8. It may be noted that in this part of verse 51 the word *Al-Kitab,* i.e. the Book, refers to the Holy Qur'an, and the word *Minal Kitab,* i.e. of the Book, refers to the earlier Holy Scriptures particularly those revealed in the form of Torah and Gospel. In other words, the fact indicated is that whatever was revealed in the form of earlier Holy Scriptures, particularly the Torah and Gospel, was also from the Book i.e. the Holy Qur'an. This shows that the Book is only one and that is the Holy Qur'an and it was from this very Book that commands had been revealed in the form of Torah and Gospel to the extent of the requirements of the time, place and the communities, for which they were revealed. That is the reason that in verse 51 it is said that the Holy Qur'an not only verifies the earlier Holy Scriptures, which are also revealed from it, but it is also a "guardian" over it or, in other words, it revises, maintains and consists of all those fundamental commands and injunctions which from the foundation of the Religion of Allah and which was revealed in the form of earlier Holy Scriptures, but was not maintained in their purity and originality by the nations previous to the Muslims.

guardian[9] over it; So judge between them by what Allah has revealed,[10] and follow not their low desires (turning away) from the truth that has come to you. For every one of you We have appointed a Law and an Open Way.[11] And had Allah pleased He would have made you one community, but that He may try you in what He has given you; So vie with one another in virtuous deeds. To Allah you will all return and He will then inform you of that wherein you differed.

فَاحْكُمْ بَيْنَهُمْ بِمَآ أَنْزَلَ اللّٰهُ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
عَمَّا جَآءَكَ مِنَ الْحَقِّ ۚ
لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا ۚ
وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ أُمَّةً وَّاحِدَةً
وَّلٰكِنْ لِّيَبْلُوَكُمْ فِي مَآ اٰتٰىكُمْ
فَاسْتَبِقُوا الْخَيْرٰتِ ۚ
إِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۙ

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9. The word *Mohaimin,* i.e. guardian, appearing in this part of the verse also indicate that now Qur'an is the only standard to judge whether anything contained in the Torah and the Gospel, as they are available today, is or is not a command revealed by Allah the Almighty Himself. If anything contained in the Torah and the Gospel does not find support from the Holy Qur'an, then there is no doubt that it is not a revelation from Allah, but it is an intrusion made by the peoples themselves. And thus as Abdul Maajid Daryabadi puts it, "that is one of the outstanding merits of the Holy Qur'an. Not only it embodies within itself all the truths of the Old Scriptures, but it also stands to preserve them from corruption, and serves as a text whereby their perversions, interpolations and inaccuracies can be known and corrected" (Maajid, *ibid.,* 414).

10. Thus nobody has the authority or sanction to lay down any law violating the law of Allah, because by doing so the very purpose of the revelation of the Commands by Allah is vitiated. When Torah was enforced, the command was to decide according to Torah. Similarly when the Gospel was enforced, the command was to decide according to Gospel. Now when the Holy Qur'an is enforced, which verifies and covers all the fundamental teachings of Torah and Gospel in their originality, the command is to decide according to the Holy Qur'an. Since there is no disparity, as regards the fundamental commands contained in all the three Holy Books, the decision according to Qur'an will also cover the commands contained in the Torah and the Gospel, and that is the reason that after revelation of the Holy Qur'an, the Holy Prophet and, after him, his followers, are to decide all affairs according to the Holy Qur'an.

11. The appointment of a law and a way for every nation refers to the particular commands revealed to different nations from time to time, according to their own requirements maintaining, however, the basic Message, namely the Absolute Unity of Allah and obedience to Him following the Prophets of Allah. Thus the commands revealed for particular nations at particular times and places were relevant for those nations, times and places, and they automatically stood merged in the Holy Qur'an which is universal or, in other words, for all peoples and for all times and all places.

52. And that you should judge between them by that which Allah has revealed, and follow not their low desires, and beware of them lest they seduce you from part of that which Allah has revealed to you. Then if they turn away, then know that Allah desires to afflict them for some of their sins. And surely many of the people are transgressors.

٥٢-وَاَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ
وَلَا تَتَّبِعْ اَهْوَآءَهُمْ
وَاحْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ
اَنْزَلَ اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا
فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ
بِبَعْضِ ذُنُوْبِهِمْ ؕ
وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ۝

53. Is it a judgment of the time of ignorance that they desire? And who is better than Allah to judge for a people who are sure?

٥٣-اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ
وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ
يُّوْقِنُوْنَ ۝ ع

SECTION 8[1]

54. O you who believe! take not the Jews and Christians for friends[2] – they are friends of each other;[3] and whoever among you takes them for friends is one of them. Surely Allah guides not the wrong-doing people.

٥٤-يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰۤى اَوْلِيَآءَ ۘ
بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ
يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ
اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

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1. In the concluding verses of previous Section, the Holy Prophet was asked by Allah the Almighty to decide the dispute brought by the Jews according to the commands revealed to him, although they desired a judgment of the Days of Ignorance. In continuation of it, Section 8 calls upon the believers not to make friendship with the Jews and Christians, and tells them that only Allah, His Messenger and the believers are their friends, who keep up prayer, and pay the poor-rate, and bow down (in prayer). They are also given the good news of final victory over the non-believers.

Section 8 consists of 6 verses i.e. verses 54 to 59. Verse 54 prohibits friendship with the Jews and Christians, warning the believers that whoever amongst them takes them for friends he would become one of them.

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55. And you see those in whose hearts is a disease hastening towards them saying: we fear lest a misfortune befall us. May be that Allah will bring the victory[4] or a commandment from Himself. Then they will repent for what they hide in their souls.[5]

٥٥- فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
يُسَارِعُونَ فِيهِمْ
يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ ۚ
فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ
عِندِهِ فَيُصْبِحُوا
عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَٰدِمِينَ ۝

Verse 55 addresses the Holy Prophet Muhammad (ﷺ) and tells him to observe how they in whose hearts is a disease (i.e. the hypocrites) hasten towards Jews and Christians. These men of diseased hearts ever fear lest a misfortune befalls them, not realising that Allah may bring a victory for Muslims and expose their timidity and hypocrisy.

Verse 56 shows the hollowness of the loud oaths of these pretenders and warns them that all their endeavours will go in vain and they would be losers in the end.

Verse 57 warns the believers to stay firm in faith and not turn their backs to Islam, for if they do so, Allah will bring a people whom He loves and who love Him. They are humble towards the believers and mighty against the non-believers, striving in the Way of Allah, fearless of the reproaches of the accusers. This is the Grace of Allah which He bestows to whom He pleases.

Verse 58 assures the Believers (of all times) that Allah the Almighty, His Messenger the Holy Prophet, and all the brothers in Faith are their friends; and according to verse 59 whoever takes Allah and His Messenger, and those who believe, for friends, they surely belong to the party of Allah, and soon they shall be victorious.

2. According to the learned commentators and scholars, by taking friends, within the meaning of this verse, is actually to take them in confidence or let them know the secrets. It is said that on the basis of this verse, Hazrat Umar asked Hazrat Abu Musa Ash'ari to remove a Christian scribe although no other man of his intelligence and knowledge was available to work as a scribe at Basra (Khazan, as referred to by Naimuddin, Chapter 5, Note 135).

3. According to this verse, all enemies of Islam were and are friends of each other. This being the position, making friendship with them, or seeking any help from them, would be dangerous for the believers, particularly when the believers and the non-believers are head to foot against each other, and that is the reason why this verse prohibits the believers to take friends among the Jews and Christians.

4. According to the learned commentators, this verse in fact contained a forecast for victory over the Meccans. These verses were revealed before the victory of Mecca, and in this the good news was conveyed to the Holy Prophet regarding his ultimate triumph over his enemies, and the establishment of his rule over Mecca. This actually proved to be true and in the 8th year of Hijrah, the Holy Prophet and his companions conquered Mecca (Khazan, as referred to by Naimuddin, *ibid.,* 138).

5. The ultimate success of the believers was no doubt a matter of regret for the hypocrites for their dual policy and for all they had in their hearts and soul against the believers.

56. And those who believe will say: Are these they who swore by Allah with their most binding oaths that they were surely with you? Their deeds will be in vain and they will be the losers.

٥٦- وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَاءِ الَّذِينَ
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۙ
إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ
فَأَصْبَحُوا خَاسِرِينَ ○

57. O you who believe! whoever of you turns back from his religion, then Allah will bring a people whom He loves and who love Him, humble towards the believers, mighty against the disbelievers, striving in the Way of Allah and not fearing the blame of any blamer;[6] this is the Grace of Allah which He gives to whom He pleases.[7] And Allah is All-Embracing, All-Knowing.

٥٧- يَا أَيُّهَا الَّذِينَ آمَنُوا
مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۙ
أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ○

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6. Verse 57 gives four qualifications of a true believer. The first qualification is his (sincere) love for Allah; and Allah the Almighty, in his infinite Grace and Mercy, loves him in reward. As regards the love of Allah, it may, however, be noted that in another verse Qur'an says *Qul Inkuntum Tuhibbonallaha Fattabe'uni Yuh'bib'kum'ullah,* i.e. O Prophet! tell the believers that if you claim to love Allah, then obey me and Allah will love you.

The second qualification is that a true believer is humble towards the believers and mighty against the disbelievers. As regards the humbleness, it implies fair, equitable, and kind dealings. In a Tradition the Holy Prophet has said that; , 'I take the guarantee of a place in the centre of Paradise for a believer who, inspite of being on the right, gives away or departs from his dispute against a brother Muslim (Ma'ariful Quran, Vol. III, p. 173).

Face to face to a non-believer, however, a believer is always tough and unbending as regards the faith and deeds according to the Commands of Allah. In other words, he can never compromise with a non-believer on points of faith and righteous deeds.

The third qualification is that he strives hard in the Way of Allah, which means that he does his utmost to establish the Word of God and to propagate Islam among the mankind in general.

In the propagation of Islam, no doubt, a believer has to face all sorts of oppositions, threats, accusations and blames, and, therefore, the fourth qualification, as given in this verse, calls upon a true believer to remain firm and steadfast in the pursuit of his Mission regardless of any blame or opposition from any quarter whatsoever.

7. In other words, a man cannot claim to acquire these qualities out of his own: it is merely a Mercy of Allah that He enables anybody to accept the Faith and act righteously and acquire the qualifications of a true believer.

58. Only Allah is your friend, and His Messenger, and those who believe – those who keep up prayer and pay the poor-rate, and they bow down (in prayer).[8]

٥٨- إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ
اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ
وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ○

59. And whoever takes Allah and His Messenger and those who believe for friends – surely the party of Allah! they are the victorious.

٥٩- وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ
وَالَّذِيْنَ اٰمَنُوْا
فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ۝

SECTION 9[1]

٦٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا
وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْلِكُمْ وَالْكُفَّارَ اَوْلِيَآءَ ۚ
وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

60. O you who believe! take not for friends those who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers; and fear Allah if you are believers.

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8. Specific mention in verse 58 of the word *Raa'ke'oon,* i.e. who bow down resting hands on knees, according to the learned scholars, is with a view to distinguish the form and spirit of the prayer of the believers from the prayer of the non-believers, particularly the Jews and Christians, because in their prayer there is no *Ruku* or bowing down resting the hands on the knees (Tafseer-e-Mazhari). The learned Commentators are also of the view that here the word *Ruku* is not used in its ordinary sense of bowing down but it actually means in the sense of humbleness (Behr-ul-Moheet and Kashshaaf).

1. The last Section began with the commands to the believers not to take as friends from amongst the Jews and Christians, and after mentioning some misdeeds of the Jews, it was finally told to the believers that their true friends are Allah and His Messenger, (The Holy Prophet), and the believers themselves. In continuation of it in Section 9 also first there is a warning to the believers not to take for friends from amongst the Jews and the non-believers and then there is mention of several misdeeds of the Jews, particularly their mockery of Islam and the Islamic prayers and their insolent utterances against Allah the Almighty.

Section 9 consists of 10 verses i.e. verses 60 to 69. Verse 60 addresses the believers and commands them "not to take for friends those who take your religion as a jest and sport from among those who were given the books i.e. the Jews before you, and the disbelievers; and act righteously if you are believers". In verse 61 it is said that the Jews and the disbelievers take the call (summoning) for prayers as jest and sport, because they are the people who are devoid of understanding.

61. And when you call to prayer, they take it for a jest and sport.[2] This is because they are a people who understand not.

٦١- وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ
اتَّخَذُوهَا هُزُوًا وَّلَعِبًا ۚ
ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ○

62. Say: O people of the Book! do you find fault with us for anything except that we believe in Allah and in that which has been revealed to us and that which was revealed before, and most of you are transgressors?

٦٢- قُلْ يٰٓأَهْلَ الْكِتٰبِ
هَلْ تَنْقِمُونَ مِنَّآ إِلَّآ أَنْ اٰمَنَّا بِاللّٰهِ
وَمَآ أُنْزِلَ إِلَيْنَا وَمَآ أُنْزِلَ مِنْ قَبْلُ ۙ
وَأَنَّ أَكْثَرَكُمْ فٰسِقُونَ ○

Verses 62 and 63 enquire from People of the Book i.e. the Jews: Do you find fault with us for anything except that we believe in Allah and in that which has been conveyed to us through the Holy Qur'an. We also believe in the Holy Scriptures which were revealed before. And most of them are transgressors. This exposes the shortsightedness of the Jews and others. In a fitting reply to them the verse aptly describes their true worth as the people who earned the Wrath of Allah the Almighty, Who has turned them into apes and swines because they worship devils (idols) and have gone astray from the right path.

Verses 64 and 65 speak of the hypocrisy of the Jews. It is said that when they (the Jews) meet the Muslims they tell them on their face that they believe in Qur'an and the Holy Prophet whereas, in fact, it is a mere superficial claim because their hearts are still steeped in Unbelief or *Kufr*. These hypocrites vie with one another in sinful activities and fall headlong to grab any illicit gain coming in their way.

Verse 66 says: why do not the priests and the jurists (among the Jews) prohibit them from their sinful utterances and from devouring illicit gains? As leaders and guides of the community it is their obligation first to practise themselves upon the Commandments of Allah and then urge their followers to do like-wise.

Verse 67 mentions an evil utterance of the Jews against Allah. The Jews used to say that the hand of Allah is tied up. It was the blasphemy of the gravest nature. The Divine reply was that the hands of the Jews themselves are iron-cuffed. Allah is free from shackles and bondages. His hands are outstretched for bestowment and clarity. On account of the Divine curse, ' the Jews have been condemned till eternity. All their efforts of kindle the fire of war and feud among the Muslims have been dashed. Surely Allah does not approve of the activities of mischief-mongers who continually disturb the peace of the land.

Verses 68 and 69 say that if the People of the Book i.e. the Jews had believed and acted righteously, Allah would have surely remitted their sins from them and made them enter the Gardens of Delight. And if they had followed the Torah and the Gospel, and that which was revealed to them from their Lord, they would surely have enjoyed the fruit of Allah's Pleasure from every nook and corner. There is only a limited number of persons among them, who exercise moderation whole the multitudes have fallen on the path of evil.

2. As stated by Ibn-e-Abi Hatim, a Christian in Medinah, on hearing the words *Ash-hado Anna Muhammad-ur-Rasoolillah* (ﷺ), used to say *Ahraqallah-ul-Kazib* i.e. may Allah burn to death the lier. One night when he and his family members were sleeping, a servant of

63. Say: shall I tell you of those worse than this in retribution from Allah? They are those whom Allah has cursed and upon whom He brought His wrath and of whom He made apes and swine,[3] and who worship idols. They are in a worse plight and further astray from the straight path.

٦٣- قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ
مَثُوبَةً عِنْدَ اللّٰهِ ؕ
مَنْ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ
الطَّاغُوتَ ؕ أُولٰٓئِكَ شَرٌّ مَّكَانًا
وَّأَضَلُّ عَنْ سَوَآءِ السَّبِيلِ ○

64. And when they come to you, they say: we believe, and surely they come in unbelief and they go forth in it. And Allah knows best what they hide.

٦٤- وَإِذَا جَآءُوكُمْ قَالُوٓا اٰمَنَّا
وَقَدْ دَّخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهٖ ؕ
وَاللّٰهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ○

65. And you see many of them vying one with another in sin and transgression,[4] and they are devourers of illicit gains.[5] Certainly evil is that which they do.

٦٥- وَتَرٰى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِى
الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ؕ
لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ○

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his brought fire in the house for some domestic purpose but some how the fire spread which resulted in burning the entire house including the Christian himself and his entire family (Naimuddin, *ibid.,* 150; Ma'ariful Quran, Vol. III, pp. 180-181; and Ziaul Quran, *ibid.,* 120, with reference to Qartabi).

3. History of the Bani Israil is itself the testimony of the fact that people from amongst the Bani Israil themselves had been cursed and turned apes and swines on account of their misdeeds and serving the idols and going astray (Ziaul Quran, Vol. I, Chapter 5, Note 122). In this respect verse 28 of Chapter 11 and verses 15 to 68 of Chapter 28 of Deuteronomy, verse 14 of Chapter 8, and verse 1 of Chapter 9 of Hoshia, verse 34 of Chapter I of Deuteronomy, verses 11 and 13 of Chapter 16 of Genesis, and verse 7 of Chapter 3 of Mathew, may be seen which speak of Allah's wrath and curse on the Jews !or forsaking God and worshipping the idols. As regards their turning into apes and swine, see verse 65 of Chapter 2 (*Baqarah*) of the Holy Qur'an; and also the Old Testament vide verses 28 to 32 of Chapter 8 of Mathew.

4. As regards their vying with one another in sin and transgression, in the Old Testament it is said, "their feet run to evil, and make haste to shed blood" (Proverb, 1:16); and "your iniquities have spread between you and your God, and your sins have hid His face from you ... your hands are defied with blood, and your fingers with iniquity; your lips have spoken

Contd.....

66. Why do not the priests and the scholars (of the Jews) prohibit them from their sinful utterances and their devouring illicit gains? Certainly evil is the work they do.[6]

٦٦-لَوْلَا يَنْهٰهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ
عَنْ قَوْلِهِمُ الْاِثْمَ وَاَكْلِهِمُ السُّحْتَ ؕ
لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ○

67. And the Jews say: the hand of Allah is tied up.[7] Their own hands are in shackles and they are cursed for what they say. Nay, both His hands are outstretched. He spends as He pleases. And that which has been revealed to you from your Lord will certainly make many of them increase in contumacy and disbelief; and We have placed among them enmity and hatred till the Day of Resurrection. Whenever they kindle a fire for war Allah extinguishes it. They endeavour to make mischief in the land; and Allah loves not the mischief-makers.

٦٧-وَقَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ
غُلَّتْ اَيْدِيْهِمْ وَلُعِنُوْا بِمَا قَالُوْا ۘ
بَلْ يَدٰهُ مَبْسُوْطَتٰنِ ۙ
يُنْفِقُ كَيْفَ يَشَآءُ ؕ
وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ
مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ؕ
وَاَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ
كُلَّمَآ اَوْقَدُوْا نَارًا لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ
وَيَسْعَوْنَ فِى الْاَرْضِ فَسَادًا ؕ
وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ○

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lies, your tongue hath muttered perverseness. None calleth for justice, nor pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity ... their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their path" (Isaiah, 59:2-7) (Maajid, Vol. I, Part VI, Note 482).

5. As regards devouring of illicit gains, in the Old Testament it is said, "they build up zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire (Micah, 3:10-11); and "thy princes are rebellious and companions of thieves: everyone loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" (Isaiah, 1:23); and, "yea, they are greatly dogs which can never have enough ..." (Isaiah, 56:11) (Maajid, *ibid.*, 483).

6. According to Hazrat Abdullah Ibne Abbas and Zahak, verse 66 consists of the strongest warning to the scholars and jurists of any community (Ibne Jarir Tabri and Ibne Kaseer). As stated earlier, it is always the responsibility of the learned ones to guide the people to the right path; and if they fail in the performance of this duty, then they are also responsible for the misdeeds of their fellow beings.

7. It may be noted that verse 181 of Chapter 3 (*Imran*) also speaks of this misbehaviour

68. If the people of the Book had believed and acted righteously, We would have surely remitted their sins, and made them enter the Gardens of Delight.

٦٨- وَلَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا
لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ
وَلَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ ○

69. And if they had stood fast[8] by the Torah and the Gospel and that which is revealed to them from their Lord, they would have surely eaten from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

٦٩- وَلَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ
وَمَآ اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ
لَاَكَلُوْا مِنْ فَوْقِهِمْ
وَمِنْ تَحْتِ اَرْجُلِهِمْ ؕ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ؕ
وَكَثِيْرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُوْنَ ۝ ع

SECTION 10[1]

70. O Messenger! make known that which has been revealed to you from your Lord; and if you do (it) not, you would not have conveyed His

٧٠- يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ ؕ وَاِنْ لَّمْ تَفْعَلْ
فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ

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of the Jews in which it is said: Allah has certainly heard the saying of those who said: Allah is poor and we are rich. We shall record what they say and their slaying of the Prophets unjustly, and We shall say (to them on the Day of Resurrection): taste the punishment of burning (in the Fire of Hell).

8. Thus there is a call not merely to have faith or act upon the Commands of Allah but also to establish them firmly in all affairs of human life in this world. Even today the promise of Allah to pardon them from sins and make them enter the Paradise is available for the Jews and the Christians, and if they accept the faith in the Holy Prophet Muhammad (ﷺ), and establish the Qur'anic injunctions in all affairs of their lives, then Allah the Almighty will fulfil His promise as contained in verses 68 and 69. The promise as contained in these verses is inclusive of the well-being of this world as well as of the Hereafter.

1. The previous Section, after speaking of the misdeeds and evil plans of the Jews and Christians, ended with a promise that had they observed the Torah and the Gospel and that which had been revealed (i.e. the Qur'an), their sins would be remitted by Allah the Almighty, and they would enjoy the benefits of this world as well as the Hereafter. In continuation of it, Section 10 refutes the self-made ideology of Trinity of the Christians, and mentions the exact

Message. And Allah will protect you[2] from men. Surely Allah guides not the disbelieving people.

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ
اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ۝

status of Messiah, son of Mary, as a human being and as a Messenger of Allah; and before that it calls upon the Holy Prophet Muhammad (ﷺ) to preach and proclaim that which was revealed to him from Allah the Almighty, without caring for the resistance and defiance, from the people as Allah was his Protector and Saviour. Lastly, there is a call to the People of the Book not to exaggerate in the matter of religion other than the truth and follow not the low; desires of the people who went astray in the past and misguided many others to tread in their footsteps.

Section 10 consists of 11 verses i.e. verses 70 to 80. Verse 70 calls upon the Holy Prophet Muhammad (ﷺ) to deliver that which has been revealed to him from His Lord, and it is said that if he did not do so it would be as if he has not delivered His Message. Allah would protect the Holy Prophet against any opposition or resistance. Allah guides not the disbelieving people.

Verses 71 and 72 speak of the fundamental faith and good deeds. Verse 71 addresses the people of the Book telling them that they follow no good unless they observe and stand fast by Torah and the Gospel and other Commandments from Allah. By and large these men of Book (Jews and Christians) instead of following the Holy Prophet only reacted in ever-increasing opposition and contumacy. Verse 72 assures all the people of faith i.e. Muslims, Jews, Christians, and Sabians, a deliverance from fear and sorrow in the Hereafter if they remained firm in their belief in Allah and the Day of Judgment and practised virtuous deeds in this world.

Verses 73 and 74 speak of the Covenant with the Children of Israil an their violation of it. Allah the Almighty says that He made a covenant with the Children of Israil and sent to them Messengers but they did not welcome the Messengers. They even went to the extent of openly defying, and calling liars, some of them, while some they slew.

Verse 74 says that these people thought that they will not be questioned for their excesses and thus they would escape affliction. They had become blind and deaf in the consequences. Still Allah turned to them with Mercy so that they might yet follow the right path. But their obstinacy kept them in that state of blindness and deafness, little knowing that Allah sees all deeds of the people.

Verses 75 to 78 relate to exact status of Prophet Jesus Christ. They firmly refute the ideology of Trinity, which the Christians professed and propagate. They describe Jesus (Messiah) as the son of Mary. Thus to proclaim him Divine Being, as god, was an act of associating partner to Allah. The fact is that Jesus himself called upon his people to worship Allah, Who alone is worthy of worship. Anyone who associates partners with Allah commits the act of blasphemy deserving of being plunged in the Fire of Hell, where they shall find no helpers.

After refuting the ideology of Trinity, and warning its adherents of the consequences, verse 77 asks these people if still they would not turn to Allah in repentance and beg His forgiveness; Surely Allah is Forgiving and Merciful.

In verse 78 it is said that the Messiah, son of Mary, was only a Messenger; there had been Messengers before him (too), and his mother was a truthful woman. They both used to eat food like other human beings. Allah sends clear Signs free from all doubts for the people to ponder over and keep to them on the Straight Path but the people pay no heed.

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71. Say: O People of the Book! You have no ground to stand[3] upon unless you observe the Torah and the Gospel and that which has been revealed to you from your Lord.[4] And surely that which has been revealed to you (O Prophet!) from your Lord is certain to increase the

٧١-قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ
حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ
وَمَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ؕ
وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ

Verses 79 and 80 again address the People of the Book directly saying: do you worship besides Allah that which has no power ever to cause you harm or render any benefit? And Allah! He it is Who is the Hearer, the Knower. O People of the Book! exceed not in the matter of your religion other than the truth and follow not the vain desires of men who went astray before and led many astray from the Right Path.

2. In fact it is often difficult to refute the religious ideologies of other people as it generally results in not only opposition but even in enmity. Further, the Jews in particular were a powerful and resourceful community of Medinah, and to challenge their beliefs was not at all an easy task. In the prevailing situation, therefore, it was desirable that before calling the Holy Prophet to address the People of the Book, i.e. the Jews and the Christians, Allah the Almighty asked him to tell the people that this was revealed to him from His Lord. This might induce them to listen and believe. Further, as regards the opposition and enmity, apart from the opposition by the Jews and Christians, almost every other non-believer was also an enemy to the Holy Prophet and his followers, simply because, under the Command of Allah, he had challenged their false and baseless beliefs as well as customs, and told them to submit to Allah the Almighty totally and unreservedly. It was for this reason that Allah the Almighty assured him of protection from opposition and enmity of the non-believers, including the Jews and Christians, so that the Holy Prophet could continue his prophetic mission without the least care for the people's adverse reaction.

It is said that, before the revelation of verse 70, some of the Companions of the Holy Prophet used to guard him and remained all the 24 hours around him so that none could cause any harm to him. On revelation of this verse, the Holy Prophet removed the guard and said "now Allah the Almighty has taken upon Himself the responsibility of protecting me and, therefore, I need no more arrangement of safety by anyone". (Ma'ariful Quran, Vol. III, pp. 194-195).

3. Previously there was mere invitation to the Jews and Christians to accept the Islamic faith, but now there was outright condemnation of their existing faith and deeds. They were warned that inspite of all of their claims of being the guardians of the Holy Scriptures, and their self-styled superiority over other nations, as being the descendants of the Prophets, they actually stood no where unless they strictly followed the Torah and the Gospel (in their originality as revealed to Prophets Moses and Jesus Christ) and also that which had been sent down to them from Allah through the Holy Prophet Muhammad (ﷺ).

4. Since the Holy Qur'an has superceded, and is inclusive of all real teachings of Torah and gospel, and the real Message of all the three Books, as also of all other Heavenly Books, is one and the same, following of the Holy Qur'an is in fact the following of the real Torah and Gospel as well.

contumacy and disbelief of many of them. So grieve not for the disbelieving people.

فَلَا تَأْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

72. Surely those who believe. And those who are Jews and Sabians[5] and Christians[6] – whoever believes in Allah and the Last Day and does good – they shall have no fear nor shall they grieve.[7]

٧٢- إِنَّ الَّذِيْنَ اٰمَنُوْا
وَالَّذِيْنَ هَادُوْا وَالصّٰبِئُوْنَ وَالنَّصٰرٰى
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

73. We made a covenant with the children of Israil and we sent to them Messengers. Whenever a Messenger came to them with that which their souls desired not, some (of them) they called liars and some they slew.

٧٣- لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ
وَاَرْسَلْنَآ اِلَيْهِمْ رُسُلًا ؕ
كُلَّمَا جَآءَهُمْ رَسُوْلٌ
بِمَا لَا تَهْوٰٓى اَنْفُسُهُمْ ۙ فَرِيْقًا
كَذَّبُوْا وَفَرِيْقًا يَّقْتُلُوْنَ ○ ق

74. And they thought that there would be no affliction (even as a trial), so they became blind and deaf. Then Allah turned (in mercy) towards them. But again many of them became blind and deaf. And Allah is seer of what they do.[8]

٧٤- وَحَسِبُوْٓا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَ
صَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ
ثُمَّ عَمُوْا وَصَمُّوْا كَثِيْرٌ مِّنْهُمْ ؕ
وَاللّٰهُ بَصِيْرٌ ۢ بِمَا يَعْمَلُوْنَ ○

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5. The Sabians, as Ibne Kaseer has noted, on the authority of Qatadah, worshipped the angels and offered their prayers opposite to the direction of *Qiblah,* and recited the heavenly Book "Zaboor" (The Psalms), which was revealed to Prophet David. For more details, see the comments on verse 62 of Chapter 2 (*Baqarah*).

6. In this verse, Qur'an makes mention of four communities i.e. the Believers (Muslims), the Jews, the Christians, and the Sabians, with reference to the four heavenly Books i.e. the Qur'an, the Torah, the Gospel and the Zaboor (The Psalms).

7. According to this verse belonging to any particular community or religious sect is of secondary importance. The real and first pre-requisite is of the faith in Allah and Last Day and the doing of good deeds, in obedience to the Commands of Allah as revealed through the Holy Prophet Muhammad (ﷺ). A similar statement also appears in verse 62 of Chapter 2 (*Baqarah*).

8. The covenant, and breach thereof, as well as the punishments which the Bani Israil suffered for it; all these topics we have already dealt with in detail in our comments on Section 5 of Chapter 2 (*Baqarah*).

75. They surely disbelieve who say: Allah is the Messiah, son of Mary.[9] And Messiah (himself) said: O children of Israil! worship Allah, my Lord and your Lord.[10] Surely whoever associates partners to Allah, for him Allah has forbidden the Paradise, and his abode is the Fire. And for the wrong-doers there will be no helpers.

٧٥- لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ۖ
وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا
اللَّهَ رَبِّي وَرَبَّكُمْ ۖ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ
وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

76. They surely disbelieve who say: Allah is the third of the three (Trinity) when there is no god save the One God (Allah). And if they desist not from what they say, a painful punishment will surely befall such of them as disbelieve.[11]

٧٦- لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ
ثَلَاثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ ۚ
وَإِنْ لَمْ يَنْتَهُوا
عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابٌ أَلِيمٌ ۝

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9. Verse 75 declares as *Kufr* (rejection of faith), the utterance of those who say that Allah is Messiah, the son of Mary.

10. This fact is also supported by the Bible, according to which Prophet Jesus Christ said to the Bani Israil, "Thou shalt worship the Lord thy God, and Him alone shalt thou serve" (Mathew, 4:10, and Luke, 4:8); and "Jesus said unto him, why call est thou me good? none is good save One, that is, God" (Luke, 18:19). According to 'Encyclopaedia Biblica', by Cheyne and Blake, "Jesus never refers to himself as the 'Son of God', and the title when bestowed upon him by others probably involves no more than the acknowledgment that he was the Messiah" (Vol. XIII, p. 23). In the words of 'Encyclopaedia Britannica', "that the trinitarian baptismal formula does not go back to Jesus himself is evident and recognized by all independent critics" (C. 4689). Again to quote 'Encyclopaedia Biblica', "a critical study of the synoptical material leads invariably to the conclusion that Jesus never called himself the "Son of God" and never was addressed by that title" (C. 4701) (Maajid, *ibid.*, 526). In the New Testament, Christ says to Mary Magdalene, "go unto my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God" (John, 20:17). He also says, "the first of all the commandments, Hear, O Israil; the Lord our God is One Lord" (Mark, 12:29).

11. Verse 76 refutes the doctrine of Trinity, saying, "they surely disbelieve who say: Allah is the Third of the Three, when there is no god, but One God". It also gives warning of serious punishment to them if they desist not from what they say.

77. Will they not then turn to Allah and ask forgiveness from Him? And Allah is Forgiving, Merciful.

٧٧-أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ○

78. The Messiah, son of Mary, was no more than a Messenger;[12] there had been Messengers before him (too).[13] And his mother was a woman of truth.[14] And they both used to eat food. See how We make the revelations clear for them! and see how they are turned away!

٧٨-مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۖ
قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۖ
وَأُمُّهُ صِدِّيقَةٌ ۖ
كَانَا يَأْكُلَانِ الطَّعَامَ ۗ
انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ
ثُمَّ انظُرْ أَنَّىٰ يُؤْفَكُونَ ○

79. Say: do you worship besides Allah that which has no power either to harm you or to benefit you? And Allah – He it is Who is the Hearer, the Knower.

٧٩-قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ
وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○

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12. According to the New Testament itself, Jesus Christ claimed to be a Prophet of Allah, and not a Divine Being. In this respect it is said, "is not this the carpenter, the son of Mary, the brother of James. ..and in his own house" (Mark, 6:3-4); and, "now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a Prophet hath no honour in his own country" (John, 4:43-44); and, "nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a Prophet perish out of Jerusalem" (Luke, 13:33).

13. The English commentators have generally translated the word *Qad Khalat* as meaning "passed away", while the Urdu commentators have translated the same as *Guzre Hain* or *Rowai Hain,* meaning "Have been" or "had been", Since the words "passed away", with reference to the human beings basically mean "died", they do not convey the real sense of the words *Qad Khalat.* In order to convey the sense of "death", Qur'an would have used the word *Maatat,* but it has used the word *Khalat* which has been correctly translated by the Urdu Commentators as "Have been" or "Had been", I have therefore, followed the latter translation in this Commentary.

14. In this verse, there is also a denial of alleged Divinity of Mary, mother of Jesus Christ, and also a refutation of the outrageous calumny by the Jews who held her guilty of misconduct, and this word reinstates her in her pure saintly character. This subject has also been dealt with in detail in our comments on verse 156 of Chapter 4 (*Nisa*).

It may be noted that in verse 78 the status of Mary has been mentioned as

80. Say: O People of the Book! Exceed not in your religion, other than the truth, and follow not the vain desires of the people who went astray before, and led many astray, and went astray from the Straight Path.

٨٠-قُلْ يٰٓاَهْلَ الْكِتٰبِ
لَا تَغْلُوْا فِيْ دِيْنِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوْٓا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ
وَاَضَلُّوْا كَثِيْرًا
وَّضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ ۝ ع

SECTION 11[1]

81. Those of the children of Israil who disbelieved were cursed by the tongue of David and of Jesus,[2] son of Mary. This was because they disobeyed and exceeded the limits.

٨١-لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْٓ اِسْرَآءِيْلَ
عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ
ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۝

Siddiqah i.e. a truthful woman. The word *Siddique* or *Siddiqah* is the highest rank, below the rank of Prophethood, for the righteous servants of Allah who are known as *Wali* or *Waliah* i.e. the friend of Allah. From this it is clear that Mary was not even a Prophet nor has Prophethood ever been given to any woman in the history of mankind that Prophethood had always been given to men is also clear from verse 109 of Chapter 12 (*Yusuf*) and verse 7 of Chapter 21 (*Ambia*). Mary was, therefore, merely a *Waliah* or a righteous servant of Allah.

1. Section 10 concluded with a call to the People of the Book, i.e. the Jews and Christians, asking them not to exaggerate in the matter of religion unjustly, and to restrain from following the low desires of the people who had gone astray before, and later misled others from the right path.

In continuation of it, Section 11 begins with the narration about the curses of Prophets David and Jesus Christ on the Bani Israil for their misdeeds. This Section also tells us the downright hatred of the Jews and the idolaters against the Believers. It also refers to the friendly affectionate attitude of the Christians and their deep reverence to the Holy Qur'an and the reward of Paradise in the Hereafter.

Section 11 consists of 9 verses i.e. verses 81 to 89. Verses 81 to 84 speak of the Jews. Verses 81 and 82 say that those who disbelieved from among the Bani Israil were cursed by David and Jesus son of Mary, because they disobeyed and indulged in excesses and failed to forbid others in misdeeds.

Verse 83 exposes the inimical activities of the Jews who befriended the disbelievers to jeer and anger the Believers, without realising that this incurred the wrath of Allah, Who will afflict them with ever-lasting punishment. Verse 84 says that had they believed in Allah and Prophet Muhammad (ﷺ) and that which was revealed to him (i.e. the Qur'an) they would not have befriended the Jews and idolaters; but most of them are transgressors.

Verse 85 refers in the first instance to the Jews and the idolaters who are harshest in enmity and hatred against the Believers. Then there is mention of the Christians who are near in friendship with the Believers; among them are the Priests and Monks; who are meek and humble from pride and vanity.

Contd.....

82. They restrained not one another from the wicked activities they persisted in. Surely evil was that they used to do.

٨٢- كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ○

83. You see many of them making friendship with those who disbelieve. Indeed evil is that which their souls sent before. Allah is displeased with them and in punishment will they abide.

٨٣- تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ○

84. And had they believed in Allah and the Prophet and that which is revealed to him, they would not take them for friends, but most of them are transgressors.

٨٤- وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ ○

Verses 86 to 88 speak of the Christians (Nasara) who show great reverence for the Holy Qur'an. It is said in verse 86: and when they listen to Qur'an revealed to the Holy Prophet, you will find their eyes overflowing with tears because they have recognised the Truth. They say: Our Lord! we believe (in the Qur'an and the Holy Prophet); write us down among the witnesses (of Truth and Faith).

Verse 87 speaks of their righteousness, saying that, "they say what (excuse) is for us for not believing in Allah and in that (i.e. His Message) which has come to us with Truth. We hope (and pray) that our Lord will admit us in the company of the righteous ones".

Verse 88 speaks of the reward for the affirmation of their Faith and the Divine promise of admitting them in the Gardens of Paradise.

Verse 89 says that, "those who disbelieve and reject Our Messages such are the companions of the burning Hell".

2. The Old Testament, particularly the Psalms, also speak of the curses. It says, "let their table become a snare before them: and they which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living; and not be written with the righteous" (Psalms, 69:22-28); and "Therefore, the Lord heard this, and was worth; so a fire was kindled against Jacob, and anger also came up against Israil : Because they believed not in God, and trusted not in His salvation" (Psalms, 78:21-22); and "Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee" (Psalms, 5:10). Apart

85. You will certainly find the most violent of people in enmity to those who believe to be the Jews[3] and the idolaters; and you will find the nearest in friendship to those who believe to be those who say: we are Christians.[4] This is because there are among them priests and monks and because they are not proud.

٨٥- لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ
آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ۖ
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ آمَنُوا
الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ○

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from these verses of the Psalms, curses in the tongue of Prophet David are also contained in Psalms, 12:1-3; 28:3-6; 40:10-17; 58:1-4; 60:16-22; 59, 109; and 14:6-11.

As regards the curse by Prophet Jesus Christ, the New Testament says: "O generation of Vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Mathew, 12:34); and "Ye serpents ye generation of vipers, how can ye escape the damnation of Hell?" (Mathew, 23:33).

The Old Testament also speaks of the curses by various other Prophets among the Bani Israil. Firstly, Prophet Moses himself, who was the greatest benefactor and saviour of the Bani Israil, himself cursed them saying, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and over-take thee: cursed shalt thou be in the city, and cursed shalt thou be in the field, cursed shalt be thy basket and thy store. Cursed shalt be the fruit of thy body, and fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out" (Deuteronomy, 28:15-19).

Prophet Amos said: "thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shall die in a polluted land: and Israil shall surely go into captivity forth of his land" (Amos, 7:17). Prophet Jeremiah said: "deliver up their children to the femine, and pour out their blood by the force of the sword" (Jeremiah, 18:21).

3. As regards the enmity of the Jews, in the "Historians History of the World" it is said that the Medinese Jews "showed themselves more and more hostile to the new religion. They found a protector in Abdullah ben Obayyah, the Chief of the Khazraj, who, jealous of Muhammad's growing power amongst his followers, toiled against the Prophet" (Vol. VIII, p. 123) (Maajid, Vol. I, Part VI, Note 563).

4. In this respect the instance of Negus, the Emperor of Abyssinia, in the time of the Holy Prophet can be cited. He accepted Islam as soon as he learnt of it through the first Muslim migrants from Mecca to Abyssinia. Another Christian ruler, namely Heraclius, was also favourable to the Muslims. Subsequently, the Christians of Egypt, Syria and Persia, accepted Islam more readily than the Jews, and even today they are better responsive towards Islam than the Jews who, undoubtedly, are open enemies of Islam and the Muslims all over the world.

It may also be noted that Negus (Najashi), the Christian ruler of Abyssinia, gave shelter to the Muslim migrants; Maquaqus, the Christian ruler of Egypt, sent presents to the Holy Prophet. While Khusroe, the King of Persia, tore the letter of the Holy Prophet to pieces, the Emperor of the Roman Empire, Heraclius, who was also a Christian, received it with respect and showed inclination towards Islam.

PART VII – (*WA IZA SAME'OO*)

86. And when they hear that which has been revealed to the Messenger, you see their eyes over-flow with tears because of their recognition of the truth. They say: Our Lord! we believe, so write us down among the witnesses.[5]

٨٦-وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ
تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ
يَقُولُونَ رَبَّنَا آمَنَّا
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ○

87. And why should we not believe in Allah and that which has come to us of the truth?[6] And (we do) hope that our Lord will admit us among the righteous people!

٨٧-وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ
وَمَا جَاءَنَا مِنَ الْحَقِّ ۙ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ ○

88. So Allah has rewarded them for what they spoke (of truth), with Gardens, beneath which rivers flow, to abide therein for ever. And that is the reward of the Good.

٨٨-فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ○

89. And those who disbelieve and reject Our Messages, such are the companions of the burning Fire.

٨٩-وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝

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5. It is said that a deputation of Christian scholars and priests was sent by Negus to the Holy Prophet, consisting of about seventy persons, including sixty two from Abyssinia and eight from Syria. The Holy Prophet recited to them verses from Chapter 36 (*Yaseen*): they listened to it and wept. They said that these verses were very much similar to the verses revealed in the Gospel and they all embraced Islam. It is said that this incident has been referred to in verse 85 (Naimuddin, Chapter 5, Note 206; and Ma'ariful Quran, Vol. III, p. 217).

6. It is said that when the deputation sent by Negus was returning, after acceptance of the faith, the Jews insulted them on accepting the faith, but they said, "what reason have we that we should not believe in Allah and the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the righteous people?", as stated in verse 87 (Naimuddin, *ibid.*, 209).

SECTION 12[1]

90. O you who believe! Forbid not the good things which Allah has made lawful for you, and exceed not the limits.[2] Surely Allah loves not those who exceed the limits.

٩٠-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا
طَيِّبٰتِ مَآ اَحَلَّ اللّٰهُ لَكُمْ
وَلَا تَعْتَدُوْا ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ○

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1. In the last Section there was mention of the People of the Book, while this Section, begins with the address to the believers themselves, and commands them to avoid intoxicants and other satanic activities, such as games of chance, idol-worship, and divining arrows etc., by which Satan desired to sow seed of hatred and enmity among the believers.

Further, in the last Section there was appreciation of the recognition of truth by the priests and monks among the Christians. The monks, however, used to give up the world and pass their lives in total seclusion. In order to restrain the believers from adopting the lives of seclusion, in the present Section, they are permitted to take part in lawful activities, in matters of food, social association etc., within the prescribed limits (Bayanul Quran, as referred to by Ma'ariful Quran, Vol. III, p. 219).

Section 12 consists of 7 verses i.e. verses 90 to 96. Verses 90 and 91 relate to things which are prohibited or lawful to eat. In verse 90 Allah commands the believers not to forbid good things made lawful for them. To do so would amount to transgression which invokes displeasure of Allah. In verse 91 there is permission to eat lawful and good things given by Allah.

Verse 92 deals with expiation for deliberate or intentional oaths. Oaths taken casually or indeliberately are mercifully excused by Allah the Almighty. But surely He will call upon those who swear intentionally. This verse has prescribed three alternative modes by way of expiation in respect of latter kinds of oaths.

Verses 93 and 94 prohibit the use of intoxicants, games of chance, and the idols, and the divining arrows, and say that they are infamy of Satan's handiwork. It is further said that Satan intends to create enmity and hatred among the believers by means of intoxicants and games of chance etc., and to keep them away from the remembrance of Allah and from prayers.

Verse 95 calls upon the believers to obey Allah and obey the Messenger and to be cautious. It says that if they turn back (disobey), then they must know that the only duty of the Messenger is to convey in clear manner the Message of Allah.

Verse 96 assures forgiveness to believers of what they might have eaten of the forbidden things in the past, provided they now keep to the right path, abstain from evils, and perform good deeds.

2. It is said that a group of the Companions of the Holy Prophet, including Hazrat Abu Bakr once gathered at the house of Hazrat Usman bin Maz'oon and decided among themselves to keep fast round the year, engage themselves in prayers for the whole night, not to sleep on the bed, give up eating of meat and oil, restrain from conjugal relations, use of perfumes and costly dress. In essence this was asceticism on the footsteps of the Christian Monks and Priests and even beyond. When the Holy Prophet heard of this, he addressed them saying that, "your souls and selves have rights over you. Therefore, keep fast and also break

91. And eat of the lawful and good (things) that Allah has provided for you, and fear Allah in Whom you believe.

٩١-وَكُلُوا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۖ
وَّاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ○

92. Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for your deliberate oaths:[3] the expiation thereof is the feeding of ten poor men with the average (food) wherewith you feed your families, or their clothing, or the freeing of a slave, and the one who finds not the means (of the aforesaid expiation) should fast for three days.[4] This is the expiation of your oaths you swear. And keep to your oaths. Thus Allah makes clear to you His Messages that you may give thanks.

٩٢-لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ
فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ
مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ
اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ۭ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ۭ ذٰلِكَ
كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ ۭ
وَاحْفَظُوْٓا اَيْمَانَكُمْ ۭ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

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the fast, pray during the night and also take rest and sleep. I too wake during the night and sleep, keep fast and also break it, eat the meat and also the oil, and I also have contacts with my wives. This is my way and my *Sunnah,* and whoever turns back from my *Sunnah* he is not from my group". It was on this occasion that verses 90 and 91 were revealed (Naimuddin, Chapter 5, Note 211; Ziaul Quran, Vol. I, Chapter 5, Note 158; Tafheemul Quran, Vol. I, Chapter 5, Note 104).

3. The Oaths: There are three ways of taking the oaths. Firstly, to take oath for any past event knowing it to be false: this is known as *Yameen-e-Ghamoos* as, for instance, after doing an act, somebody takes the oath that he has not done it. This kind of oath is a grievous sin and is accountable in the Hereafter. For it there is no expiation also. One can, however, repent for it and ask for forgiveness. This is known as *Ghamoos* meaning thereby "the one which drowns into sin". Secondly, to take oath for anything wrongly thinking it to be correct. It is known as *Yameen-e-Laghw.* This also covers unintentional oaths. Such an oath is not a sin and, therefore, needs no expiation. Thirdly, there is an oath for doing or not doing anything in the future and this is known as *Yameen-e-Mun'aqidah.* If such an oath is broken, then expiation is

Contd.....

93. O you who believe! Intoxicants and gambling and idols and (divination by) arrows are only an infamy of Satan's handiwork; give it up so that you may succeed.[5]

٩٣-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْاَنْصَابُ وَالْاَزْلَامُ
رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ
فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ○

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to be given as mentioned in verse 92. In such a case sometimes there is also sin and sometimes not. The phrase *Bil Laghwe Fi Aimaanekum* refers to that oath in which there is neither expiation nor sin and the phrase *Aq'qad-tumul Aimaan* refers to the oath in which there is expiation, and the expiation is only in the world, which if fulfilled, there remains no accountability in the Hereafter.

In this respect verse 226 of Chapter 2 (*Baqarah*) may also be referred to. It says, *La Yua'khezokum'ullaho Bil Lagh'we fee Aimaanekum Walakin Yua'akhezukum Bema Kasabat Qulubokum* i.e. Allah will not call you to account for what is vain or thoughtless in your oath but He will cause you to account for what your hearts have earned.

4. The expiation: By the word *It'aam* (food), the learned scholars are of the view that it means to feed or to provide the food. The food whether cooked or otherwise should be of average standard with which one feeds his own family. If, however, food or some thing for the food is provided, then it should be to the extent of one *Fitrah* which is equal to one and three quarter seer of wheat or its price. Fasting for three consecutive days is only when neither one is able to feed ten poor persons nor provide them with clothing nor to free a slave. By the words *Zalika Kaffarato Aimanekum Izahalaftum* it is provided that the expiation is only when the oath is broken. Before breaking, i.e. not keeping up the oath, expaition is not lawful. According to Imam Aazam Abu Hanifa and other Jurists, if one takes oath for doing or not doing anything in future, and if he breaks that oath, then he is to undertake the expiation. Thus expiation is subject to breaking of the oath (Ma'ariful Quran, Vol. III, pp. 222-224; and Ziaul Quran, *ibid.*, 160-161).

5. Intoxicants, Gambling, Idols and Divining Arrows: Verses 93 and 94 deal with the prohibition against the use of intoxicants, gambling, worship of idols and deciding the matter through divining arrows.

Out of these four things, the first two i.e. *Khamr* and *Maisir* i.e. intoxicants and games of chance, also appear in verse 219 of Chapter 2 (*Baqarah*), regarding them it was said that, "in both of them there is a great sin though there may be some advantage in them, but the sin, or the consequence thereof, is far greater than their advantage. Thus, in the first instance, there was a mere denunciation of these evils in face of negligible advantage. But in the present verse (93) there is total condemnation and prohibition of *Khamr* as well as *Maisir.*

Qur'an for the first time in the history imposed a total ban on the use of *Khamr,* which includes all inebriating liquors. Similarly, the *Maisir* and all games of chance are also fully prohibited. By these two total prohibitions, the Prophet of Islam, as Bosworth Smith puts it, "did much to abolish, once and for all, over the vast regions that owe his sway, two of the worst and the most irremediable evils of European Society – evils to the intensity of which the Christian Governments of the 19th century are hardly yet beginning to awake (Mohammed and Mohammedanism, p. 258) (Maajid, Vol. I, Part VII, Note 32).

As regards the latter two of the four evils, i.e. sacrificing on the idols and deciding matters through divining arrows, the word *Nusub* signifies the idol or stone which the pagan Arabs set

94. The Satan seeks only to excite enmity and hatred among you[6] by means of intoxicants and gambling, and to turn you from the remembrance of Allah and from prayer: Will you then keep back?

٩٤-إِنَّمَا يُرِيدُ الشَّيْطٰنُ
أَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي
الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ
وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ۝

95. And obey Allah and obey the Messenger and be cautious. But if you turn away, then know that the duty of Our Messenger is only a clear proclamation (of the Message).

٩٥-وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ
وَاحْذَرُوْا ۚ
فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا
الْبَلٰغُ الْمُبِيْنُ ۝

96. On those who believe and do deeds of righteousness, there is no blame for what they ate (in the past) when they guard themselves from evil and believe, and do deeds of righteousness (or) again guard themselves from evil and do good. And Allah loves those who do good.

٩٦-لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ
جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا
وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۗ
وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝ ع

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up to sacrifice, or slay animals, before it, or by it and which became red with the blood (Arabic English Lexicon) (Maajid, Vol. I, Part VI, Note 163), and by the word *Azlam* (plural of *Zulm)* is meant divining arrows reserved for lottery in gambling.

Verse 93 declares all these four things as *Rijsun min Amalis Shaitan* i.e. an uncleanness, the devils-work or an infamy of Shaitan's handiwork.

6. In fact through these things Satan keeps men away from the right path, and, as verse 94 says, he seeks to create enemity and hatred among the people, and turn them away from the remembrance of Allah, and from prayer. There is no doubt that when the people are drunk, they violate the limits of decency and morality and abuse each other, and also fight, which results in creating emnity among them. According to the 'Jewish Encyclopaedia', "the close relationship of alcoholism and crime is well-known" (Vol. I, p. 333).

As Abdul Maajid Daryabadi writes, "the devastating results of the gambling on a large scale are too patent to be dwelt on at length. And as to the ethics, even according to the European moralists, gambling is nothing short of robbery by mutual agreement (Encyclopaedia of Religion and Ethics, Vol. VI, p. 166).

SECTION 13[1]

97. O you who believe! Allah will surely test you in the matter of the game well within the reach of your hands and your spears, so that Allah may know him who fears Him unseen. Whoever transgresses after this, for him there is a painful punishment.

٩٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ
بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَ
رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ
فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ
فَلَهٗ عَذَابٌ اَلِيْمٌ ○

98. O you who believe! Kill no game while you are in the

٩٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ

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1. The previous Section ended with the declaration that Allah loves those who do good deeds. There was provision for expiation in respect of disobedience to Allah's commands. Other venue for seeking Pleasure of Allah was through avoidance of intoxicants etc. Section 13 continues in essence the call to the believers in respect of certain restrictions and permissions in matters of game-hunting and the sanctity of the Holy *Ka'bah* etc. The believers are warned against temptation towards evil although it may appear enticing and plentiful, because virtue and vice cannot be equal.

Section 13 consists of 7 verses i.e. verses 97 to 103. Verse 97 says that Allah will test the believers in matters of games which are within the reach of their hands and spears, and that whosoever transgresses the limits after this will have severe punishment.

Verse 98 relates to expiation or atonement for transgression. It restricts the believers to hunt the games within the Sacred Precincts, or in the Pilgrim Garb (*Ehraam*), and lays down the modes of expiation, and warns the believers that repetition of the offence will make them suffer the punishment.

Verse 99 is partly restrictive (land-games) and partly permissive (water-games), and commands the believers to act righteously and fear Allah to whom they shall be gathered on the Day of Resurrection.

Verse 100 speaks of the inviolability of *Ka'bah,* the Sacred House and Asylum of security for men. It also says that Allah has also declared the Sacred Months and the animals for sacrifice, telling the people that whatever is between the earth and the heavens belongs to Allah and that He is the Knower of all things.

Verse 101 makes it known that Allah is strict in punishment; and that He is also Most Forgiving and Most Merciful.

Verse 102 absolves the Holy Prophet of the responsibility for acts of transgression by anyone else, as his only obligation was to convey the Message of Allah to the people – expressly and fully.

Verse 103 enunciates the Divine Formula that Virtue and Evil, pious and unpious, cannot be equal, although the plentifulness and outward lustre of many of the evil ones may attract and amaze the looker. Therefore, the men of wisdom are commanded to act righteously so that they may prosper.

Pilgrim Garb.[2] Whoever of you kills it intentionally, the compensation is an offering, brought to the *Ka'bah,* of a domestic animal equivalent to the one he killed, as adjudged by two just persons among you; or the expiation thereof is the feeding of the poor or equivalent to it in fasts that he may taste the evil consequences of his deed. Allah forgives whatever has happened in the past; but whoever repeats it, Allah will punish him in retribution; and Allah is Mighty, the Lord of Retribution.

وَاَنْتُمْ حُرُمٌ ؕ
وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا
فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ
يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًۢا بٰلِغَ
الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ
اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ
اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ
وَمَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ
وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ○

99. Lawful to you is the game of the sea and its use for food – for the benefit of yourselves and the travellers; but the game of the land is forbidden to you as long as you are in the Pilgrim Garb.[3] And fear Allah to Whom you shall be gathered (on Resurrection).

٩٩- اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهٗ
مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ۚ
وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ
مَا دُمْتُمْ حُرُمًا ؕ
وَاتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ○

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2. It is said that in the sixth year of Hijri when the Treaty of Hudaibiah was made, the believers were wearing the *Ehraam* and were on the Pilgrimage. At that time a lot of wild animals and birds came so near that they could be easily caught by hands or hunted by spears. At that time this verse was revealed, and the believers restrained themselves from catching or hunting the animals and birds, and thus stood the test with grace (Khazan, as referred to by Naimuddin, Chapter 5, Note 226).

It may also be noted that this trial of the believers was similar to the trial in which the Bani Israil were involved as referred to in verse 163 of Chapter 7 (*A'araaf*) relating to catching fish on the prohibited day of Sabbath when, as if to tempt the children of Israel, the fish came near the hands in large numbers, while on other week days the fish were scarce. But Jews could not restrain themselves. They tried to bypass the Divine Prohibition by devising means to catch the Sabbath "Fish" the next day in full knowledge that it was an act of transgressions.

3. Verse 99 makes it clear that the prohibition imposed was (and is still operative) in respect of land-game (hunting on the land) within the precincts of *Ka'bah,* or while on pilgrimage. It also lays down the penalty by way of expiation or atonement in case of deliberate breach of this prohibition.

100. Allah has made the *Ka'bah* as the Sacred House and Asylum of Security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them:[4] that you may know that Allah knows whatever is in the Heavens and whatever is on the Earth and that Allah is the Knower of all things.

١٠٠-جَعَلَ اللّٰهُ الْكَعْبَةَ
الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ
وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَآئِدَ ؕ
ذٰلِكَ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ
يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَاَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

101. Know that Allah is severe in punishment but that Allah is (also) Forgiving, Merciful.

١٠١-اِعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ
وَاَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

102. The duty of the Messenger is only to convey (the Message). And Allah knows what you reveal and what you conceal.

١٠٢-مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ
وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ۝

As regards the sea-game, verse 99 permits it as food for self and the travellers who happen to stay or pass nearby. In this respect, there is no restraint. The word *Ta'aam,* (meaning food), used in verse 99, according to the learned commentators, is distinguishable from the game of the sea, and it means "what is found, the sea or the river having thrown it (on dry land)" (Bukhari, 72:12) or what is left by the water having receded from it, for the catching of which no struggle is needed (Raazi). According to Abdullah Ibne Abbas, *Ta'aam* is that which dies of itself in water. It is allowed unless it stinks (Bukhari, *ibid.*).

For detailed commands relating to hunting while in *Ehraam* and within the precincts of *Ka'bah,* see Ma'ariful Quran, Vol. III, pp. 234- 235; Naimuddin, *ibid.,* 228-233; and Ziaul Quran, Vol. I, Chapter 5, Note 173.

4. In Verse 100 four things have been declared to be inviolable or deserving sanctity: (1) The *Ka'bah* (2) the Sacred Months (3) the animals of sacrifice or offerings, and (4) the garlands marking these animals out.

The word *Ka'bah,* in the Arabic language, is used for a house which is square, since the House at Mecca is also square, it is also known as *Ka'bah.* It is said that in Arabia there was also another house, built by the Khas'am tribe, which was called as *Ka'bah-e-Ya'maniah.* In order to distinguish the Sacred House at Mecca, therefore, in verse 100, it has been referred to as *Ka'batul Baital Haraam.*

The word *Shahral Haraam,* although used in singular, yet according to the learned commentators, is inclusive of all the Sacred months of *Hajj* during which the Arabs used to keep complete peace and give up fighting with each other throughout the Arabia. The word *Hadyan* signifies the animal reserved for sacrifice in the Name of Allah. The word *Qala'ed,* which is the plural of *Qalada,* signifies the garlands which the Arabs used to put round their necks while going to perform *Hajj* or *Umrah* and also the garlands which they used to put round the necks of the animals reserved for sacrifice.

103. Say: the bad and the good are not alike even though the plenty of the bad may please you;[5] So fear Allah, O you men of understanding! that you may succeed.

١٠٣- قُلْ لَّا يَسْتَوِي الْخَبِيثُ
وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ
فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ
لَعَلَّكُمْ تُفْلِحُونَ ۝ ع

SECTION 14[1]

104. O you who Believe! Ask not about the things which, if made known to you, would give you trouble;[2] and if you ask about them when the Qur'an is being revealed, they will be made known to you. Allah will pardon those: and Allah is Forgiving, Forbearing.

١٠٤- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا
عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۖ
وَإِنْ تَسْأَلُوا
عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ ۖ
عَفَا اللَّهُ عَنْهَا ۗ
وَاللَّهُ غَفُورٌ حَلِيمٌ ۝

For all these four things verse 100 has used the word *Qiyaman Lin Naas,* i.e. asylum for the stay and subsistence of mankind, or an asylum of protection for the mankind. According to the learned commentators, the significance is that till the believers all over the world will continue offering their prayers facing towards the *Ka'bah,* perform the *Hajj* and *Umrah* and offer the sacrifice of animals as commanded by the Holy Qur'an and the *Sunnah,* the world will remain safe from destruction. And when there will be no offerings, and prayers towards the *Ka'bah,* and performance of *Hajj* and *Umrah,* the world will suffer devastation (Bahrul Moheet, as referred to by Ma'ariful Quran, Vol. III, pp. 237-238).

5. It is said that when intoxicants were banned, particularly the wine, a man who used to deal in it came to the Holy Prophet and said that he had earned money out of the income of wine, and asked if he was allowed now to spend it in good deeds, which may fetch him some reward (*sawab*). The Holy Prophet replied that if he spent that amount in Pilgrimage or in *Jehad* i.e. fighting in the Way of Allah, it will not be the worth of even the feather of a mosquito; Allah the Almighty does not accept anything other than the pure and the lawful. It was at that time that verse 103 was revealed.

1. From Section 12 actually start the answers given by the Holy Qur'an to various questions arising out of the commands already given, right from the beginning of this Chapter upto Section 11. These questions arose on account of subsequent developments or incidents or situations that arose from time to time. From Section 12 the questions that came up related to the prohibited and the permitted things, such as taking of oaths, hunting during the Pilgrimage, inviolability of the *Ka'bah,* and the Sacred Months, etc., to which answers have been given in detail. Section 14 begins with a command asking the believers not to put unnecessary questions,

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105. Such questions were asked by some people before you, then became disbelievers on that account.[3]

١٠٥- قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ○

answers to which might involve them in trouble. This Section also speaks of some superstitious dogmas of the non-believers. Lastly, this Section also deals with the execution and proof of the "wills".

Section 14 consists of 8 verses i.e. verses 104 to 111. Verses 104 and 105 prohibit the believers to put unnecessary questions to the Holy Prophet – things which if made known to them would give them trouble particularly when Qur'an was being revealed, for in that event the truth of the thing asked would be made known. It is further said that some people before them used to ask such questions and they lost their faith.

Verse 106 speaks of the superstitious acts of the Arabs. It says: that Allah has not appointed a *Baheerah,* or a *Sa'ebah,* or a *Wasilah,* or a *Haam,* as classified groups of animals – rather they were unimaginative falsehoods, which the disbelievers had invented against Allah.

Verse 107 says that the non-believers were not willing to seek guidance and truth from the Holy Prophet. They said that whatever they had received from their fathers was enough for them, even if their ancestors were deprived of guidance.

Verse 108 addresses the believers to guard themselves against the evil designs of their enemies, though these misguided people could not harm them when so long as they (i.e. the believers) were on the right path.

Verses 109 to 111 deal with the nature and procedure of making "will" by the believers at the time of death at home or during the journey.

2. It is said that people used to put unnecessary questions to the Holy Prophet, the answers of which were sometimes detrimental to their own interest. Thus, when somebody asked the Holy Prophet as to what would be his ultimate end, the answer, in keeping with his deeds, was: the Hell. Similarly one man asked as to who was his father, and, in answer, the name of his real father was told although he was having the reputation of being the son of somebody else. (Tafseer-e-Ahmadi).

In a Tradition the Holy Prophet has said: "Allah has fixed some obligations which should not be given up, somethings have been prohibited which should not be violated, some limits have been imposed which should not be exceeded, and for somethings silence has been maintained regarding which there should be no discussion". Thus the Holy Prophet discouraged questions which could curtail the freedom for a believer to proceed in a manner which could be easier for him (Bukhari, 3:28-29) (Naimuddin, Chapter 5, Note 243; Ziaul Quran, Vol. I, Chapter 5, Note 179; Ma'ariful Quran, Vol. III, p. 245; and Tafheemul Quran, Vol. I, Chapter 5, Note 116).

3. In this respect an instance of the consequence of unnecessary questions has also been mentioned by the Holy Qur'an in verses 67 to 71 of Chapter 2 (*Baqarah*) wherein Prophet Moses commanded the Bani Israil to slaughter a cow, and the Bani Israil put a number of questions regarding the details of the cow and it really became difficult for them to search for a cow of the details given to them in answer to their own queries. According to the New Testament, the followers of Jesus Christ also used to put questions to him. As for instance, a question was: Art thou the Christ? tell us. And he said unto them, "if I tell you, ye will not believe" (Luke, 22:67); and actually the Bani Israil did not accept the word of Prophet Jesus Christ that he was a Prophet and thus became disbelievers.

106. Allah has not appointed anything in respect of a *Baheerah*[4] or, a *Sa'ebah*[5] or a *Wasilah,*[6] or a *Haam;*[7] but those who disbelieve, invent a lie against Allah; and most of them have no sense.[8]

١٠٦-مَا جَعَلَ اللّٰهُ مِنۡۢ بَحِيۡرَةٍ وَّلَا سَآئِبَةٍ
وَّلَا وَصِيۡلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيۡنَ
كَفَرُوۡا يَفۡتَرُوۡنَ عَلَى اللّٰهِ الۡكَذِبَ ؕ
وَاَكۡثَرُهُمۡ لَا يَعۡقِلُوۡنَ ۝

107. And when it is said to them: come to that which Allah has revealed and to the Messenger, they say: enough for us is that wherein we found our fathers. What! even though their fathers had no knowledge and (had no) guidance?[9]

١٠٧-وَاِذَا قِيۡلَ لَهُمۡ تَعَالَوۡا اِلٰى مَاۤ اَنۡزَلَ
اللّٰهُ وَاِلَى الرَّسُوۡلِ
قَالُوۡا حَسۡبُنَا مَا وَجَدۡنَا عَلَيۡهِ اٰبَآءَنَا ؕ
اَوَلَوۡ كَانَ اٰبَآؤُهُمۡ لَا يَعۡلَمُوۡنَ شَيۡـًٔا
وَّلَا يَهۡتَدُوۡنَ ۝

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4. *Baheerah* was the name given to a camel which had ten young ones, her ear was then slit and she was turned loose to feed. When she died, her flesh was eaten by the men, the women were forbidden to touch it (Palmer, as quoted by Maajid, Vol. I, Part VII, Note 97).

5. *Sa'ebah* stands for merely a camel turned loose, her being so turned out was generally in fulfilment of a vow (Palmer, as quoted by Maajid, *ibid.,* 98).

6. *Wasilah* was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition (Palmer, as quoted by Maajid, *ibid.,* 99).

7. *Haam* was a stallion camel which after begetting ten young ones was turned loose (Palmer, as quoted by Maajid, *ibid.,* 100).

8. Verse 106 speaks of fabrication of lies by the non-believers against Allah the Almighty, by declaring some animals prohibited for them on account of superstitious ideologies. In fact, to declare anything as permitted or prohibited is only the prerogative of Allah the Almighty, Who is the Creator, Sustainer, and over-all Administrator of the entire universe, as conveyed to the people through the Holy Prophet. None else has the right to do so. This subject is already dealt with in our previous comments Here in this verse there is mention of some specific types of animals which were declared to be prohibited for the purpose of eating by the non-believers. They were known as *Baheerah, Sa'ebah, Wasliah* and *Haam.*

9. In this verse, a fundamental principle of following the foot-steps of others has been given. This verse in fact refutes the ideology of blind following of other persons. People either follow their fore-fathers or those who are followed by the majority; either of these two ways is condemnable because, according to Qur'an, this is not at all the criterion to follow anyone blindly. The condition in terms of the Qur'an is that one who is followed must not only be the knower of the religion but he must himself also follow it. On this basis, following of the Holy Prophet Muhammad (ﷺ) and his Companions and the scholars and jurists of Islam in obedience to the command of the Holy Prophet is the only principle recognized by Islam. Thus knowledge of religion, and its following; these are the two basic conditions for following the scholars and jurists. In this verse also the criterion for following is based on two fundamental principles namely knowledge and acting according to it.

108. O you who believe! Guard your own souls. He who strays cannot harm you when you are on the right way.[10] To Allah you will all return, so He will (then) inform you of what you do (in the world).

١٠٨- يَاأَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ
أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَنْ ضَلَّ
إِذَا اهْتَدَيْتُمْ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

109. O you who believe! Call to witness between you, when death approaches any of you; at the time of making the bequest, two just persons from among you, or two others from other than you if you are travelling in the land and the calamity of death befalls you. Detain them (both) after prayer, and if you doubt, (then) let them both swear by Allah (saying): we wish not any worldly gain in this even though it be for a near relative, nor will we hide the testimony of Allah for them. If we do, then indeed we shall be of the sinners.

١٠٩- يَاأَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ
إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ
أَوْ آخَرَانِ مِنْ غَيْرِكُمْ
إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ
فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ۚ
تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ
فَيُقْسِمَانِ بِاللَّهِ
إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ
إِنَّا إِذًا لَمِنَ الْآثِمِينَ ○

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10. In verse 108 Qur'an gives another principle necessary for those who would propagate the Islamic faith. According to this verse, the only duty is to propagate the Islamic faith but not to worry if it is not followed or accepted by others because everybody is responsible for his own deeds. The believers are, therefore, in this verse, commanded to be mindful of their own selves, and have no worry about those who go astray. It is said that when this verse was revealed, some doubts arose in the hearts of the persons who came to the Holy Prophet, who explained that this verse is not against the command for *Amr bil Ma'roof,* because if they give up *Amr bil Ma'roof,* then they themselves would be among those who go astray. In the 'Bahr-ul-Moheet' it is said that Hazrat Saeed ibne Jabeer, while commenting on this verse, has said that one should go on fulfilling the commands of the *Shariah* which include *Jehad* as well as *Amr bil Ma'roof,* doing good deeds and rejecting the bad ones, and inspite of this if people do not come on the straight path, then there is no question of any loss to him. The word *Izah Tadai'tum,* i.e. when you are on the guidance, indicate that when you are yourselves on the straight path, the transgression of others cannot cause you any harm (Ma'ariful Quran, Vol. III, pp. 248-252).

110. But then, if it is afterwards discovered that both of them were guilty of a sin, let two others stand forth in their places – nearest in kin from among those who claim a lawful night, and let them swear by Allah (saying): Verily our testimony is truer than the testimony of those two, and we have not transgressed (the limits of truth). If we did, then indeed we shall be of the wrong-doers.

١١٠- فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا اسْتَحَقَّآ إِثْمًا
فَـَٔاخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا
مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيٰنِ
فَيُقْسِمٰنِ بِاللّٰهِ
لَشَهَادَتُنَآ أَحَقُّ مِنْ شَهَادَتِهِمَا
وَمَا اعْتَدَيْنَآ ۖ
إِنَّآ إِذًا لَّمِنَ الظّٰلِمِيْنَ ۝

111. Thus it is most likely that they will bear witness in its true nature or shape, or else they would fear that other oaths would be taken after their oaths. So fear Allah and listen; and Allah guides not the wrong-doing people.

١١١- ذٰلِكَ أَدْنٰٓى أَنْ يَّأْتُوْا بِالشَّهَادَةِ
عَلٰى وَجْهِهَآ أَوْ يَخَافُوْٓا أَنْ تُرَدَّ أَيْمَانٌۢ
بَعْدَ أَيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَاسْمَعُوْا ۗ
وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝ ع

SECTION 15[1]

112. On the Day when Allah will gather together the Messengers and say: what was the response you received? They will say: we have no knowledge: Surely You are the Knower of the Unseen.[2]

١١٢- يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ
فَيَقُوْلُ مَاذَآ أُجِبْتُمْ ۖ
قَالُوْا لَا عِلْمَ لَنَا ۖ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ ۝

1. After giving so many commands through the Holy Prophet, in the previous Section, from Section 15 starts the talk about the Day of Judgment on which there will be total reckoning of the deeds and, in this respect, first of all the Prophets will be questioned regarding the Messages they conveyed to the mankind, and the response which they had from them. In this connection a detailed account of the Prophetic Message and Miracles of Prophet Jesus Christ has been given and there is also specific mention of an unprecedented favour of sending down the food from the heaven to the disciples of Prophet Jesus Christ on their request, and the prayer

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113. Then Allah will say: O Jesus, Son of Mary! Remember My favour to you and to your Mother; how I strengthened you with the Holy Spirit, so that you spoke to the people when you were in the cradle as in maturity; and how I taught you the Book and the Wisdom and the Torah and the Gospel; and how you did make of clay a thing like the

١١٣-إِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ
اذْكُرْ نِعْمَتِيْ عَلَيْكَ وَعَلٰى وَالِدَتِكَ ۘ
إِذْ أَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۖ
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ
وَإِذْ عَلَّمْتُكَ الْكِتٰبَ وَالْحِكْمَةَ
وَالتَّوْرٰىةَ وَالْإِنْجِيْلَ ۚ
وَإِذْ تَخْلُقُ مِنَ الطِّيْنِ

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of Prophet Jesus Christ himself, with the warning that if they deviated from the right path, as an ingratitude to heavenly victuals, they would be punished as no nation had been punished by Allah, before them.

Section 15 consists of seven 7 i.e. verses 112 to 118. Verse 112 says that on the Day of Judgment when Allah will gather together the Messengers and say (to them): what was the response you received (from the mankind)?, they will say: We have no knowledge (of the secrets of their hearts, other than the spoken words). Surely You are the Great Knower of the Unseen.

Verses 113 to 118 deal with the Message and Prophetic Miracles of Prophet Jesus Christ, and the sending down of food for his disciples from the heaven. Verse 113 describes in detail the specific nature of Miracles attributed to Jesus Christ. They all came to manifest under exclusive Divine Permission, not as personally possessed attainments. These have been described in that order: (1) Jesus spoke/talked in infancy while still in the cradle with as much clarity and effect as in the maturity; (2) He was taught by Almighty Allah, the Book, the Wisdom, the Torah and the Gospel in infancy; (3) He moulded a lump of clay in the shape of a bird and breathed life into it with the permission of Allah; (4) He also cured, with Allah's permission, the born blind, the leprous, brought to life the dead from the grave. According to verse 114, Allah restrained the people, who disbelieved and decried the Prophetic Message and the Miracles, from doing any harm to Jesus Christ while the Disciples of Jesus responded with affirmation of their belief in the Message of Allah. Verses 115 to 118 relate to the request of the Disciples to Jesus to pray to Allah for sending down the food from the heavens, so that their hearts might rest with peace and contentment. Jesus prayed for the sake of his people to let them enjoy the festive mood with the heaven-sent food. But Allah warned that if the people showed ingratitude, they would be punished as one has ever been punished.

2. According to Allama Ibne Jareer Tabri, the idea underlying this answer is, as he says on the authority of Hazrat Abdullah Ibne Abbas, that the Prophets of Allah treat their knowledge to be nothing as against the knowledge of Allah the Almighty Himself, and, therefore, by their utmost respect, they will say that they have no knowledge and that surely Allah is the Great Knower of the Unseen (Ibne-e-Jareer, Vol. VII, p. 82) (Naimuddin, Chapter 5, Note 263; and Ziaul Quran, Vol. I, Chapter 5, Note 190).

According to Abu Abdullah Raazi, however, as it is written in 'Behr-ul-Moheet', the word *llm,* i.e. knowledge, in this verse, signifies "complete surety" which is different from "estimation". As regards the former, it relates to the condition of the heart and soul, and, therefore, it can only

form of a bird by My permission, then you did blow into it and it became a bird by My permission, and you did heal the blind and the leprous by My permission; and how you did raise the dead by My permission; and how I restrained the children of Israil from (harming) you when you came to them with Clear Signs; and those among them who disbelieve said: this is nothing but mere magic.[3]

كَهَيْئَةِ الطَّيْرِ بِإِذْنِي
فَتَنفُخُ فِيهَا
فَتَكُونُ طَيْرًا بِإِذْنِي
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي
وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي
وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنكَ
إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ
إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ○

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be acquired through the Revelation from Allah. While as regards the latter, it relates to the outward life of man and since in every nation there have been hypocrites who pretended to be believers although at heart they were not the believers, it was difficult to say anything with "sure knowledge" as to who actually was a true believer and who was merely a pretender. That appears to be the reason that the Holy Prophet Muhammad (ﷺ) has said that, "We give the decision on the outward deeds and as regards the hidden secrets of the hearts, they are known only to Allah the Almighty". Thus on the basis of outward condition of anybody nothing can be said with certainty regarding the hidden condition of his mind and soul.

This is one aspect of the matter, the other aspect is that out of extreme courtesy and well-wishing for their nations, the Prophets of Allah will leave it to the Absolute Knowledge of Allah as to what actually was the response of their own people. Thus actually the Prophets of Allah, instead of giving themselves the testimony against their own people, will leave the matter to the Ultimate Knowledge and Mercy of Allah the Almighty Himself. In case otherwise, there is no doubt that any testimony of the Prophets against their own people will be final and will, perhaps, leave no room for their salvation. It is, therefore, out of extreme courtesy and desire of salvation for their people that the Prophets will leave the matter to Allah the Almighty instead of telling anything out of their own knowledge and experience (Ma'ariful Quran, Vol. III, pp. 261-263).

3. It may be noted that the favours mentioned in these verses have also been mentioned in earlier verses of the Holy Qur'an. Thus as regards the Message by the Holy Spirit and clear proofs, they are already mentioned in verse 87 of Chapter 2 (*Baqarah*), talking in the cradle, with as clarity as in maturity, has already been referred to in verse 45 of Chapter 3 (*Imran*), moulding the clay in the shape of birds and breathing life into them, curing of the blind and leprous, and bringing the dead to life, have already been mentioned in verse 48 of Chapter 3 (*Imran*). Similarly, the teaching of Book and Wisdom and Torah and Gospel has also been spoken of in verse 47 of Chapter 3 (*Imran*), and we have already dealt with these topics under those verses.

According to verse 113, those who disbelieve in Prophet Jesus Christ made allegations against him that whatever food he had brought was nothing but clear magic. In this respect, the

114. And when I revealed to the Disciples (saying); believe in Me and My Messenger, they said: we believe and hear (you) witness that we are Muslims.[4]

١١٤- وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ
أَنْ آمِنُوا بِي وَبِرَسُولِي ۖ
قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ○

115. When the Disciples said, O Jesus the son of Mary! Is your Lord able to send down to us food from heaven? He said: Fear Allah if you are believers.

١١٥- إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً
مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

116. They said: we (only) wish to eat thereof, so that our hearts be at rest, and that we may know that you have told us the truth; and that we may be witnesses thereof.

١١٦- قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَ
تَطْمَئِنَّ قُلُوبُنَا
وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا
الج وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ○

117. Jesus the son of Mary said: O Allah, our Lord! send down for us food from heaven, that it may be a solemn festival for us – for the first of us and for the last of us, and a Sign from You and give us sustenance, and You are the Best of sustainers.

١١٧- قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا
أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا
وَآيَةً مِنْكَ ۖ
وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ○

'Jewish Encyclopaedia' says "Jesus learned magic in Egypt and performed his miracles by means to it ... The accusation of magic is frequently brought against Jesus" (Vol. VII, p. 171). According to another source, "the nearest approach to a defined opinion about him in the Talmud is the statement that they practised magic and deceived and led astray Israil" (Encyclopaedia of Religion and Ethics, Vol. VII, p. 551). "Now when the wise men saw that all were believing in him, straight away they bound him fast and led him before Helene, the queen, under whose band was the land of Israel. They said unto her: This man is a sorcerer, and he deceiveth the world" ("According to the Hebrews", by Schoufield, p. 41) (Maajid, Vol. I, Part VII, Note 164).

4. On the other hand, there were the Disciples of Prophet Jesus Christ, regarding whom, in verse 114, it is said, "And when I revealed to the Disciples (of Jesus Christ), saying: believe in Me and My Messenger, they said: we believe, and bear witness that we submit!

118. Allah said: Surely I will send it down to you. But whoever disbelieves afterwards from among you, I will inflict him with a punishment like of which I have not inflicted anyone among all the peoples.

١١٨- قَالَ اللّٰهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ
فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ
فَإِنِّيْ أُعَذِّبُهٗ عَذَابًا
لَّآ أُعَذِّبُهٗٓ أَحَدًا مِّنَ الْعٰلَمِيْنَ ۝

SECTION 16[1]

119. And when Allah will say: O Jesus the Son of Mary! did you say to men "take me and my Mother for two gods[2] besides Allah"? He will say: Glory be to you! It was not (proper) for me to say what I had no right (to say). If I had said it, you would indeed have known it.[3] You know what is in my heart but I know not what is in Your Heart. Surely You are the Great Knower of the Unseen.

١١٩- وَإِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ
ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ وَأُمِّيَ
إِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ۖ قَالَ سُبْحٰنَكَ
مَا يَكُوْنُ لِيْٓ أَنْ أَقُوْلَ مَا لَيْسَ لِيْ بِحَقٍّ ۚ
إِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ۚ
تَعْلَمُ مَا فِيْ نَفْسِيْ
وَلَآ أَعْلَمُ مَا فِيْ نَفْسِكَ ۚ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ ۝

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1. The subject matter of the previous and the present Sections is continuous and supplementary. It relates to the Prophetic responsibility of conveying Allah's Message to the people and their response in every age of human history. The major portion of the preceding Section (15) and the entire content of the present Section (16) pertain to Prophetic Mission of Jesus Christ during his life time and after his ascension to the heavens.

Section 16 consists of 5 verses i.e. verses 119 to 123 which deal with the Prophetic Mission of Jesus Christ. According to these verses, on the Day of Judgment, when all the departed souls of the world will assemble, Allah the Almighty will enquire from Prophet Jesus Christ, if he ever said to the people worship me and my mother as twin gods besides Allah? The answer would naturally be a humble denial, thus showing to the world that the Belief in Trinity is a mere falsity, Jesus would say that it did not befit him to ever claim such a thing. On the other hand, he exhorted his people to worship Allah the Almighty Who alone is the Lord of Christ and of the whole World. Lastly there is proclamation that whatever is in the earth and the heavens belongs to Allah the Almighty, and He it is Who shall award the Good and Punish the evil-doers; and He has power over all things.

2. In the question which will be put to all other Prophets (as in verse 112) there will

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120. I told them nothing more than what You commanded me: Worship Allah, my Lord and your Lord:[4] and I was a witness over them so long as I lived among them; but when you did take me up,[5] You were the Watcher over them; and You are a Witness to all things.

١٢٠- مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ
أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ
وَكُنْتُ عَلَيْهِمْ شَهِيدًا
مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي
كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ
وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ○

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be the inquiry as to what was the response of the people to the Message delivered by them to the people. As against this, in the question which will be put to Prophet Jesus Christ (as in verse 119) there will be an inquiry as to whether he himself asked the people to take him and his mother for two gods, besides Allah.

3. According to Ibne Kaseer, this will not be on account of the fact that Allah the Almighty does not know what Prophet Jesus Christ pleaded to his people obviously because Allah the Almighty has total knowledge of all things. The question in fact is with a view to condemn the Christians themselves because it were really they who formulated the baseless ideology of the Divinity of Prophet Jesus Christ and his mother, in clear disregard to what Prophet Jesus Christ had actually pleaded before them.

4. In this answer, first there is acknowledgment of the absolute knowledge of Allah the Almighty over all things. Then there is an assertion that Prophet Jesus Christ did not say anything of which he had no right to say or, in other words, he could not, and actually did not, say anything against that which Allah the Almighty had commanded him to say. Then there is mention of what he actually said i.e. "worship Allah, my Lord and your Lord". Thus he pleaded for the Absolute Unity and exclusive worship of Allah the Almighty as did all other Prophets of Allah. In this respect in verse 51 of Chapter 3 (*Imran*) also it is said that Prophet Jesus Christ told the people "surely Allah is my Lord and your Lord, so worship Him. This is the right path". Further, there is also confirmation of this fact by the Holy Qur'an itself, which, in verse 75 of Chapter V (*Maa'idah*), says: And the Massiah said (to the people): O children of Israil! worship Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, Allah has forbidden to him the Garden and his abode is the Fire (of Hell) and for the wrong-doers there will be no helpers on the Day of Judgment.

5. It may be noted that by the words *Tawaffai tani,* used in verse 120, there are some who infer the death of Prophet Jesus Christ, particularly the Qadyanies or the Ahmadies as they call themselves. But, as it has already been explained in detail in our comments on verse 55 of Chapter 3 (*Imran*), the inference is not correct. Firstly, the word *Tawaffee* actually means "to take something completely in possession ". Thus *Attawwaffee Akhzushshai Waafiyan* means "to take something in total control" (Baizavi). Similarly is the expression *Watawaffaho Aailamyada Minho Shai'an* (Taajul Uroos). According to Hassan Basri, the word *Wafaat* has been used in three different senses in the Holy Qur'an, i.e. for (1) death; for (2) sleep, and for (3) lifting up. As regards the first, Qur'an says: *Allaho Yatawaffal Anfusaheena Mauteha,* i.e. Allah takes in His control the *Nafs* on death. As regards the second, it is said *Wahowallazi Yatawaffakum Billaile,* i.e. He takes your *Nafs* in His control while you are asleep; and (3) *Ya Eisa Inni Mutawaffeeka,* i.e. O Eisa! I will take you up in My security and control (Qurtabi) (Ziaul Quran, Vol. I, Chapter 5, Note 209).

121. If You punish them, surely they are Your servants; and if You forgive them, surely You are the Mighty, the Wise.[6]

١٢١-إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ
وَإِنْ تَغْفِرْ لَهُمْ
فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ○

122. Allah will say: this is the Day when their truth will profit the truthful ones. For them are Gardens underneath which rivers flow, abiding therein for ever. Allah is well-pleased with them and they are well-pleased with Allah. That is the Supreme Achievement.

١٢٢-قَالَ اللَّهُ هَٰذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ○

123. To Allah belongs the kingdom of the heavens and the earth and whatever is therein; and He has power over all things.

١٢٣-لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا فِيهِنَّ ۚ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ ع

Hence to infer the death of Prophet Jesus Christ from this verse is not correct. It is further to be noted that, in this verse, the talk between Allah and Prophet Jesus Christ will be on the Day of Judgment, and according to the agreed faith of the believers, Prophet Jesus Christ will come back to the earth again, live for sometime here, and then die a natural death, and, therefore, this verse cannot be used in support of the ideology that Prophet Jesus Christ has already died (Ma'ariful Quran, Vol. III, p. 27).

6. As Abdul Maajid Daryabadi writes, "all this is in repudiation of the Christian dogmas of atonement and judgment. It is God alone who shall be the Judge and Arbiter on the Last Day, and not any of His saints, prophets or apostles nor Christ. Contrast this with the polytheistic doctrine of the Church: 'For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth when He will. For the Father judgeth no man, but hath committed all judgment to the Son' (John, 5:22). Further, our Lord, while affirming His filial subordination to the Father ... yet declares that he exercises the Father's whole power and authority: – the power to quicken those dead in sins, the power to raise men from literal death at the Last Day, and the power to judge the World" (Dummelow, "Commentary on the Holy Bible", p. 784) (Maajid, Vol. I, Part VII, Note 217).

CHAPTER 6

AL-AN'AAM

(The Cattle)

Chapter 6 consists of 20 Sections. 165 verses, 3100 words and 12,935 letters.[1]

Title or Name

This Chapter is known as *An'aam* which means the cattle. It appears that this name has been taken from the word *An'aam* appearing in verses 136, 138 and 139. According to the learned scholars, this name has been chosen because in this Chapter there is specifically the mention of some baseless ideologies of the non-believers relating to the *Halaal* and *Haraam* or permission and prohibition in respect of the cattle.

Revelation

According to the agreed opinion of the companions, including Hazrat Abdullah Ibne Abbas, this Chapter was revealed at Mecca and was revealed all at a time, with the exception of certain verses which, according to some commentators, were revealed at Medinah. Asma Binte Amees, the cousin of Hazrat Ma'az bin Jabl, has reported that "when this Chapter was revealed, the Holy Prophet was riding a she-camel and I was catching hold of its reins and I saw that on account of heaviness it appeared as if the bones of the she-camel would be broken". This was one of the manifestations of Qur'anic verses being revealed.

From the subject matter of this Chapter it is clear that this Chapter was revealed in the last days of the Holy Prophet's stay at Mecca or in other words

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1. See Naimuddin, Ch. 6, Note 1; and Ziaul Quran, Vol. I, p. 529.

shortly before his migration to Medinah. In its generally accepted chronological order, this chapter is placed at serial No. 55.[1]

Chapters 5 and 6

In this Chapter there appears to be a change in the treatment of the subject matter from that of the previous one. As regards its sequence with the previous Chapter, it can be said that the last Chapter particularly dealt with the Christian doctrine of deification of Jesus Christ and his mother Mary and after refuting that doctrine, Qur'an pleaded for the Absolute Unity of Allah. In continuation of it, Chapter 6 starts with a forceful declaration of the Absolute Unity of Allah and deals with it at length, also dealing and refuting the superstitious ideologies of the non-believers.

Subject Matter

The subject matter dealt with in this Chapter, particularly speaking, consists of refutation of idolatry and assertion of the Absolute Unity of Allah, life of the Hereafter, refutation of the ideology that life in this world is its be-all and end-all, the moral principles on which the Islamic society is based, answer to the objections raised by the non-believers in respect of the prophetic mission of the Holy Prophet, consolation and engagement of the Holy Prophet in view of serious and all-round opposition from the non-believers, refutation of self-made ideologies relating to the prohibition and permission in respect of the cattle, and command for total dedication for the cause of Islam.

Thus the first Section deals with the Absolute Unity of Allah and His Attributes, the second one deals with His Absolute Mercy and His Absolute Power over the universe, the third one deals with the polytheists and their own evidence against them, the fourth and the fifth ones deal with the rejection of the truth and its consequences, and sixth one deals with reward for the Believers, the seventh and the eighth ones deal with the Divine judgment which is declared to be imminent, the ninth one speaks of the religion of Prophet Abraham and his pleading with his people and proving the futility of the worship of objects other than Allah. The tenth one mentions about 17 other Prophets of Allah who also pleaded the Absolute Unity of Allah and the Holy Prophet Muhammad (ﷺ) is asked to follow the same ideology, the eleventh one deals with the Qur'an as a Revelation with Truth from Almighty Allah, the twelfth one speaks of the ultimate triumph of the Qur'anic Message, the thirteenth one emphasises the

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1. Index cum Concordance for the Holy Quran, by Kherie, *ibid.*

Absolute Oneness of Almighty Allah without association or partnership of any other person or object. The fourteenth one speaks of the opposition of the Polytheists. The fifteenth one deals with the plans of the opponents against Islam, the sixteenth one makes mention of their failure and also speaks of some evils of idolatry, the seventeenth and the eighteenth ones deal with the self-made superstitious ideologies of the non-believers relating to the animals. The nineteenth one makes mention of some important principles of passing of the life in this world. And twentieth one calls upon a whole-hearted and total dedication for the cause of Islam.

Background

Since this Chapter is of the last period of the Mecci life it may be kept in view that by that time the movement for propagation of Islam in Mecca has already passed through the period of several years and during this period the Quraish of Mecca had come out with over-all opposition to the Holy Prophet Muhammad (ﷺ), and they had already taken all steps to discourage, oppose, torture and even put an end to the life of the Holy Prophet. Inspite of all oppositions and sufferings the Holy Prophet continued his mission with total patience and perseverance, and by the time of revelation of this Chapter he had already passed through the stages of opposition and suffering, boycott, migration of his followers to Abyssinia, the death of his uncle Abu Talib and wife Hazrat Khadijah which in fact rendered him all alone among the Quraish enemies and, therefore, this Chapter deals, as a whole, with the state of affairs resulting out of the circumstances already mentioned. On one hand, it pleads the fundamental ideology of the religion of Allah i.e. the Absolute Unity of Allah and refutes the self-made ideologies of the non-believers, and, on the other, it also consoles and encourages the Holy Prophet himself and calls upon him to whole-heartedly, and without caring for anybody, dedicate himself to his mission.

CHAPTER 6

AL-AN'AAM
(The Cattle)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Praise be to Allah, Who has created the heavens and the earth, and has made the

١- اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۗ

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1. The last Chapter concluded with the refutation of the Christian doctrine of the deification of Prophet Jesus Christ and his mother Mary. It was made known through the spoken words of Prophet Jesus Christ himself that he never claimed Divinity for himself nor did his mother. He always pleaded for the Absolute Unity of Allah and presented himself as an humble servant and Messenger of Allah for the Bani Israil.

In continuation of it, Chapter 6 starts with its first Section dealing with the Absolute Unity of Allah as being the only Creator of the universe and the Knower of all that is secret as well as manifest; then it proceeds to deal with the rejection of the Messengers of Allah by the non-believers, and, after answering the objections raised by them, in its closing, consoles the Holy Prophet saying that before him also the Messengers of Allah were mocked at, but the mockery proved to be fatal for the mockers themselves.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 invokes praise to Allah the Almighty Who created the heavens and the earth and made darkness and light, yet those who disbelieve set up rivals to their Lord. Verse 2 mentions the creation of man from clay with a fixed term for his existence on earth. Yet another term of time is with Allah in reference to the governance of the universe and its finality. Verse 3 says: and He is Allah in the heavens and in earth Who knows the secret as well as open (deeds of men) and the consequences thereof. Verses 4 and 5 say that the non-believers never paid any heed to any of

darkness and the light.[2] Yet those who disbelieve set up equals to their Lord.[3]

ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ۝

2. He it is Who has created you from clay[4] and then decreed a term (for you). And there is a term fixed[5] with Him. Yet still you doubt.

٢- هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ طِيْنٍ
ثُمَّ قَضٰٓى اَجَلًا ؕ
وَاَجَلٌ مُّسَمًّى عِنْدَهٗ
ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ۝

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the Messages that came to them, and warn them that soon they will come to know about what they belied or mocked at. Verse 6 reminds the non-believers of the destruction of previous generation for unbelief which were gifted with rains and rivers but when they went astray, then Allah destroyed them for their sins, and raised up another generation after them. In verse 7 it is said that if Allah the Almighty had sent down to the Holy Prophet a writing on parchment, which the non-believers touch with their hands, still they would say 'this is nothing but clear magic'.

Verses 8 and 9 deal with objections of the non-believers. It is said: and they say, why has not an angel been sent down to him (i.e. the Holy Prophet)? To which the Divine reply was 'if We had sent down an angel, the matter would have been settled (once for all) without giving them any respite'. Further, if We had made the angel (our) Messenger, We would have certainly made him (in the form of) a man, and then the confusion would have persisted of which they are already confounded.

Verse 10 consoles the Holy Prophet saying that Messengers before him were mocked at in the past; but that which they (i.e. the non-believers) mocked encompassed them who mocked and derided the Messengers.

2. Thus, on the one hand, there is refutation of the non-believers who believe in so many gods and goddesses having divine powers in different spheres, and on the other hand there is also refutation of the Zoroastrian doctrine of two gods namely Ormuzd – the god of light and the Ahriman – the god of darkness. This also completely repudiates the Hindu conception of the universe, in which both Heaven and earth are regarded as gods, and as the parents of gods, even though they are said to have been generated by gods. Sometimes One God – Indra or Agni; or Rudra, or Soma – sometimes all the gods together, are said to have generated or created heaven and earth, the whole world; and the act of creating is metaphorically expressed as building, sacrificing, or weaving" (Encyclopaedia of Religion and Ethics, Vol. IV, p. 156) (Maajid, Vol. I, Part VII, Note 226).

3. This repudiates all polythiestic ideologies including the Trinity of Christianity as well as Mariolatory of the Roman Catholics which assign Divnity to Mary the mother of Jesus Christ.

4. Mentioning of the creation of mankind from the clay, in verse 2, appears to be also with a view to let the man understand that when he has been created from clay, he should not be proud of his existence, rather he should be humble and submissive to his Creator. Further, this also makes man to understand that when Allah the Almighty could have no difficulty in creating him from clay, for the first time, there can be no question of any difficulty in his

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3. And He is Allah in the heavens and on earth.[6] He knows your secret and your open, and He knows what you earn.

٣-وَهُوَ اللّٰهُ فِي السَّمٰوٰتِ وَفِي الْاَرْضِ ؕ
يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ
وَيَعْلَمُ مَا تَكْسِبُوْنَ ○

4. And there comes not to them any Message (Sign) of the Messages (Signs) of their Lord but they turn away from it.

٤-وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ
رَبِّهِمْ
اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ○

5. And now surely they have rejected the truth[7] when it came to them, but soon there will come to them the news of that which they mocked at.[8]

٥-فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ؕ
فَسَوْفَ يَاْتِيْهِمْ اَنْۢبٰٓؤُا
مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

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re-creation after death. This very fact has also been mentioned by the Qur'an in verse 5 of Chpater 13 (*Ra'd*) in which it is said, "and if you wonder, then wonderous is their saying: when we are dust, shall we then be raised in a new creation?" In verse 104 of Chapter 21 (*Ambia*) it is said, ''as We produced the first creation, We shall reproduce it. A promise (binding) on Us. We shall bring it about". Similarly, in verse 27 of Chapter 30 (*Rom*) it is said, " And He it is Who originates the creation, then reproduces it, and it is very easy to Him" (Tadabbur-e-Quran, Vol. 11, p. 394).

5. In verse 2, the word *Ajal* i.e. a term, has been used twice, the first refers to the life of man in this world and the second signifies the life in the Hereafter. And the words *Ajalum Musamma,* used in both these verses, according to the learned commentators, signify the term fixed for raising mankind after death.

The word *Ajal* also refers to the time during which a nation is allowed to remain in this world inspite of misdeeds and disobedience to the Commands of Allah. In this respect in verse 34 of Chapter 7 (*A'araaf*) it is said: "and every nation has a term; so when its term comes, not any hour can they remain behind nor can they advance". This shows that a nation can only exist in this world till it remains within the limits fixed by Allah the Almighty, and when it violates the Commands of Allah, then it has to be destroyed at its appointed term (Tadabbure Quran, *ibid.,* pp. 394-395).

6. This in fact refutes the ideology of more than One God having authorities in different regions. According to this verse, Allah is One having the authority over the heavens as well as the earth. There are no two or more gods at all. In this respect in verse 84 of Chapter 43 (*Zukhruf*) also it is said, " And He it is Who is God in the heavens and God in the earth and He is Wise, Knowing".

7. The word *Haq* or truth mentioned in verse 5, according to the learned commentators, mean the Holy Qur'an, for it is the Message of Allah to the mankind in general, as it was this Message which was mocked at by the non-believers.

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6. See they not how many a generation We destroyed before them whom We had established in the earth more firmly than We have established you and We sent the clouds pouring abundant rain upon them, and We made the rivers flow beneath them. Then We destroyed them for their sins,[9] and raised up after them another generation.

٦- أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مِّنْ قَرْنٍ مَّكَّنَّٰهُمْ فِي الْأَرْضِ
مَا لَمْ نُمَكِّن لَّكُمْ
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا
وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ
فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ
وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ○

7. And had We sent down to you (O Muhammad) a writing on a parchment,[10] so that they could touch it with their hands, (even then) those who disbelieve would have said: this is nothing but a clear magic.

٧- وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ
فَلَمَسُوهُ بِأَيْدِيهِمْ
لَقَالَ الَّذِينَ كَفَرُوا
إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ○

According to another view, the word *Haq* or truth might also refer to the Holy Prophet himself because he was born among the pagan Arabs, he lived upto the age of 40 among them as the most pious, righteous and truthful person, and they all knew about the chastity of his life and they had also accepted him as the *Ameen* or the trustworthy, yet, when he announced the Message of Allah to them, they, as usual, came out with opposition to him and refused to accept his word. Thereafter they also witnessed many clear proofs and prophetic miracles but still they remained adamant to their disbelief. They were, therefore, in verse 5, given a warning of the coming disaster for them by way of punishment of the mockery of the Holy Qur'an and the Holy Prophet.

8. The word *Amba,* i.e. the news, mentioned in verse 5, may refer to the ultimate defeat which the opponents of the Holy Prophet suffered in the battle-fields as well as the ultimate punishment which they are going to be awarded on the Day of Judgment.

9. The Holy Qur'an has quoted the instances of the Aad, the Smood, the Midyanites, Pharao, and other nations, and personalities of the human history, who were destroyed on account of rejection of the Word of Allah, and most of those were also known to the opponents of the Holy Prophet themselves; and, in fact, they should have learnt a lesson from them, but they did not do so and remained adamant in their opposition and had ultimately to face the defeat at the hands of the Holy Prophet and his followers in this very world, and in the Hereafter they will also suffer the punishment of Hell.

10. It is said that Nazar bin Hans, Abdullah bin Abi Ummayah and Nofal bin Khalid said to the Holy Prophet that they would not believe in him unless he would bring a book from Allah with angels as witnesses of its authenticity as well as the authenticity of his prophethood. It was on that occasion that verse 7 was revealed (Naimuddin, Chapter 6, Note 18).

8. And they say: why has not an angel been sent down to him.[11] And if We did send down an angel, the matter would be decided at once, and no further time would be allowed to them.

٨- وَقَالُوا لَوْلَآ أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ
وَلَوْ أَنْزَلْنَا مَلَكًا
لَّقُضِيَ الْأَمْرُ
ثُمَّ لَا يُنْظَرُونَ ○

9. And had We appointed an angel, We would have certainly made him a man,[12] and thus made them further confused in that in which they are already confused.

٩- وَلَوْ جَعَلْنَٰهُ مَلَكًا
لَّجَعَلْنَٰهُ رَجُلًا
وَّلَلَبَسْنَا عَلَيْهِم
مَّا يَلْبِسُونَ ○

10. And certainly Messengers before you have been mocked at,[13] but that which they mocked encompassed those of them who mocked.[14]

١٠- وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ
فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم
ع مَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ○

It may be noted that a similar demand was also made by the Jews of which mention is made in verse 153 of Chapter 4 (*Nisa*) which says, "the people of the Book ask you to bring down a book from heaven; indeed they demanded of Moses a greater thing than that for they said: show us Allah manifestly. So destructive punishment over-took them on account of their wrong-doing".

11. According to the learned commentators, this demand was also made by Abdullah bin Abi Ummayyah, Nazar bin Haris and Nofal bin Khalid (Ma'ariful Quran, Vol. III, p. 287). In this respect, verse 210 of Chapter 2 (*Baqarah*) may also be referred to in which it is said, "they wait for nothing but that Allah should come to them in the shadows of the clouds with angels and the matter has (already) been decided". Similarly, in verse 159 of this very Chapter (i.e. Chapter 6) it is said, "they wait for nothing but that the angel should come to them, or that your Lord should come, or that some of the Signs of your Lord should come. On the Day when some of the Signs of your Lord come, its fate will not profit a soul which believed not before, nor earned good through his fate; Say: wait! we too are waiting".

12. The Divine Scheme as to why Man was given prophethood has been referred to by Qur'an in verse 94 of Chapter 17 (*Bani Israil*) which says, "and nothing prevents people from believing when the guidance comes to them, except that they say: Has Allah raised up a mortal to be a Messenger? In answer to it, in the next verse i.e. verse 95, it is said, "say: had there been on the earth angels walking about secure we would have sent an angel as Messenger". But the principle actually is that a Messenger for the men can only be from among the men themselves, and a Messenger for the angels can only be from the angels, and not otherwise. Similarly, in verse 6 of Chapter 64 (*Taghabun*) it is said, "that is because there came to them

Contd....

SECTION 2[1]

11. Say: travel in the land and see what was the fate of the rejectors.[2]

١١- قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ○

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their Messengers with clear arguments but they said: shall mere mortals guide us? So they disbelieved and turned away; Surely Allah is above all needs and Allah is Self-Sufficient, Praised".

13. As regards the mockery, in the Old Testament also it is said, "they laughted them to scorn, and mocked them" (II Chronicles, 30:10); and, "they laughed us to scorn, and despise us, and said: what is this thing that ye do? (Nehemiah, 2:19).

14. As regards the punishment, the Old Testament says: "but they mocked the messengers of God, and despised His words, and misused His Prophets, until the wrath of Lord arose against His people, till there was no remedy" (II Chronicles, 36:16).

History in itself bears testimony of the fact, as Abdullah Yusuf Ali puts, it, "the mockers of Jesus, – where were they when Titus destroyed Jerusalem? The mockers who drove out Muhammad (ﷺ) from Mecca – what was their plight when Muhammad (ﷺ) came back in triumph and they sued for mercy – and he gave it to them! According to the Latin proverb, Great is Truth, and must prevail". (Yusuf Ali, Vol. I, Note 843).

1. The previous Section ended with the statement that certainly Messengers before the Holy Prophet were mocked in the past, but in course of time their act of mockery recoiled on them and they suffered their doom.

In continuation of it Section 2 starts with a declaration that if the disbelievers still have any doubt about the historical truth, then they should travel in land and find out the reality and take lesson from the fate of rejectors. Then this Section speaks of the Absolute Authority of Allah, and Prophethood of the Holy Prophet Muhammad (ﷺ).

Section 2 consists of 10 verses i.e. verses 11 to 20. Verse 11 speaks of the punishment which the disbelievers were rewarded in this world. It calls upon the Holy Prophet to ask (the believers) to travel in the land and see for themselves what was the fate of the rejectors of the Prophets and Messages of Allah.

Verses 12 to 14 speak of the Absolute Authority of Allah, the Almighty over the entire universe. The Holy Prophet is called upon the affirm that to Allah belongs whatever is in the heavens and earth. He has taken upon Himself the display of Mercy for those who sincerely repent and pray for mercy. If the disbelievers do not accept the Unity of Allah, then they will have to face the punishment because He will certainly gather them together on the Day of Judgment wherein there is no doubt. Those who have ruined their souls (or their senses and intelligence) will not believe. To Allah belongs whatever dwells in the night and the day. And He is the Hearer. The Holy Prophet is also asked to say "shall I take for a friend other than Allah, the Originator of heavens and the earth, Who feeds all the creatures, and is not fed by anyone.

Verses 15 to 20 speak of consequence of disbelief. The Holy Prophet is called upon to say (to the disbelievers): surely I fear punishment of a Grievous Day (i.e. the Day of Judgment) in case I disobey my Lord. He (i.e. the man) from whom it (i.e. the punishment of the Day of Judgment) is averted on that Day surely he would attain Divine Mercy, and this is the manifest

Contd.....

12. Say: to whom belongs whatever is in the heavens and the earth: Say: to Allah. He has prescribed mercy for Himself.[3] He will gather you together on the Day of Resurrection wherein there is no doubt.[4] Those who have ruined their souls will not believe.

١٢- قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ
وَالْاَرْضِ ۭ قُلْ لِّلّٰهِ ۭ كَتَبَ
عَلٰي نَفْسِهِ الرَّحْمَةَ ۭ
لَيَجْمَعَنَّكُمْ اِلٰي يَوْمِ الْقِيٰمَةِ لَا رَيْبَ
فِيْهِ ۭ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ
فَهُمْ لَا يُؤْمِنُوْنَ ○

achievement. If Allah touch anyone with affliction (in the world or in the Hereafter), there is none except Him (i.e. Allah the Almighty Himself) to remove it. Also if He desires to bestow good on any person, He has power over all things. Allah the Almighty is Omnipotent over his servants and He is the Wise, the Knower (of all things). He is the Supreme most Evidence of the truth of His Own Being and the Holy Qur'an as revealed to the Holy Prophet is the fountain-head of guidance and warning for anyone to whom it reaches, which bears the testimony to the Absolute Unity of Allah. Those who have been given the Book, recognise the Holy Prophet as they recognise their own sons. Woe to those who still persist in their disbelief and thus ruin themselves in this world as well as in the Hereafter.

2. In the last verse (i.e. verse 10) Allah the Almighty consoled the Holy Prophet saying that certainly" Messengers before him were mocked by the disbelievers, but that which they mocked encompassed those of them who mocked. In order to substantiate that statement, Qur'an, in verse 11, calls upon them, i.e. the disbelievers or the mockers of the Holy Prophet, to travel in the land and see what was the end of the rejectors previous to them. Thus in fact Qur'an makes reference to the most unfortunate end of the Races of Aad, Samood, the Madyanites and the nations of Prophets Noah and Lot, and the monarch Pharaoh and his people, of which a detailed discussion is to follow in the next chapter. Many of these nations were of recent ages and the Arabs were well-acquainted with them, and of course the ruins of their abodes were already available in Arabia, and the caravans travelling between Arabia and Syria used to pass by them. In other words, verse 11 contains a very serious warning for the opponents of the Holy Prophet to desist from opposition and submit to his word otherwise they were also going to be punished in the manner the previous opponents of the Prophets of Allah were punished in this very world.

3. Mercy is the most fascinating and affectionate Attribute of Almighty Allah. The vast and expansive quality of Mercy is evident from the fact that it covers and protects all, irrespective of the nature and behaviour of the people. All are blessed by the Mercy of Allah, Who, in His Infinite Kindness and Tolerance, even allows His opponents and disbelievers not only to stay in this world but He also provides them with all the necessities of life during the span of their life in this world. His mercy is also manifest in the fact that He has also made arrangement for guidance of the mankind through His worthy Prophets.

4. According to Muslim, as he has written on the authority of Hazrat Abu Hurairah, the Holy Prophet has said that when the human beings were created, Allah the Almighty made a promise saying *Inna Rahmati Taghlebo Ala Ghadabi* i.e. My mercy will be above My wrath (Qurtabi, as reffered to by Ma'ariful Quran, Vol. III, p. 290).

13. And to Him belongs whatever dwells in the night and the day. And He is the Hearer, the Knower.

١٣-وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ۚ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

14. Say: shall I take for a friend other than Allah, the Originator of the heavens and the earth?[5] And He feeds and is never fed. Say: I am commanded to be the first to surrender (before Him) And be you not of idolaters.

١٤-قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا
فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ؕ
قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ
مَنْ اَسْلَمَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ○

15. Say: I fear, if I disobey my Lord, the punishment of a Mighty Day.

١٥-قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ
رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ○

According to the learned commentators, the gathering of the people on the Day of Judgment, as referred to in verse 12, is also an act of mercy by Allah the Almighty. Gathering of all for the purpose of reckoning of their deeds, and reward for the good and punishment for the bad, are all manifestations of mercy. Had it not been so, then there would have been no question of justice between the virtuous and obedient servants of Allah and the disbelievers as well as the transgressors. Mercy seasoned with justice will inspire hopes of salvation and deliverance among the casual or unhabitual wrong-doers as distinct from die-hard culprits and criminals. Qur'an has itself told us that excepting *Kufr* and *Shirk* (i.e. unbelief and idolatry) all other sins might be remitted by Allah the Almighty. In this respect, in verse 53 of Chapter 39 (*Zumar*) it is said: "say: O My servants, who have been prodigal regarding their souls, despair not of the mercy of Allah; surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful". Thus the Day of Resurrection will itself be a manifestation of the mercy of Allah in that righteous servants of Allah will be rewarded with the reward of Paradise, and those who have committed the sins, inspite of having the faith in Allah and His Messenger, will be forgiven and granted pardon.

5. The words "friend other than Allah" suggest "objects of nature", and the most common "objects of nature" worshipped by the idolaters were the earth and the heavens themselves. As a foreigner writes, "among the ancient Aryans of India the Sky and Earth were personified as husband and wife under the names of *Dyaus* and *Prithivi,* the father and mother of all living creatures" (*ibid.,* p. 316). Frazer, in his voluminous work, gives minute and accurate details of "sky-worship" in Vedic India, Iran, Greece, Rome, Babylonia, Egypt, China, Korea, Annam, Western Africa, Congo, Southern Africa, and of "earth-workship" in Vedic India, Greece, Rome, Babylonia, Assyria, China, modern India, and in various parts of Africa and America" (Maajid, Vol. I, Part VII, Note 274).

By stating that Allah the Almighty is the Originator of the heavens and the earth, verse 14 repudiates the Divinity of the earth as well as the heavens, which has been assigned to them by the Polytheists. According to this verse, both the phenomena are the creations of Allah the Almighty and naturally, therefore, they cannot be the objects of workship at all.

16. He from whom it is averted on that Day, He (i.e. Allah) indeed has mercy on him. And this is a supreme achivement.[6]

١٦- مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ
فَقَدْ رَحِمَهٗ ؕ وَذٰلِكَ الْفَوْزُ الْمُبِيْنُ ○

17. And if Allah touches you with affliction, there is none that can remove it except Him; and if He touches you with good, He has power over all things.[7]

١٧- وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ
لَهٗۤ اِلَّا هُوَ ؕ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ
فَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

18. And He is the Supreme, above His servants; and He is the Wise, the Knower.

١٨- وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ
وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ○

19. Say: what thing is the weightiest in testimony? Say: Allah is witness between me and you.[8] And this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches.[9] Can you possibly bear

١٩- قُلْ اَىُّ شَىْءٍ اَكْبَرُ شَهَادَةً ؕ
قُلِ اللّٰهُ ۙ شَهِيْدٌۢ بَيْنِىْ وَبَيْنَكُمْ ۫
وَاُوْحِىَ اِلَىَّ هٰذَا الْقُرْاٰنُ
لِاُنْذِرَكُمْ بِهٖ وَمَنْۢ بَلَغَ ؕ اَئِنَّكُمْ

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6. In fact salvation on the Day of Judgment is the success in its real sense and that is only for the believers i.e. those who have faith in the Absolute Unity of Allah and Prophethood of His worthy Prophet Muhammad (ﷺ) and pass on their lives in this world strictly in terms of the Holy Qur'an and *Sunnah* of the Holy Prophet. Disobedience to the commands of Allah and His Prophet makes one liable to punishment, all the question of any success for him does not arise at all.

7. There are other verses also in which a similar statement is made by the Holy Qur'an, as for instance, *Maa Yaftahillaaho Linnaase Min Rahmatin Fala Mumsika Laha Wama Yumsiko Fala Mursila Lahu Mim Ba'dehi* i.e. "if Allah opens the door of mercy for anybody, there is none to check Him; and if He closes it, then nobody can open it". In a Tradition the Holy Prophet has also said *Allahumma Laa Maa Ne'aa Lema Aataita Wala Mo'teya Lema Mana'ta Wala Yanfa'o Zal Jadde Minkal Jaddo* ("O Allah! Whatever You have given nobody can stop it, and whatever you have stopped nobody can permit it, and no attempt of anybody can be of any assistance as against Your Command (Ma'ariful Quran, Vol. III, p. 294).

8. It is said that the non-believers of Mecca called upon the Holy Prohet to show something which could provide testimony of his Prophethood. In answer to it verse 19 was revealed and it was said that the weightiest testimony is the testimony of Allah Himself Who has revealed the Holy Qur'an to warn the people of all times to come (Naimuddin, *ibid.*, 44).

9. The words *Le Unzerakum Behi Wa Mam Balagh* i.e. warn you and whomsoever it reaches, in verse 19, very clearly indicate that the Holy Prophet Muhammad (ﷺ) was not the Prophet towards any particular nation or community. In fact he was, and is, the

witness that there is another god besides Allah? Say: I bear no such witness. Say: He is the Only One God. Surely I am innocent of (your blasphemy of) joining others with Him.

لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ؕ
قُلْ لَّاۤ اَشْهَدُ ۚ
قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ
وَّاِنَّنِيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ۝

وقف لازم بالاختلاف

20. Those who have been given the Book recognize him (i.e. Prophet Muhammad [ﷺ]) as they recognize their (own) sons. Those who have ruined their souls will not believe.[10]

٢٠- اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ
كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ؕ اَلَّذِيْنَ خَسِرُوْٓا
اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝

وقف لازم ہے

SECTION 3[1]

21. And who is the greater wrong-doer than he who fabricates a lie against Allah or rejects His Signs? But surely the wrong-doers shall never succeed.

٢١- وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ
كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ
اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝

Prophet for the entire mankind, for all times to come. Hazrat Anas bin Maalik has said that after the revelation of this verse that the Holy Prohet wrote letters to the rulers of Persia and Rome and other countries inviting them to accept the Islamic faith (Madarik and Khazin as referred to by Naimuddin, Chapter 6, Note 47).

According to the learned commentators, this verse also indicates the completion of the office of Prophethood on the Holy Prophet since he was, and is, the last Prophet of Allah and the Holy Qur'an, revealed to him, is the last heavenly Book, of which the teachings are to be conveyed to the people of all times to come till the end of this werld, and the entire mankind is bound to submit to the Commands of Allah contained in this Book.

10. As Abdul Maajid Daryabadi writes, "There is little doubt, says a Christian biographer of the Holy Prophet, that some at least among the Jews assured him that he might be, 'or even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brothers' (Muir, "Life of Mohamet", p. 98). Some preferred to watch and wait, but 'some going further bore a direct and unequivocal testimony to his mission' (*ibid.,* p. 99) (Maajid, *ibid.,* 301).

After having such a thorough testimony regarding the Holy Prophet, there was no point in opposing him, or disbelieving in him, but still, as verse 20 says, "those who have ruined their souls (i.e. their intelligence and senses) would not believe", and actually they did not believe and ruined their lives in this world as well as in the Hereafter (Ma'ariful Quran, Vol. III, p. 297).

1. The previous Section concluded with a declaration that "those to whom We have given the Book recognize him i.e. the Holy Prophet Muhammad (ﷺ) as they recognize their own sons, and those who have lost their souls will not believe". In continuation of it, since the People

22. And on the Day We shall gather them together We shall say to those who associate partners (with Us): where are your associated-gods whom you asserted?

٢٢- وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا
ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا
أَيْنَ شُرَكَاؤُكُمُ
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ○

23. Then they will have no excuse but say: By Allah, our Lord! We were not Polytheists.[2]

٢٣- ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ
إِلَّا أَنْ قَالُوا وَاللَّهِ رَبِّنَا
مَا كُنَّا مُشْرِكِينَ ○

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of the Book, i.e. the Jews and Christians, refused to accept him as the Prophet of Allah inspite of having all signs of forecasts contained in the Torah regarding him, in Section 3 it is said that those who, having before them all the evidences of the truth of the Holy Prophet, refuse to accept faith in him, are in fact the most unjust of all because they fabricate lies against Allah and disbelieve His Messages. They are the wrong-doers and the wrong-doers can never be successful in the world and as well as the Hereafter. This Section also deals with the state of affairs in whcih the non-believers will find themselves on the Day of Judgment.

Section 3 consists of 10 verses i.e. verses 21 to 30, which all deal with the polytheists and their unfortunate destiny in the Hereafter. In this Section it is said: and who is the greater wrong-doer than he who fabricates a lie against Allah, or rejects His Signs? Surely the wrong-doers will not be successful (on the Day of Judgment). On the Day of Judgment the disbelievers shall gather together and they shall be asked where their so-called gods are whom they, in their fancy, associated as partners with Allah. They would have no excuse but impore Allah to be sent back to the world so that they may redeem their previous misdeeds. Their subterfuge shall be of no avail and they shall meet their doom on the date of judgment while in the world they were debarred, because of their misdeeds, from listening to and understanding the Message of Allah, as there was heaviness in their ears and a veil cast over their hearts. Thus they not only kept themselves away from the Truth but checked others as well. They vehemently disputed the coming of the Day of Judgment and thought that the life in this world is the only reality. They even disbelieved the historical accounts of the past nations as to how they were destroyed because they rejected the Truth brought to them by the Messengers of Allah. On the other hand, they termed these events as mere stories of the past devoid of any moral lesson. This Section ends with this pathetic note, as far as the fate of the disbelievers is concerned, "And if you could but see (them) when they are made to stand before their Lord (on the Day of Judgment)! He will say: Is not this the Truth (i.e. raising again to life for the purpose of reckoning of deeds), they will say: Yes, by our Lord! He will say: taste then the punishment which you disbelieved".

2. It is said that, when on the Day of Judgment the disbelievers will tell a lie, after taking oath of Allah, and will not admit that they were guilty of polytheism in the world, Allah the Almighty will then seal their mouths, and different organs of their bodies will give the testimony of what they actually did in the world. Regarding this state of affairs, in verse 65 of

24. See! how they lie against their own souls! but that which they fabricated shall leave them in the lurch.[3]

٢٤-اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ
وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

25. And of them are some who (pretend to) listen to you; but We have cast veils upon their hearts so they understand it not, and deafness into their ears. And (even) if they see every one of the Signs, they will not believe in them. So much so that when they come to you, they only dispute with you. The disbelievers say: this is nothing but stories of the ancients.[4]

٢٥-وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ
وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً
اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ
وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ
لَّا يُؤْمِنُوْا بِهَا ؕ
حَتّٰٓى اِذَا جَآءُوْكَ يُجَادِلُوْنَكَ
يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا
اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

26. And they forbid (others) from it, and keep themselves away from it, and they ruin none but their own souls, and they perceive not.[5]

٢٦-وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ ۚ
وَاِنْ يُّهْلِكُوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○

Chapter 36 (*Yaa Seen*) it is said: *Al Youma Nakhtemo Ala Afwahehim Wa Tukallemona Aydihim Wa Tashhado Arjoluhim Bema Kanu Yakseboon,* i.e when We shall seal their mouths and their hands will speak to us, and their feet will bear witness as to what they earned. In another verse, Qur'an has said *Wala Yaktomoonallaha Hadeesa* i.e. (on that Day) they will not be able to hide anything from Allah.

3. Hazrat Abdullah bin Abbas has said that first the non-believers will tell a lie on oath, but when they will see their own organs of the body speaking against them, then they will not dare to say anything wrong. In verse 24 it is said: see how they lie against their own souls, but that which they fabricated shall leave them in the lurch.

4. It is said that one Nazr went to Iran and brought books containing stories of Rustam and Asfandyar from there. He used to read aloud those books before the Quraish who took Nazr to be a very learned scholar. Abu-Jahl and Abu Sufyan took Nazr to the Holy Prophet and requested him to recite the Holy Qur'an. When the Holy Prophet recited the Holy Qur'an, Abu Jahl and Abu Sufyan enquired from Nazr as to what was his view regarding it. He said that he was just moving his lips and it was nothing but stories like the one which he used to read before them (Qurtabi, as referred to by Ziaul Quran, Vol. I, Chapter 6, Note 39; and Naimuddin, Chapter 6, Note 59).

5. According to Zahak, Qatadah and Mohammad bin Hanafia, verse 26 was revealed in respect of the non-believers of Mecca in general, who, not only used to keep themselves away from hearing the Qur'an, but also forbade others from listening to it.

27. And if you could but see when they are made to stand before the Fire (of Hell) and say: would that we were but sent back! then would we not reject the Signs of our Lord, but we would be of the believers.

٢٧- وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَى النَّارِ
فَقَالُوْا يٰلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا
وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ○

28. Nay, manifest has come to them that which they used to conceal before. And if they were sent back, they would go back to that which they were forbidden. And surely they are liars.

٢٨- بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ
قَبْلُ ؕ
وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ
وَاِنَّهُمْ لَكٰذِبُوْنَ ○

29. And they say: there is nothing but our life of the world, and we shall never be raised up again.

٢٩- وَقَالُوْٓا اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا
وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ○

30. And if you could but see when they are made to stand before their Lord! He will say: Is not this the Truth? They will say: yes, by our Lord! He will say: taste then the punishment because you disbelieved.

٣٠- وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ؕ
قَالَ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ
قَالُوْا بَلٰى وَرَبِّنَا ؕ
قَالَ فَذُوْقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝ ع

SECTION 4[1]

31. They indeed are losers who reject the meeting with Allah, until when the Hour suddenly comes upon, then they cry: Alas for us, that we

٣١- قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ؕ
حَتّٰٓى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً
قَالُوْا يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيْهَا ۙ

1. In Section 3 it was said that those who refuse to accept the Prophethood of the Holy Prophet Muhammad (ﷺ), particularly the Jews and the Christians, inspite of having all proofs of his Prophethood in their own Books, they are the most unjust people and they are those who fabricate a lie against Allah and His Messages. In the concluding verse, Section 3 also speaks of the state of affairs which the non-believers will have to face on the Day of Judgment.

neglected it! And they bear upon their backs their burdens.[2] (Now) surely evil is that which they bear!

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ ۝

In continuation of it, Section 4 gives further details of their condition on the Day of Judgment. This Section also deals with the grief of the Holy Prophet which naturally he had on account of opposition by the people, and he is consoled by stating that Prophets in the past were also rejected and persecuted by the people but they remained patient.

Section 4 consists of 11 verses i.e. verses 31 to 41. According to verse 31, those who reject the meeting with Allah are losers until the Hour (i.e. the Day of Judgment) comes upon them suddenly when they will say: Alas for our neglecting it (i.e. the Day of Judgment) and they bear their burdens on their backs; surely evil is that which they did.

Verse 32 says that the life of this world is nothing but a play and an idle sport which pass off quickly leaving behind no trace and certainly the abode of the Hereafter is better for those who act righteoulsy.

Verses 33 and 34 deal with the grievance of the Holy Prophet on account of rejection of his Prophethood and Allah's Message by the non-believers. Allah says, "We know indeed that what they (i.e. the non-believers) say grieves you, for surely they give not you a lie, but the evil-doers give the lie to the Messengers of Allah. And Messengers indeed were rejected before you but they bore with patience for what they were rejected and persecuted until Our help came to them. The accusation and persecution by the non-believers, nor any thing else, can change the Words of Allah.

Verse 35 says, "if their turning away is hard on you, then, if you can, seek an opening into the earth, i.e. dig a tunnel, or stretch a ladder upto the sky, and bring them a Sign! And had Allah pleaded, He would have certainly gathered them all to guidance, so be not of the ignorants".

Verses 36 and 37 deal with those who reject the Truth. It is said that only those accept (the Truth) who hear. As for the dead (i.e. those who reject the Truth), Allah will raise them, then to Him they will be returned (on the Day of Judgment). And they say: why has not a Sign been sent down to him from his Lord? Say: surely Allah is able to send down a Sign but most of them know not".

In verse 38 it is said that all the animals on the earth and all the birds in the sky are communities like you. "We have not neglected anything in the Book. Then to their Lord will they be gathered".

Accrding to verse 39, those who reject the Messages of Allah are deaf and dumb dwelling in darkness. Guidance on Straight Path or failing in error are matters of Divine Will.

Verses 40 and 41 again deal with the non-believers. Verse 40 calls upon the Holy Prophet to say to the non-believers: If the punishment of Allah overtakes you or the Hour (i.e. the Day of Judgment) comes upon you, will you still call others than Allah for help and salvation, (reply) if you are truthful? In verse 41 the answer is also given saying: Nay, Him (i.e. Allah) you will prefer to call, so He removes for which you pray if He pleases, and soon you forget what you associate (with Him)!

2. In a Tradition the Holy Prophet has said that, on the Day of Judgment, good deeds will serve as conveyance for the righteous servants of Allah; but the evil deeds of the wrong-doers "will be on their own shoulders (Ma'ariful Quran, Vol. III, p. 309). It is said that when a non-believer will come out of his grave, on the Day of Judgment, something most ugly and

32. And the life of this world is not but a play and an amusement. And the abode of the Hereafter is certainly the best for those who act righteously.[3] Have you then no sense?

٣٢- وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ؕ
وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ
لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ ۝

33. We indeed know that what they say grieves you, but it is not you they reject: It is the Messages of Allah which the evil-doers deny.[4]

٣٣- قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِىْ يَقُوْلُوْنَ
فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ
وَلٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ۝

34. There were rejected Messengers before you (also), but they bore their rejection and their wrongs with patience and constancy, until our aid reached them: there is none that can

٣٤- وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ
فَصَبَرُوْا عَلٰى مَا كُذِّبُوْا
وَاُوْذُوْا حَتّٰٓى اَتٰىهُمْ نَصْرُنَا ۚ

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badly smelling will come before him, and ask him whether he recognises it. On his answer in the negative, it will say, "I am your evil deed: in the world you were riding on me but today I will ride on you, and will defame you among the people" (Naimuddin, Chapter 6, Note 69).

3. Those who close their eyes from the Messages of Allah, and refuse to accept the faith in Allah and His Holy Prophet, gain nothing from this world except a play and an amusement, which brings no result for them, excepting everlasting punishment and suffering, in the life of the Hereafter. For a true believer in Allah the Almighty, and follower of His Holy Prophet, this life is not at all the life of play and an amusement. It is in fact a life of righteous deeds. He never remains unmindful of his duty as a faithful servant to his Creator in this world. He is always eager to maintian his faith in the Absolute Unity of Allah and His Messengers and follow His Commands as conveyed by His last Prophet Muhammad (ﷺ) so that his life in the Hereafter may be a life of happiness and bliss.

4. The non-believers never challenged the truthfulness of the Holy Prophet. He was known among the Quraish, including his own opponents, as *Al-Ameen* i.e. the trustworthy, and even his worst enemies admitted that he had never told a lie (Bukhari, 1:1). It is said that once Akhmas bin Shareeq and Abu Jehl met together in a privacy. Akhmas asked Abu Jehl to tell what exactly he felt regarding the Holy Prophet as to whether he was truthful or not. Abu Jehl said that by Allah he is truthful and he never uttered any falsehood. The fact, however, is that he is the descendant of Qusi and he has all offices of superiority among Quraish. If Prophethood is also given to him, then nothing remains for the rest of the Quraish. Tirmizi has noted a Tradition that, according to Hazrat Ali, Abu Jehl told the Holy Prophet that 'we do not belie you in person, we only deny the Book which you claim to have received from Allah'. It was on this occasion that verse 33 was revealed (Naimuddin, *ibid.*, 72).

alter the Words (or Decrees) of Allah. And you have already received some account of those Messengers.

وَلَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ
وَلَقَدْ جَآءَكَ مِنْ نَّبَاِی الْمُرْسَلِيْنَ ○

35. If their turning away is hard on you, yet if you were able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign – and had Allah pleased He would have certainly gathered them together on guidance. So be not you of those who are swayed by ignorance!

٣٥- وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ
فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِیَ نَفَقًا فِی
الْاَرْضِ اَوْ سُلَّمًا فِی السَّمَآءِ
فَتَاْتِيَهُمْ بِاٰيَةٍ ۚ
وَلَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَی الْهُدٰی
فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ○

36. Those who listen (in truth), be sure, will accept: As to the dead, Allah will raise them up; then they will be returned unto Him.

٣٦- اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ۘ
وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ
ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ۝

37. They say: why is not a Sign sent down to him from his Lord? Say: Allah has certainly power to send down a Sign: but most of them understand not.[5]

٣٧- وَقَالُوْا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ
مِّنْ رَّبِّهٖ ۚ
قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰٓی اَنْ يُّنَزِّلَ اٰيَةً
وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

النصف ۔ وقف غفران ۔ وقف منزل

5. In fact the entire universe, and all that it contains, possess innumerable Signs of Allah the Almighty to proclaim His Supremacy and Might; but if somebody is not willing to see, listen, and understand anything, then no Sign can help him in bringing to the right path. As already stated, the plan of enforcing the Divine Message of Guidance (Islam) is not based on prophetic miracles. It is based on invitation, understanding and propagation, defying any resistance in its course. It throughout proceeds on rational understanding, without applying any force, threat or coercion. Therefore, the demand of the non-believers for any Sign is not based on sincere thinking or curiosity. If they have failed to observe the manifest, it is because they are deprived of sight, or common sense, or their hatred and jealousy against Islam have obscured their vision.

As regards the demand for a Sign, the New Testament also condemns it in unmistakable words, saying, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the Sign of the Prophet Jonas" (Mathew, 16 :44). It is further said, "And he sighed deeply in his spirit, and saith: Why doth this generation seek after a Sign? Verily I say unto you: There shall no sign be given unto this generation. And he left them" (Mark, 8:12-13).

38. There is an animal (that lives) on the earth, nor a bird that flies on its two wings, but (forms part of) communities like you. We have not neglected anything in the Book. Then unto their Lord will they be gathered.[6]

٣٨- وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ
وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّآ أُمَمٌ أَمْثَالُكُمْ
مَا فَرَّطْنَا فِي الْكِتَٰبِ مِن شَيْءٍ
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ○

39. And those who reject Our Messages are deaf and dumb – in utter darkness;[7] Whom Allah pleases He leaves in error.[8] And whom He pleases He places on the Straight Path.[9]

٣٩- وَالَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ
فِي الظُّلُمَٰتِ
مَن يَشَإِ اللَّهُ يُضْلِلْهُ وَمَن يَشَأْ
يَجْعَلْهُ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ○

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6. The idea is that when animals and birds, who have no choice of action and no rational understanding as the mankind has, are not left free to move and are not exempted from accounting for their actions, how could the men, who have been given rational understanding, and also the power to choose for themselves which way to proceed with life, could be left free and exempted from accounting for their deeds in this world.

7. These persons are deaf and dumb, because they cannot listen to accept and declare the truth. They are also in darkness in that they cannot see or seek any guidance from any source.

8. This refers to the ultimate state of affairs which arises when inspite of repeated invitation, and seeing all the Signs available in the universe, a non-believer dares to refute the faith in the Unity of Allah and submit to His Commands (Tadabbure Quran, Vol. II, pp. 425-426). An instance of it is found in those scientists who have no faith in Allah the Almighty, even though they observe innumerable and unique type of Signs of the Almighty Creator in various phenomena of nature, while studying through the Zoological, Botanical, Biological, Geological, Physiological and other scientific laboratories, but, on account of their inherent and avowed denial of Allah the Almighty, do not accept the faith in Him. In the modem spiritual technology they are branded as 'Naturalists', or 'Pantheists', but their cult, in simple language, is Materialism or Atheism, both of which deny the existence of Allah the Almighty. They are, therefore, among those whom Allah leaves in error and they continue to be so. And in this respect, neither their expansive and deep knowledge can be of any help, nor anybody else can bring them on the Straight Path.

9. On the other hand, there are those who are neither scientists, nor even the learned ones, but they accept the faith in Allah the Almighty, and observance of the natural phenomena around further strengthens their faith in Allah as the One Sovereign Creator of the universe. Nothing can deviate them from the Path of Allah. They are those whom Allah pleases to place on the Straight Path, and bless them eternally.

40. Say: see! if the punishment of Allah should overtake you, or the Hour should come upon you, will you call upon other than Allah, (reply) if you are truthful?

٤٠-قُلْ أَرَءَيْتَكُمْ
إِنْ أَتَىٰكُمْ عَذَابُ اللَّهِ
أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ
إِنْ كُنتُمْ صَٰدِقِينَ ○

41. Nay, but you call upon Him, and He removes that for which you pray if He pleases, and you forget (that) which you join with him.[10]

٤١-بَلْ إِيَّاهُ تَدْعُونَ
فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ
إِنْ شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ۝ ع

SECTION 5[1]

42. And We have sent (Messengers) to the nations before you, and We afflicted them (the nations) with distress and adversity so that they might humble themselves.

٤٢-وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ
لَعَلَّهُمْ يَتَضَرَّعُونَ ○

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10. Thus while in verse 38 reference was made to outside world, in verses 40 and 41 reference is made to the inside inherent nature of man himself, in order to bring an argument in favour of the Absolute Unity of Allah the Almighty. According to Qurtabi these verses actually refer to the strange practice of the idolaters that although they used to worship the idols and false deities, yet whenever they were overtaken by any distress, they used to call Allah the Almighty for help or succour (Ziaul Quran, Vol. I, Chapter 6, Note 58).

1. In continuation of the previous Section, Section 5 also deals with the rejection of the Messages of Allah by the non-believers, and the manner in which they are ultimately punished for their unbelief and arrogance.

Section 5 consists of 9 verses i.e. verses 42 to 50. Verse 42 speaks of the people who rejected the Messages of Allah and were subjected to distress and affliction prior to the Holy Prophet Muhammad (ﷺ). Verse 43 expresses surprise as to why these people not learnt humility in face of Divine Wrath saying: yet why did they (i.e. the previous people) not, when Our punishment came to them, humble themselves? It further says that when they did not humble themselves, their hearts hardened and Satan made all that they did seem fair and alluring to them. According to verse 44, when they neglected that with which they had been admonished (i.e. the Messages of Allah), We opened for them, the gates of all worldly things (for indulgence in excesses) till when they had rejoiced in that which they were given We seized them suddenly; then lo! they were in utter despair. Verse 45 says that so the roots of the people who did wrong were cut-off and praise be to Allah the Lord of the worlds.

43. When the suffering reached them from Us, why did they then not humble themselves? But their hearts hardened and the Satan made all they did fair-seeming to them.

٤٣- فَلَوْلَآ إِذْ جَآءَهُمْ بَأْسُنَا
تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ
وَزَيَّنَ لَهُمُ الشَّيْطٰنُ
مَا كَانُوْا يَعْمَلُوْنَ ○

44. Then, when they neglected that which they had been admonished, We opened for them the gates of all things till, when, they rejoiced in that which they were given, We seized them suddenly, and lo! they were in utter despair.

٤٤- فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ
فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ؕ
حَتّٰٓى إِذَا فَرِحُوْا بِمَآ أُوْتُوْٓا
اَخَذْنٰهُمْ بَغْتَةً
فَإِذَا هُمْ مُّبْلِسُوْنَ ○

45. So the roots of the people who did wrong were cut off.[2] And praise be to Allah – the Lord of the worlds.

٤٥- فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ؕ
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

Verses 46 and 47 speak of the opponents of the Holy Prophet and asks him to address them saying: if you think that if Allah takes away your hearing and your sight, and seals your hearts, is there any god, besides Allah, that can restore them to you! See how We repeat the Messages yet they turn away. Say: if the punishment of Allah should overtake you suddenly, or openly, will any be destroyed but the wrong-doing people?

Verses 48 and 49 speak of the Divine Scheme regarding sending of Messengers. Allah the Almighty says: and We sent not the Messengers but as bearers of good news and warners, then whoever believes and acts aright, they shall have no fear nor shall they grieve (on the Day of Judgment). And as for those who reject Our Messages, punishment will afflict them because of their transgression.

In verse 50 the Holy Prophet is asked to tell his opponents that "I do not claim to possess treasures of Allah, nor have I any knowledge of the Unseen, nor am I an angel; I follow only that which is revealed to me. Are the blind and the seers alike? Do you not then reflect?"

2. From these verses, it is clear that no nation was destroyed without prior warning from Allah the Almighty, who in all cases sent Messengers, and even on rejection of the Messengers there was no immediate destruction. Sufficient time was given to every nation to think and re-think and submit to the word of the Prophet of Allah. It is only when any nation exceeded all limits in opposition to the Prophet of Allah, that it was subjected to destruction.

From these verses it is also clear that flourishing or suffering of this world is not a criterion of the righteousness or wrong-doing of any people. Sometimes even the wrong-doers flourishing

46. Say: Have you thought that if Allah should take away your hearing and your sight, and sealed up your hearts, who is the god besides Allah who can restore them to you? See how We explain the Messages yet they keep away.

٤٦- قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ
وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ
مَّنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ ۗ
ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ
ثُمَّ هُمْ يَصْدِفُونَ ○

47. Say: see if the punishment of Allah should overtake you suddenly or openly, will any be destroyed except the wrong-doing people?[3]

٤٧- قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ اللَّهِ
بَغْتَةً أَوْ جَهْرَةً
هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ○

48. And We send not the Messengers but as bearers of good news and warners; then whoever believes and acts aright, they shall have no fear nor shall they grieve.

٤٨- وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنذِرِينَ ۚ فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

49. But as for those who reject Our Messages, punishment will afflict them because they transgress.

٤٩- وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا
يَمَسُّهُمُ ٱلْعَذَابُ
بِمَا كَانُوا۟ يَفْسُقُونَ ○

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in this world and, as it is clear from these verses, it is by way of trial or latitude. On the other hand, sometimes the reighteous ones suffer hardships but that is not by way of punishment. It is also by way of trial of faith. The flourishing, or punishment on the Day of Judgment will in fact be the criterion of the righteousness or wrong-doing of any people.

3. It may be noted that the affliction or suffering mentioned in verses 46 and 47 is that which overtakes the people after they reject the Prophets of Allah. In this respect the Divine Scheme is that the opponents of the Prophets are destroyed and the believers are saved. As regards the afflictions and sufferings which overtake the people by way of trial, which have been mentioned by the words *Ba'sa* and *Darra* in verses 42 and 43, they are not implied in the sufferings and afflictions referred to in verses 46 and 47, because *Ba'sa* and *Darra* befall, sometimes, even the believers by way of trial. The difference, however, is that the believers come out successful even in hardships and sufferings while the non-believers remain adamant to their misdeeds and are ultimately destroyed as mentioned in verse 45 (Tadabbure Quran, Vol. II, p. 430).

50. Say: I say not to you (that) I possess the treasures of Allah, nor have I the knowledge of the Unseen, nor do I say to you that I am an angel. I follow only that which is revealed to me.[4] Say: are the blind and the seeing alike? Will you not then reflect?

٥٠- قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ
اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَلَآ اَقُوْلُ لَكُمْ
اِنِّيْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ۭ
قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۭ
اَفَلَا تَتَفَكَّرُوْنَ ۝ ع

4. **Christian ideology refuted:** The ideology of Qur'an, as regards the exact nature and Mission of Prophethood, also refutes the self-made ideology of Christianity regarding Jesus Christ. In the New Testament it is said, "The father loveth the Son, and hath given all things into his hands" (John, 3:35); and "I and my father are one" (*ibid.,* 10:30); and "All things that the Father hath are mine" (*ibid.,* 16:15).

All such ideologies stand refuted by verse 50, which clearly declares that Prophet is after all a man and a creation of Allah and he cannot, therefore, claim to have the treasures of Allah or claim to know the Unseen or claim to be an angel. He simply follows what is revealed to him by Allah the Almighty.

The Holy Prophet's Knowledge of the Unseen: It may, however, be noted that those who do not believe that the Holy Prophet Muhammad (ﷺ) had knowledge of the Unseen, or possessed any extraordinary power or authority from Allah the Almighty, rely upon this verse in support of their view. The position, however, is different. According to Allama Aalusi, the significance of this verse is only this much that the Holy Prophet is asked by Allah the Almighty to declare that, "I do not claim to be having all these treasures in my power and control, and that I can deal with them as I wish" (Roohul Ma'ani); or, in other words, "I do not say that I am Allah in whose possession or control are all treasures of the heaven and the earth" (Ibne Jareer, as referred to by Ziaul Quran, Vol. I, Chapter 6, Note 66).

The Holy Prophet was no doubt a man but he was a Prophet of Allah at the highest and most accomplished level of Prophetic hierarchy, transcending common intelligence. He was given the knowledge of the Unseen by Allah the Almighty Himself, and he, at times, gave the news of the Unseen to the mankind at some critical juncture, and in a verse it is also said that he is not niggardly in telling about the Unseen (*Takweer,* 81:24). It is also a fact that he was taken to the heavens on the Night of Ascension (*Me'raaj*) so that Allah the Almighty may show him of His Signs (*Bani Israil,* 17:1), which honour was never given, and is not to be given, to any other man in the history of mankind. Then, as it is said in Chapter 53 (*Najm*) regarding him, Allah the Almighty says *Maa Dana Sahebokum Wama Ghawa Waman Yantiqo Anil Hawa In Huwa Illa Wahyun Yooha,* i.e. "your companion errs not, nor does he deviate, nor does he speak out of desire; it is nothing but revelation that is revealed" (verses 2 to 4); and further *Zu Mirratin Fastawa Wa Huwa Bil Ufuqil Aala Summa Dana Fatadalla Fakaana Qaba Qausaine Aow Adna,* i.e. "the Lord of Strength: so he attained the perfection, and he was in the highest part of the horizon; then he drew near, drew nearer yet; so he was a measure of two bows or closer still"; (verses 6 to 9); *Fa Aowha Ila Abdehi Ma Aowha Ma Kazabal Fuwado Ma Ra'a,* i.e. "so He revealed to His servant what He revealed; the heart was not untrue in seeing what he saw" (verses, 10 and 11).

All this shows that Allah the Almighty had Himself given extraordinary knowledge of the Unseen to the Holy Prophet, and as such it is not correct to draw any inference against it on the basis of verse 60, which is simply in answer to the baser demands of the non-believers.

SECTION 6[1]

51. And warn hereby those who fear that they will be gathered to their Lord (on the Day of Judgment),[2] for them there is no protecting friend nor intercessor besides Him, so that they may guard (themselves against evil).

٥١- وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ
أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُمْ مِنْ دُونِهِ
وَلِيٌّ وَلَا شَفِيعٌ
لَعَلَّهُمْ يَتَّقُونَ ○

52. And drive not away those (poor believers)[3] from your

٥٢- وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ

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1. The previous section concluded with the Holy Prophet's clear-cut reply, in the negative, to the non-believers, in respect of supernatural powers and authority, such as control over Allah's treasure, knowledge of the Unseen, and so on.

In continuation of it Section 5 further points out the haughty and vain attitude of the rich influential non-believers who looked upon the poor companions of the Holy Prophet with contempt and despise, and were surprised as to why Allah had blessed those poor persons in preference to them.

Section 6 consists of 5 verses i.e. verses 51 to 55. In verse 51 the Holy Prophet is asked to warn with it, i.e. the Holy Qur'an, those who fear that they will be gathered to their Lord (on the Day of Judgment): for them there is no protector nor intercessor, besides Allah, so that they may guard (themselves against evil).

Verses 52 and 53 point, in effect, to the naughty attitude of the rich Quraish of Mecca who objected to the presence of poor believers, and wanted them to be driven away from their midst, while they were with the Holy Prophet. Allah the Almighty warns the Holy Prophet and tells him not to drive the poor away, who in the morning and evening, seek His pleasure; saying "you are not accountable for them nor are they, for you". Verse 53 also describes the attitude of the influential rich non-believers who looked down upon the followers of Holy Prophet and ask with contempt "Are these the people whom Allah has blessed from amongst us?"

In verse 54 Allah the Almighty asks the Holy Prophet to greet the believers when they call on him saying, "Peace be upon you". Allah is Forgiving and Merciful and pardons those who happen to commit sin in sheer ignorance.

In verse 55 it is said: and thus do We explain the Messages so that the way of the guilty may become manifest.

2. As Mufti Muhammad Shafie puts it, there are three types of persons as regards the faith in the Day of Judgment, viz., those who are sure of it, those who are in doubt about it, and those who do not believe in it at all. The Prophet's address at every stage has been to the mankind as a whole, including all these three types of men, yet since the first two types were expected to accept the warning with an open mind, in verse 51 the Holy Prophet is asked to address these men in particular so that they may firmly adhere to the straight path (Ma'ariful Quran, Vol. III, p. 329).

3. Hazrat Bilal, Yasir, Sohail and other poor followers of the Holy Prophet, after acceptance of the faith, used to remain in his company at all times. The rich ones among the

presence who call on their Lord morning and evening desiring His pleasure.[4] You are not accountable for them in aught, nor are they accountable for you in aught.[5] If you drive them away, you would be of the unjust.

بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ
مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ
وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ
فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ○

53. And this is how We try and test some of them by comparison with others, so that they say: are these they upon whom Allah has conferred benefit from amongst us? Is not Allah best aware of the grateful ones?[6]

٥٣- وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ
لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ
مِّنْۢ بَيْنِنَا ؕ
اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ○

54. And when those who believe in Our Messages come to you, say: Peace be on you! Your Lord has taken upon Himself the act of Mercy, that whoso of you does evil in

٥٤- وَاِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا
فَقُلْ سَلٰمٌ عَلَيْكُمْ
كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ
اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ

Quraish, who were accustomed to their own way of life, felt it below their dignity to sit in company with the poor ones, sent a message to the Holy Prophet requesting him to remove the poor ones from his company so that they could come and sit with him and listen to him (Ziaul Quran, *ibid.,* 70; and Naimuddin, Chapter 6, Note 116).

4. Regarding these persons Qur'an also speaks in another verse saying: and keep yourself with those who call on their Lord, morning and evening, desiring His Goodwill: and let not your eyes pass from them, desiring the beauties of this world's life; and follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds (*Kahf,* 18:28) (Ma'ariful Quran, Vol. III, pp. 334-335).

5. In this part of the verse, Allah the Almighty said to the Holy Prophet that "you should not drive the poor away from your company, merely on the demand of the rich ones, because if the rich ones do not accept the faith in you, you are not accountable for them at all, nor are they accountable for you". In fact acceptance of the faith in the Holy Prophet should be unconditional, or, in other words, without any "Ifs" and "Buts". In the eye of Islam, all stand on the same footing. There is no distinction of rich or poor at all.

6. Thus merely on the demand of the rich the poor persons were not driven away from the company of the Holy Prophet. The scorn and vanity of the rich cannot alter the course of truth based on equality and sincerity. It was, therefore, quite in consonance of the teachings of

ignorance and repents thereafter and acts aright, (for him) Allah is Forgiving, Merciful.[7]

تَابَ مِنْ بَعْدِهٖ وَاَصْلَحَ
فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ○

55. And thus do We explain the Messages so that the way of the guilty may become manifest.

٥٥-وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ
وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ۝ ع

SECTION 7[1]

56. Say: I am forbidden to worship those whom you call besides Allah. Say: I will not follow your vain desires, for

٥٦-قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ
الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ
قُلْ لَّآ اَتَّبِعُ اَهْوَآءَكُمْ ۙ

Islam that the demand of the rich should itself be scorned at. This totally repelled the pride of the rich ones among the Quraish who disbelieved the Messages of Allah.

7. From this verse it is also clear that unintentional omissions and commissions are forgiven by Allah the Almighty on sincere repentance and righteous actions. It may, however be noted that deliberate breach of Allah's Commands does not to come within the exception of this verse. It would appear that the pre-requisites for forgiveness, according to this verse, are sincere repentance and righteous action in future. If either of these two conditions is not fulfilled, then the question of forgiveness may, or may not arise, as Allah the Almighty decides. Nevertheless, it is also worth remembering that forgiveness is in respect of those cases where there are violations with regard to the Commands of Allah relating to *Huquq-ul-Lah* or *Huquq-un-Nafs* i.e. obligations towards Allah and obligations towards one's own self, but not *Huquq-ul-Ibad* i.e. obligations towards other persons and, therefore, if anybody deprives his fellow beings of any right, then unless he gives him his right, or is forgiven by him, the question of repentance will not arise (Ma'ariful Quran, Vol. III, pp. 338 to 340).

1. In Section 6 the Holy Prophet was commanded not to drive away from his company the poor believers merely at the wish of the rich and influential persons of the Quraish. In continuation of it in Section 7, the Holy Prophet is commanded to tell the non-believers that he is forbidden to worship those (i.e. the idols) whom they worship besides Allah and that he cannot follow their low desires. This Section also speaks of Qur'an as the clearest testimony of his being the Messenger of Allah, and also of the Absolute knowledge and control of Allah the Almighty over the Universe.

Section 7 consists of 5 verses i.e. verses 56 to 60, in which Allah the Almighty commands the Holy Prophet to address the non-believers saying, "I am forbidden to worship those (i.e. the idols) whom you call upon besides Allah. I follow not your low desires, that would make me go astry and I will not be of the guided ones". The Holy Prophet is also urged to tell the non-believers that he has manifest proof (i.e. Qur'an) from

then I would go astray[2] and I would not be of the guided ones.

قَدْ ضَلَلْتُ إِذًا
وَّمَآ أَنَا مِنَ الْمُهْتَدِيْنَ ○

57. Say: I have manifest proof from my Lord, and you call it a lie. I have not with me that for which you are impatient. The decision is not but of Allah. He tells the truth and He is the Best of deciders.

٥٧-قُلْ إِنِّيْ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ
وَكَذَّبْتُمْ بِهٖ ؕ مَا عِنْدِيْ مَا تَسْتَعْجِلُوْنَ
بِهٖ ؕ إِنِ الْحُكْمُ إِلَّا لِلّٰهِ ؕ
يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِيْنَ ○

58. Say: If that for which you are impatient were in my power, the matter would have been decided between me and you. And Allah is the Best Knower of the wrong-doers.[3]

٥٨-قُلْ لَّوْ أَنَّ عِنْدِيْ مَا تَسْتَعْجِلُوْنَ
بِهٖ لَقُضِيَ الْأَمْرُ بَيْنِيْ وَبَيْنَكُمْ ؕ
وَاللّٰهُ أَعْلَمُ بِالظّٰلِمِيْنَ ○

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his Lord, but they call it a lie. Of the day of Judgment, he says: "If that for which you are impatient were in my power, the matter would have certainly been decided between you and me. Allah is best aware of the wrong-doers". With Allah are the treasures of the Unseen. And He knows what is in the land and the sea. And there falls not a leaf but He knows it. Nor is there a grain in the darkness of the earth nor anything wet or dry but (it is all) in a Clear Book. And he it is who takes your souls at night (while you are asleep) and He knows what you earn by day. He raises you up therein that an appointed term may be fulfilled, then to Him is your return. Then He will inform you of what you did.

2. It may be noted that first in verse 14 of this Chapter, the Holy Prophet Muhammad (ﷺ) was commanded to say that "I am commanded to be the first of those who submit and not to be of the polytheists". Then in verse 19 he was further commanded to say that the weightiest in testimony is the testimony of Allah as regards the Absolute Unity of Allah the Almighty, and it has been revealed in the Holy Qur'an that Allah is only One God. He is absolved of any deed of the non-believers in setting up idols besides Allah for worship. Now in verse 56 the Holy Prophet is commanded to say to the non-believers that he is forbidden to worship those whom they call besides Allah, i.e. the other object of worship, or to follow their desires, which would mean going astray from the straight path.

3. This verse actually contains a warning for the disbelievers, and they are virtually told, by the Holy Prophet, that the punishment "that what you ask for is not in my power, but it is Allah in whose power is the entire universe and Who knows all that is in the earth and the heavens, and naturally, therefore, He is fully aware of what you do, and what you ask about, and one day you will certainly have to return to Him, and suffer the consequences of your misdeeds".

59. And with Him are the treasures of the Unseen.[4] None knows them but He. And He knows what is in the land and in the sea. And there falls not a leaf but He knows it, nor is there a grain in the darkness of the earth, nor anything fresh or dry but is (written) in a Clear Book.[5]

٥٩- وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ
اِلَّا هُوَ ؕ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ ؕ وَمَا
تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِىْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا
يَابِسٍ اِلَّا فِىْ كِتٰبٍ مُّبِيْنٍ ○

60. And He it is Who takes away your souls at night and He knows what you earn by day. Then He raises you up (again to life) therein that the appointed term may be fulfilled. Then to Him shall be your return, and then He will inform you of what you did.[6]

٦٠- وَهُوَ الَّذِىْ يَتَوَفّٰكُمْ بِالَّيْلِ
وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ
ثُمَّ يَبْعَثُكُمْ فِيْهِ لِيُقْضٰٓى اَجَلٌ مُّسَمًّى ۚ
ثُمَّ اِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ
ع بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

4. According to the learned Commentators, the word *Ghaib,* i.e. the Unseen, used in verse 59, is inclusive of all those things which have not come into existence as well as those things which though have come into existence yet the people have no knowledge of them (Tafseer-e-Mazhari). The instance of the former consists in matters relating to the Day of Judgment and the life after death, and the instance of the latter consists in the child in its mother's womb. All those things of which the knowledge has been given by Allah the Almighty through inspiration and all those things which can be known by the people through calculations, speculations, scientific inventions as for instance the knowledge of heavenly bodies, palmistry, X-Rays, etc., they are manifestations of physical knowledge; they do not fall within the definition of the *Ghaib.* In fact *Ghaib* is one which is known to Allah the Almighty alone, and the mankind can by no means know it by itself except to the extent Allah, in His pleasure and with some definite Divine purpose, reveals to His chosen servants.

5. There are also other verses of the Holy Qur'an which speak of the Absolute Knowledge of Allah. For instance, in verse 16 of Chapter 31 (*Luqman*) it is said, "even if it be the weight of a grain or a mustard-seed, even though it be in the rock, or in the heaven or in the earth, Allah will bring it forth. Surely Allah is Knower of subtleties, Aware". In verse 255 of Chapter 2 (*Baqarah*) it is said, "He knows what is before them and what is behind them. And they encompass nothing of His Knowledge except what He pleases". In verse 61 of Chapter 10 (*Yunus*) it is said, "and not the weight of an atom in the earth or in the heaven is hidden from my Lord, nor anything less than that nor greater, but it is all in a clear Book" (Ma'ariful Quran, Vol. III, pp. 344-350).

6. This in fact is to make the man understand the life after death. Just as he is made to lie down senseless while in sleep at night for a short period, he will be laid down senseless once again on his death. And just as he is restored to life in the morning, so also on the Day of Judgment he will be restored to life on resurrection, which is also clear from the concluding words of this verses, viz., *Summa Illaihe Marje'okum Summa Yunabbe'okum Bema Kuntum Ta'lamoon,* i.e. then to Him is your return, then He will inform you of what you did (in this world).

SECTION 8[1]

61. And He is the Supreme[2] above His servants, and He sends guardians over you until when death comes to one of you, Our Messengers (angels) take his soul, and they never fail (in their duty).

٦١- وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ
وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ؕ
حَتّٰٓى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ
تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ ○

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1. The previous Section ended with the declaration that "to Him is your return then He will inform you of what you did". In continuation of it Section 8 starts with declaration of the Supreme Authority and power of Allah the Almighty over the entire creation. In this Section there is also dealing with the case of those who make a mockery of the Messages of Allah.

Section 8 consists of 10 verses i.e. verses 61 to 70. Verses 61 to 65 speak of the Absolute Authority and Control of Allah over the universe. It is said that He, i.e. Allah, is the Supreme, above His servants. He sends guardians over men until when death comes to one of them. His messengers (i.e. Angels) cause him to die, and they do not neglect the command. Thereafter men are returned to Allah, their Lord, the True One. Surely His is the Command, and He is the swiftest in taking account. Say: who delivers you from the calamities of the land and the sea? (When) you pray to Him humbly and in secret, (saying) if we are delivered from this we will certainly be of the faithful ones. Say: Allah delivers you from these and from all (other) afflictions yet you set up partners with Him. Say: He has the power to send afflictions upon you from above you or from beneath your feet, or to throw you into confusion, and make you taste the violence of one another.

Verses 66 to 70 speak of the mockery of the Messages by the non- believers. They call it the Holy Qur'an a lie though it is the truth of the most accomplished order. For every announcement or Message from Allah, there is a term. The Holy Prophet is also commanded to keep away from the non-believers who indulge in irresponsible talk about the Message of Allah and to meet them again only when they change their discourse. It is also said that the righteous are not accountable for the non-believers in any way. The Holy Prophet is also told to leave those who take their religion for a play and an idle sport and whom this world's life has deceived. They should be warned of the consequences if they pay no heed. Besides Allah there is no friend nor intercessor and though a man may offer the worldly riches as compensation or ransom. They suffer because of their misdeeds. For the non-believers is a drink of boiling water and a painful punishment.

2. The word *Qahir,* used in verse 61, as an epithet applied to God, means "the Subduer of His creatures under His sovereign Authority and power and the disposer of them as He pleases, with or against their will", it also means "the over-comer and subduer of all created beings" (Arabic English Lexicon). The meaning in any case is that Authority and Control of Allah the Almighty over the Universe is absolute and complete and none can escape from His Grip in any respect whatsoever.

62. Then men are returned to Allah, their Lord, the True One. Surely His is the Command;[3] and He is the swiftest in taking account.

٦٢- ثُمَّ رُدُّوٓا إِلَى اللَّهِ مَوْلَىٰهُمُ الْحَقِّ ۚ
أَلَا لَهُ الْحُكْمُ ۖ
وَهُوَ أَسْرَعُ الْحَٰسِبِينَ ○

63. Say: who delivers you from the calamities[4] of the land and sea? (When) you pray to Him humbly and in secret, saying: if we are delivered from this, we will certainly be of the thankful ones.

٦٣- قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ الْبَرِّ
وَالْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً ۖ
لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ
لَنَكُونَنَّ مِنَ الشَّٰكِرِينَ ○

64. Say: Allah delivers you from these and from all (other) distresses, yet you set partners with him.

٦٤- قُلِ اللَّهُ يُنَجِّيكُم
مِّنْهَا وَمِن كُلِّ كَرْبٍ
ثُمَّ أَنتُمْ تُشْرِكُونَ ○

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3. As regards, the phrase *Ala Lahul Hukmo* i.e. surely His is the Command (verse 62), as Abdul Maajid Daryabadi writes, this is specially to combat the Christian doctrine representing Christ as judge. In the New Testament it is said "the Son of man shall come in the glory of his Father with the angels and then he shall reward every man according to his works" (Mathew, 6:27). It further says, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, come, ye blessed of my Father" (*ibid.,* 25:31-34). In the new Catholic Dictionary, by Fallen and Wynne, it is said, "that there will be a General Judgment is an article of faith. The judge will be Christ" (p. 523). In the Encyclopaedia of Religion and Ethics, by Ratings, it is said, "In the Gospels, while the Father is spoken of as judge, Christ's influence at the judgment is also spoken off and more generally he himself is judge, and exercises this function on all men" (Vol. V, p. 325) (Maajid, Vol. I, Part VII, Note 473).

It is this type of ideology which has been refuted by verse 62, which says that "then men are returned to Allah, their Lord, the True One. Surely His is the command; and He is the swiftest in taking account".

4. It may be noted that the word *Zulomaat,* though generally means darkness yet, in verse 63, according to the consensus of the learned commentators, it means the calamities and distresses which overtake the mankind on the land as well as in the sea. It may be noted that Qur'an uses this word in this sense even in verse 40 of Chapter 24 (*Nur*) which says, "Or like darkness in the deep sea – there covers him a wave, above which is a wave, above which is a cloud – (layers of) darkness one above another – when he holds out his hand, he is almost unable to see it".

65. Say: He has the power to send afflictions upon you from above you or from beneath your feet, or to throw you into confusion, and make you taste the violence of one another.[5] See how We explain the Messages that they may understand.

٦٥-قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ
عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ
اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ
اَوْ يَلْبِسَكُمْ شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ
بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ
الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ○

66. And your people belie it,[6] though it is the truth. Say: I am not put in charge of you.

٦٦-وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ؕ
قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ؕ

67. For every announcement is a term and soon you will come to know.

٦٧-لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫
وَّسَوْفَ تَعْلَمُوْنَ ○

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5. It may be noted that verse 65 speaks of three types of punishments which Allah the Almighty sends upon the non-believers. Firstly, punishments from above which, according to the commentators, signifies famines, quakes, floods, hurricanes, oppressions of the weak by the powerful, and so on. Secondly, punishments from beneath the feet, which signifies disasters, pestilences, revolt by the people, etc. Thirdly, punishments of throwing into confusion, which signifies discord, disunity, dissension also resulting in civil wars. An instance of the first type of punishment was seen by the non-believers during the "Battle of Trench", when their army of about ten to twenty thousand warriors had to take flight on account of a great storm. Similarly, instance of the second type of punishment was witnessed by the non-believers in the form of draught which resulted in great affliction upon the people of Mecca for about seven years. Instance of the third type of punishment is found in the defeat of the non-believers at the hands of the Holy Prophet and his followers in the battle-fields in general. (For more details see Ma'ariful Quran, Vol. III, pp. 359-364).

6. The non-believers took the news of the Day of Judgment to be a lie. In answer to it, in verses 66 and 67, the Holy Prophet is asked by Allah the Almighty to leave the matter to Allah and tell them that, *Lasto Alaikum Be Wakeel,* i.e. I am not put in charge of you, (so that I must somehow or the other make you to accept the Message of Allah and bring you on the straight path, nor am I bound to account for you if you reject my invitation. On me is the responsibility of conveying the Message which I have conveyed. Now if you are in a hurry to see the punishment then you must know that) *Lekulle Naba'in Mustaqqarrun Wa Saufa Ta'lamoon,* i.e. for every announcement there is a term (fixed by Allah, and when the term will arrive) you will yourselves come to know (Tadabbure Quran, Vol. II, p. 449; Ma'ariful Quran, *ibid.,* 366; and Ziaul Quran, Vol. I, Chapter 6, Note 85).

68. And when you see men engaged in vain talks about Our Messages, turn away from them until they enter into some other discourse; and if Satan causes you to forget, then sit not, after recollection, with the wrong-doers.[7]

٦٨-وَإِذَا رَأَيْتَ الَّذِيْنَ يَخُوْضُوْنَ
فِيْٓ اٰيٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا
فِيْ حَدِيْثٍ غَيْرِهٖ ۭ وَإِمَّا يُنْسِيَنَّكَ
الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى
مَعَ الْقَوْمِ الظّٰلِمِيْنَ ○

69. And those who act righteously are not accountable for them (i.e. the non-believers) in anything, but the admonition (must be given to them) that perchance they may (also) guard against evil.

٦٩-وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ
حِسَابِهِمْ مِّنْ شَيْءٍ
وَّلٰكِنْ ذِكْرٰى
لَعَلَّهُمْ يَتَّقُوْنَ ○

70. And forsake those who take their religion for a play and an idle sport, and whom the life of the world has deceived, and admonish (them) hereby lest a soul be destroyed for what it has earned, when for him there shall be no friend nor intercessor besides Allah, and when, if he offer every compensation (as ransom), it will not be accepted from him. Those are they who are destroyed for what they earned. For them will be a drink of boiling water and a painful punishment because they persisted in disbelief.

٧٠-وَذَرِ الَّذِيْنَ
اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا
وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا
وَذَكِّرْ بِهٖٓ أَنْ تُبْسَلَ نَفْسٌ بِمَا
كَسَبَتْ ۚ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ
وَلِيٌّ وَّلَا شَفِيْعٌ ۚ
وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ
مِنْهَا ۭ أُولٰٓئِكَ الَّذِيْنَ أُبْسِلُوْا بِمَا كَسَبُوْا ۚ
لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ أَلِيْمٌ ۢ
بِمَا كَانُوْا يَكْفُرُوْنَ ○ ع ١٤

7. The real purpose of the commands contained in verses 66 to 70 is to save the believers from the company of the evil-doers because that company always has its bad influence. On the other hand, a good company always has its good influence on the people. Once evil habits develop it becomes difficult for a person to change them. Therefore, it is necessary that for a right beginning evil companies should be avoided (Ma'ariful Quran, *ibid.*, pp. 370-374).

SECTION 9[1]

71. Say: Shall we call, besides Allah, on that which neither profits us nor harms us, and shall we turn on our heels after Allah has guided us,[2] like one whom the Satans lured to follow

٧١-قُلْ أَنَدْعُوا مِنْ دُوْنِ اللّٰهِ
مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرَدُّ عَلٰٓى أَعْقَابِنَا بَعْدَ إِذْ هَدٰنَا اللّٰهُ
كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى

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1. In the concluding verse of the previous Section the Holy Prophet was commanded by Allah the Almighty to admonish, by the Holy Qur'an, the mankind, particularly the non-believers, of the consequences of rejecting the faith. In continuation thereof, in section 9 there is condemnation of idolatry, and assertion of the Absolute Authority of Allah, the Signs of Absolute Unity of Allah shown to Prophet Abraham, and his rejection of the idolaters after a logical discussion with them.

Section 9 consists of 12 verses i.e. verses 71 to 82. Verses 71 to 73 deal with the Unity of Allah and His Power over the universe. In verse 71 the Holy Prophet is commanded to say to the non-believers, "Shall we call, besides Allah, on that (i.e. the idols or false gods) which profits us not, or harms us and shall we turn on our heals after Allah has guided us, like one whom Satans cause to follow his low desires and left him wandering bewildered in the land, his companions calling him to the right path to (saying): come to us? Say: Surely the guidance of Allah is the (true) guidance, and we (the Believers) are commanded to submit to the Lord of the worlds. Verse 72 enjoins upon the believers to keep up prayer and fear Allah, before Whom all shall be gathered on the Day of Judgment. Verse 73 proclaims Allah the Almighty as the Creator of the heavens and the earth in truth. His command is promptly obeyed as when He says for some thing to "Be", it comes into 'Being' at once. His reign will be Supreme on the Day of Judgment, when the Trumpet shall be blown into, and all the creations shall gather before him.

Verses 74 to 82 speak of the ideological dispute between Prophet Abraham on the one side, and his "Abi" (Azar) and the people in general on the other. According to verse 74 Abraham argued with his "Abi" (Azar) about the futility of idol-worship which is the sign of gross disbelief.

In verses 75 to 79, the Holy Qur'an mentions the heavenly Signs shown to Prophet Abraham in the appearance and setting of the Star, the Moon and the Sun, to affirm and consolidate his faith in Allah the Almighty. On the rise of each of these phenomena, he said: this is my Lord! but when it set down and disappeared, he rejected it, as the falling and setting objects to not deserve godhood. Even the brightness of the Moon and the dazzling splendour of the Sun could not lure him for long to their appreciation. Prophet Abraham finally declared in unmistakable language: Surely I have set myself wholly upto Him (Almighty Allah) who originated and gave judicious norms to the heavens and the earth, and I am not of the polytheists.

Verses 80 to 82 speak of the opposition of Prophet Abraham by his people. It is said that his people disputed with him regarding the Absolute Unity of Allah. He said: do you dispute with me respecting Allah and He has guided me indeed? He denounced the idols and idol-worship.

Then in verse 82 it is said that those who believe and mix not up their faith with iniquity for them is security and they are rightly guided.

2. It is said that the non-believers of Mecca used to try their best, through nonsense talks and discussions, to make the believers return to unfaith, which was the way of

his low desires, and left him wandering bewildered in the land,[3] his companions calling him to the right path, (saying): come to us? Say: (O Prophet!) Surely the guidance of Allah is the (true) guidance, and we (the believers) are commanded to submit to the Lord of the worlds.

الْاَرْضِ حَيْرَانَ ۖ
لَهٗٓ اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ۭ
قُلْ اِنَّ هُدَى اللّٰهِ
هُوَ الْهُدٰى ۭ
وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ۙ

72. And that you should keep up prayer and fear Him (i.e. Allah), and it is to Him that you shall be gathered together.

۷۲-وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ۭ
وَهُوَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ۝

73. And He it is Who created the heavens and the earth with truth.[4] And the Day when He says: "Be", behold! it is.[5] His Word is the Truth, and His will be the kingdom on the Day when the Trumpet will be blown. (He is) the Knower of the Unseen and the Seen, and He is the Wise, the Aware.

۷۳-وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
بِالْحَقِّ ۭ وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۙ
قَوْلُهُ الْحَقُّ ۭ وَلَهُ الْمُلْكُ
يَوْمَ يُنْفَخُ فِي الصُّوْرِ ۭ
عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۭ
وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝

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their forefathers. In order to meet that situation, Allah the Almighty commanded the Holy Prophet and, through him, the believers in general, to tell to the non-believers, "shall we turn back on our heels after Allah has guided us to the straight path of Islam"?

3. The non-believers and the idolaters, according to this verse, are like those who follow their low desires and remain wandering in the bewilderment in the land finding no way to achieve the straight path.

4. The word *Bil Haq* indicates that creation of this universe is with a plan, purpose, and not merely by way of sport or play, so that there may not be any gain or loss for the creation at its finality. In various other verses, Qur'an has made it clear that *Rabbana Maa Khalaqta Haaza Baatelan,* i.e. Our Allah! You have not created all this for nothing; or *Wama Khalaqnas-Sama'a Wal Arda Wama Bainahuma La'ebeen,* i.e. We have not created the heavens and the earth and all those things which are in between them by way of sport or play; and *Afa Hasibtum Annama Khalaqnakum Aba'san Wa Annakum Elaina La Turja'oon,* i.e. Do you think that We have created you for nothing and that you will not be returned to Us?

The word *Haq* may also impliedly mean that the foundation of this universe is on truth

Contd....

74. And (recall) when Abraham said to his "Abi"[6] Azar: do you take idols for gods? Surely I see you and your people in manifest error.[7]

٧٤-وَإِذْ قَالَ إِبْرٰهِيْمُ لِأَبِيْهِ آزَرَ
أَتَتَّخِذُ أَصْنَامًا آلِهَةً ۚ
إِنِّيْ أَرٰىكَ وَقَوْمَكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

and it is ultimately to prevail. As opposed to this, falsehood, though may stand for some time, which may be for any reason whatsoever, is ultimately to perish. In other words, as it is said in the verse *Qul Ja'al Haqqo Wazahqal Baatil Innal Baatila Kana Zahuqa,* i.e. Truth has come and Falsehood has vanished; verily Falsehood is bound to vanish (*Bani Israil,* 17:81).

Scientifically, the words *Khalaqas-Samawate Wal Arda Bil Haqq* may mean that the heavens and the earth, and all that is in between them, have been created by Allah the Almighty to be best situated for sustenance of the human life on earth. The scientists are of the view that a slightest change in the shape, size or property of the earth would have rendered the entire life impossible to survive. (See the article "The Origin of the World – By Chance or Design", included in the book "The Evidence of God in the Expanding Universe".

The sun, the source of our life, has a surface temperature of 12,000 degrees Fahrenheit, and our earth is just far enough away so that this "eternal fire" warms us just enough and not too much!

If the sun gave off only one-half its present radiation, we would freeze, and if it gave half as much more, we would roast.

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if it had not been so tilted, vapours from the ocean would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist. Or if our atmosphere had been thinner, some of the meteors, now burned in space by the million every day, would be striking all parts of the earth, starting fires everywhere". (See "Seven Reasons Why a Scientist Believes in God", by A. Cressy Morrison, Former President of the New York Academy of Sciences, published in "The Reader's Digest", October 1960).

5. Allah has Absolute power and control over His creation and He creates and recreates as and when He wishes without any let or hindrance. In this respect, simply the command i.e. "Be" is enough. Because as soon as He says *Kun* ("Be"), the thing comes into existence at once, and, therefore, as it is said in verse 73, simply by the blowing of the Trumpet the entire mankind will be raised to life again and made to account for their deeds to Allah the Almighty.

6. The word "Abi", generally meaning "father", has been used for Aazar in this and all other verses of the Holy Qur'an, in the sense of "uncle". For details, see the "Major Work", *ibid.,* Vol. VI, pp. 31-32.

7. Verses 74 to 82 deal with the dispute between Prophet Abraham and his people, including his own "Aba", regarding the Absolute Unity of Allah, and also the Signs of Allah which Allah the Almighty showed to him in the rising and setting of the Star, the Moon and the Sun, and his declaration of Absolute faith in the Unity of Allah and total submission to His Command.

It may be noted that the Banu Ismail and the Bani Israil both respect Prophet Abraham as their spiritual head and both claim to follow his religion (faith) and they also, out of sheer

75. And thus did We show Abraham the kingdom of the heavens and the earth and that he might be of the convinced.

٧٥-وَكَذٰلِكَ نُرِيٓ
إِبْرٰهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَالْأَرْضِ
وَلِيَكُونَ مِنَ الْمُوقِنِينَ ○

ignorance, claim to inherit their polytheistic beliefs and practices from him. Qur'an has, therefore, made it very clear that as regards the Bani Israil, the Jewish and the Christian ideologies as formulated by the Jews and Christians after Prophet Moses and Jesus Christ have nothing to do with Prophet Abraham. This we have already seen in Chapter 3 (*Aal-e-Imran*). In the present verses since the address is to the Quraish who belong to the Banu Ismail, i.e. descendants of Prophet Abraham through his son Ismail, they are also told that the polytheistic beliefs and practices which they have adopted have nothing to do with the faith and practices of Prophet Abraham. In fact they themselves have formulated these ideologies and practices and wrongly assigned them to Prophet Abraham. In these verses it has been very clearly mentioned that Prophet Abraham differed from his people, including his own "Abi", and declared that the Star, the Moon, and the Sun, which they worshipped had no Divine power at all; how could they, therefore, worship them.

It may also be noted that verses 76 to 80 actually speak of an argument of Prophet Abraham against the idolaters and worshippers of the heavenly bodies, justifying his faith in the Absolute Unity of Allah. From the way, in which this argument has been put, one should never think that Prophet Abraham ever took the "Star, the Moon, or the Sun to be his Lord. When he said "this is my Lord"! This phrase is in fact a fine example of meaning the 'negative' of what is said in the affirmative. The nature and substance of an argument or reasoning point to reality or factual position rather than the assumption of a general principle based on mere phraseology. By pointing to the Star, the Moon, and the Sun, after expressing their transient behaviour in rising and setting. Prophet Abraham actually put it in the form of a question meaning the negative in answer. The position was that the people used to worship the star, the moon, and the sun, and, therefore, by way of argument when he saw the star, he said while his people were also listening, this is my Lord!, and when it set, he immediately declared, "I love not the setting ones. Similarly, he did with the moon and the sun; and the main idea was to make the polytheists understand that the star, the moon, or the sun could never be the things to be worshipped, because something which rises and sets cannot be the Lord of the worlds. This is also clear from the concluding part of verse 77 in which he says, "if my Lord had not guided me, I would certainly be of the erring people"; and also the concluding part of verse 78 in which he says, "O my people! I am clear of what you set up with Allah". Then finally, in verse 79 he declares "surely I have turned myself being upright only to Him (i.e. Allah the Almighty) Who originated the heavens and the earth and I am not of the polytheists. And when the people disputed with him, even after this declaration, and manifestations of their folly he said to them. "Do you dispute with me respecting Allah and He has guided me indeed? And I fear not in any way those that you set up with Him unless my Lord please. My Lord comprehends all things in His knowledge. Will you not then mind?" (verse 80). When the people, however, threatened him on account of his declaration of Absolute faith in the Unity of Allah, and condemnation of the false deities of the idolators, he, as verse 81 says, said to them; "how should I fear what you have set up with Him while you fear not to set up with Allah that for which He has not sent down to you any authority. Which then of the two parties is surer of security, if you but know?"

76. When the night covered him over, he saw a star. He said: this is my Lord! But when it set, he said: I love not things that set.

٧٦-فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ
قَالَ هٰذَا رَبِّيْ ۚ
فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ ○

77. And when he saw the Moon uprising, he said: this is my Lord! But when it set, he said: unless my Lord guides me I shall surely be of the erring people.

٧٧-فَلَمَّا رَاَ الْقَمَرَ بَازِغًا
قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ
قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ
لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ○

78. And when he saw the Sun uprising, he said: this is my Lord! this is the greatest. And when it set, he said: O my people! I am free from all that you associate (with Allah).

٧٨-فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً
قَالَ هٰذَا رَبِّيْ
هٰذَآ اَكْبَرُ ۚ فَلَمَّآ اَفَلَتْ
قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ○

79. Surely I have set my face towards Him Who has created the heavens and the earth, being upright, and I am not of the polytheists.

٧٩-اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ
فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا
وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ○

80. And his people disputed with him. He said: do you dispute with me concerning Allah when He has guided me? I fear not that which you associate with Him, unless my Lord wills. My Lord comprehends all things in His Knowledge. Will you not then be admonished?

٨٠-وَحَآجَّهٗ قَوْمُهٗ ۚ
قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ۚ
وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ
رَبِّيْ شَيْئًا ۚ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ۚ
اَفَلَا تَتَذَكَّرُوْنَ ○

81. And how should I fear that which you associate (with Him), while you fear not to associate

٨١-وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ
وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ

with Allah that for which He has sent down to you no authority? Which (then) of (us) two parties is more worthy of security, if you know?

مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ۭ
فَاَيُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ تقف لازم

82. (It is) those who believe and mix not up their faith with iniquity[8] – for them is security and they are rightly guided.

۸۲-اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ
بِظُلْمٍ اُولٰۗىِٕكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ۝ وقف لازم

SECTION 10[1]

83. And this was Our Argument[2] which We gave to Abraham against his people. We exalt in degrees whom We please. Surely your Lord is Wise, Knowing.

۸۳-وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰي
قَوْمِهٖ ۭ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَاۗءُ ۭ
اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ۝

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8. According to the learned Commentators, in this verse, the word *Zulm,* i.e. iniquity, actually means *Shirk,* i.e. polytheism, but, in its wider sense, the word *Zulm,* or iniquity, also covers all those thing which do not fall directly into idolatry, or worship of false deities, in its strict sense, yet amount to polytheism by implication. Thus, to think anything having divine power of his own, and seeking redress of some grievance from him, also amounts to iniquity and is condemned by this verse. According to this verse, for those who keep their faith in Allah the Almighty pure and unmixed with any type of *Shirk* or iniquity, there is the promise of security in this as well as next world, and they are declared to be on the Straight Path. And they are, in the Words of Qur'an, the righteous servants of Allah.

1. The previous Section spoke of the argument which Prophet Abraham advanced against the idolaters of his time. In continuation of it, Section 10 starts with a statement that Allah the Almighty had given that argument to Abraham against his people. Then there is reference to a number of other Prophets, among the ascendants and descendants of Prophet Abraham, saying that all of them were chosen by Allah the Almighty, and they were given the Book, the Authority and the Prophethood; and there is a command for the believers to follow their guidance.

Section 10 consists of 8 verses i.e. verses 83 to 90. Verse 83 refers to the argument of Abraham against his people as referred to in the previous Section, and says that it was given to him by Allah, and that Allah exalt in degree whom He pleases, and He is Wise and Knowing.

Verses 84 to 90 speak of other Prophets among the descendants of Noah as well as the descendants of Prophet Abraham, and in these verses Allah the Almighty says 'We gave him (i.e. Abraham) Isaac and Jacob – each of them did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron, and thus do

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84. And We gave him Isaac and Jacob; all of them We guided; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good:

٨٤-وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ؕ
كُلًّا هَدَيْنَا ۚ وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ
وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ وَسُلَيْمٰنَ وَاَيُّوْبَ
وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ؕ
وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۙ

85. And Zacharias and John, and Jesus and Elias; all (of them were) in the ranks of the righteous:

٨٥-وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ؕ
كُلٌّ مِّنَ الصّٰلِحِيْنَ ۙ

86. And Ishmael and Elisha and Jonah and Lot; and all (of them) did We excel the people.

٨٦-وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ؕ
وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ۙ

We reward the good ones. And Zacharias and John and Jesus and Elias each one of them was of the righteous, and Ishmael and Elisha and Jonah and Lot, and all of them We made to excel the people, and some of their fathers and their descendants and their brethren, and We chose them and guided them to the Straight Path. This is the guidance of Allah wherewith He guides whom He pleases of his servants and if they were to associate partners with Allah, then all their good deeds done in the past would be in vain. These are the Prophets of Allah "whom We gave the Book, the Authority, and the Prophethood (for the guidance of their people). But if these (i.e. the non-believers) still disbelieve, We shall indeed entrust their charge to a people who would not disbelieve therein. Those (i.e. the righteous ones) are they whom Allah had guided, so follow (O the believers) their guidance. (The Holy Prophet is asked to) say: I ask you not of any reward (for conveying the Message of Allah). It (i.e. the Holy Qur'an) is not but an admonition to the nations".

2. The argument by which Prophet Abraham made his people understand that the star, the moon, or the sun can never be the Lords of the world, is declared by Allah the Almighty, in verse 83, to be His argument, which shows that the manner in which Prophet Abraham falsified the supposed divinity of the heavenly bodies was taught by Allah the Almighty to him. This also refutes the view of some scholars who say that Abraham arrived at the faith in Absolute Unity of Allah through an evolutionary process of understanding.

Similarly, this verse also refutes the view that the incident of looking at the star, the moon, and the sun was of a date prior to the start of prophetic mission of Abraham. Since this argument was given by Allah the Almighty Himself, and it was in order to make the polytheists realize their fault in assigning divinity to the heavenly bodies, this particular incident could only be after the start of his mission.

87. And some of their fathers and their descendants and their brethren; and We chose them[3] and guided[4] them to the Straight Path.

٨٧- وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ
وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

88. This is the guidance of Allah wherewith He guides whom He pleases of His servants. And if they were to associate others (with Him), all that they did would be in vain for them.[5]

٨٨- ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ
يَّشَآءُ مِنْ عِبَادِهٖ ؕ
وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ
مَّا كَانُوْا يَعْمَلُوْنَ ○

89. Those are they to whom We gave the Book and Authority and Prophethood.[6] But if these disbelieve therein, We shall indeed entrust their charge to a people[7] who will not be disbelievers therein.

٨٩- اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَ
الْحُكْمَ وَالنُّبُوَّةَ ۚ
فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا
قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ○

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3. Verse 83 spoke of exaltation of Prophet Abraham in spirituality and knowledge. In verses 84 to 90 Qur'an speaks of some more favours of Allah to exalt Prophet Abraham among the mankind, and this exaltation is in respect of worldly things also particularly the righteous descendants.

Since Prophethood is given by Allah the Almighty to his most righteous servants, as regards the worldly assets as well as the heavenly blessings there could be no better descendants than the one who was chosen by Allah to be His Prophets, and, in this respect, Prophet Abraham was undoubtedly the luckiest in the entire history of mankind in whose generation there has been a long line of Prophets and righteous persons.

4. The guidance obviously was the guidance leading to the faith in the Absolute Unity of Allah, which is the fundamental religion, preached by all Prophets, and this guidance was meant for the mankind in general, which is clear from the word *Zurriyatehim,* i.e. their descendants, which refers to Prophet Abraham as well as Prophet Noah both.

5. This shows that all Prophets of Allah had Absolute faith in the Absolute Unity of Allah, and throughout their lives, they remained firm to this faith, and also invited the mankind to it. This also supports the view that, while putting the argument regarding the supposed divinity of the star, the moon, and the sun, Prophet Abraham never accepted, even for a single moment, their divinity, and used that particular argument in order to refute it and make the people understand that none of the heavenly bodies, or even anything else, could ever be the god.

6. According to this part of the verse, three special Favours were bestowed upon the Prophets viz., the Book, the Authority, and the Prophethood. The word *Hukm,* also covers the deduction of principles through reasoning from the Qur'an and *Sunnah* and, therefore, it has great

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90. Those are they whom Allah had guided, so follow their guidance. Say: I ask you not for any reward for it. It is not but an admonition to the nations.[8]

٩٠-أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ
اقْتَدِهْ ۗ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ
إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ۝ ع ١٢

SECTION 11[1]

91. And they[2] estimated not Allah with the estimation due to Him when they say: Allah has not revealed anything to a

٩١-وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا
مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ

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importance in the *Shariah,* and the power to do it is also given by Allah the Almighty which is generally known as *Hikmat.* It goes side by side to the Qur'an and *Sunnah,* in the sense, that if the injunctions of Qur'an and *Sunnah,* are not correctly appreciated, and the correct principles are not deduced from them, great difficulty is likely to arise in deciding the affairs of life.

Nabuwat, i.e. Prophethood, is an office given by Allah the Almighty Himself to His chosen servants, which cannot be achieved by anybody through any means whatsoever.

It may, however, be noted that this verse does not mean to say that a separate Book was given to each of the Prophets. Separate Books were given only to the Law-Giving Prophets, generally known as *Mursaleen,* and when a Book was given to a *Rasool* all other Prophets coming under his *Shariah* were to follow that very Book, as if that Book had been given to each of them. Thus, for instance, the Torah was given to Prophet Moses, who was a Law- giving Prophet, and all Prophets who came from time to time among the Bani Israil were the followers, maintainers, and preachers of the same Book.

7. According to the learned Commentators, the word *Qaum,* used in verse 89, actually means the companions of the Holy Prophet, because it were actually they who had been entrusted the Holy Qur'an through the Holy Prophet Muhammad (ﷺ), and they were undoubtedly the believers in it. This also in fact consisted a forecast for the Holy Prophet that in his *Ummah* there will be true believers in the Holy Qur'an till the Day of Judgment, and, therefore, he should not be worried if the Quraish of Mecca were refusing to believe in it and accept its authority (Ma'ariful Quran, Vol. III, p. 389).

8. This part of the verse i.e. *In Huwa Illa Zikra lil Aa'lameen,* in fact, speak of the universality of the Qur'anic Message. It addresses itself not to Arabs, but to the world at large. The Holy Book, even according to the destiny of the non-Muslim observers, 'has exercised a great control over the destinies of mankind, and still serves as a rule of life to a very large portion of our race' ("Intellectual Development of Europe", by Drapper, Vol. I, p. 340). And to them it is a matter of wonder, ... 'how deeply to this Book Asia and Africa which are indebted for daily guidance, how deeply Europe and America for the light of science' (*ibid.,* p. 345). In the words of Hitti, one of the most recent European scholars, 'though the youngest of the epoch-making books, the Koran is the most widely read book ever written' ("History of the Arabs", p. 126) (Maajid, Vol. I. Part VII, Note 584).

1. The main theme of the previous Section was Absolute Unity of Allah of which the invitation is being extended by the Holy Qur'an and which has always been the fundamental

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human being. Say: who revealed the Book that Moses brought? – a light and a guidance for the mankind, which you have put on parchments which you show, but you hide much (of it); and therein you were taught that which you knew not – neither you nor your fathers. Say: Allah (revealed it). Then leave them to plunge in vain discourse and trifling.

قُلْ مَنْ أَنْزَلَ الْكِتٰبَ الَّذِيْ جَآءَ بِهٖ
مُوْسٰى نُوْرًا وَّهُدًى لِّلنَّاسِ
تَجْعَلُوْنَهٗ قَرَاطِيْسَ تُبْدُوْنَهَا
وَتُخْفُوْنَ كَثِيْرًا ۚ
وَعُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْٓا اَنْتُمْ وَلَآ
اٰبَآؤُكُمْ ۖ قُلِ اللّٰهُ ۙ
ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ يَلْعَبُوْنَ ○

mission of all Prophets of Allah, and therefore the mankind in general was commanded to follow their guidance. The non-believers, however, were adamant to oppose and, by way of opposition, they started saying that Allah has not revealed anything to the Holy Prophet. In Section 11 Qur'an basically deals with this objection, and declares that Qur'an has been revealed by Allah, which also verifies the Torah, and that ultimately the non-believers will be at loss.

Section 11 consists of 4 verses i.e. verses 91 to 94. Verse 91 speaks of the non-believers and says that they estimated not Allah with the estimation true to Him, when they say: Allah has not revealed anything to human-being. In answer to it Qur'an asks the Holy Prophet to ask these accusers: who revealed the Book, i.e. Torah, which Moses brought a light and guidance for the mankind, which you have put on parchments which you show, but you hide much (of it), and therein you were taught that which you knew not yourselves nor your fathers? Say: Allah! then leave them to plunge in vain discourse and trifling.

In verse 92 Allah the Almighty says that this (i.e. Qur'an) is a Book We have revealed, verifying that before it (i.e. the Torah). Holy Qur'an is the source of guidance and warning for the people of Mecca and the places around, guidance for the believers who faithfully obey Allah's Command, and warning of painful punishment for the non-believers. Verse 93 reveals the shameless imprudent attitude of the non-believers, particularly the Jews who fabricated lies against Allah, and spoke disrespectfully about the Holy Qur'an. It says: who is more unjust than he who forges a lie against Allah or says, revelation has been sent to me, while nothing has been revealed to him; and he who says: I can also reveal the like of that which Allah has revealed? And if you could but see when the wrong-doers are in the agony of death (lying powerless) and the angels of death stretch forth their hands, saying: yield up your souls. This day you are rewarded a punishment of disgrace because you talked about Allah other than truth and because you scorned His Signs. Verse 94 makes mention of what will happen to non-believers on the Day of Judgment when they will stand before Almighty Allah Who will address saying: now you have come to us all alone as (you were when) We created you at first and you have left behind your backs what We gave you. And We see not with you your intercessors whom you thought to be partners (of Allah) in your affairs. Now all relations between you are cut off and your fancies have left you in the lurch.

2. One view is that this is said regarding the non-believers of Mecca, but the subsequent words, viz., "Say: who revealed the Book that Moses brought – a light and

92. And this is a Book which We have revealed, blessed[3] and confirming that which is before it,[4] and that you may warn the Mother of towns and those around her,[5] And those who believe in the Hereafter believe in it, and they are constant in guarding their prayers.

٩٢-وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ
الَّذِىْ بَيْنَ يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى
وَمَنْ حَوْلَهَا ۭ وَالَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ
يُؤْمِنُوْنَ بِهٖ
وَهُمْ عَلٰي صَلَاتِهِمْ يُحَافِظُوْنَ ○

93. And who is more unjust than he who forges a lie against Allah, or says: revelation has been sent to me, while nothing has been revealed to him;[6] and

٩٣-وَمَنْ اَظْلَمُ مِمَّنِ
افْتَرٰى عَلَي اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ
وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ

Guidance for the mankind", do not support this view. The other view is that this is regarding the Jews of Medinah, but here also the difficulty would arise because this verse is of the Mecci period, and no Jews were at Mecca at that time. According to Pir Karam Shah, the situation appears to be that when revelation of Qur'an commenced at Mecca, the non-believers of Mecca would have enquired from the Jews of Medinah about the revelation and, out of jealousy, the Jews might have said that nothing has been revealed by Allah to a human being. To expose their lie, the non-believers were asked as to who revealed the Book which Moses had brought as a Light and Guidance for the mankind (Ziaul Quran, Vol. I, Chapter 6, Note 114).

3. The word *Mubarakun* (Blessed), used in verse 92, means blessed not only in the sense that it has received God's Blessings, but also in the sense that it brings blessings, both temporal and spiritual to other. In the words of a foreign writer, "Qur'an is a book which has been the consolation and the support of millions in many ages" ("History of European Morals", by Lecky, Vol. II, p. 106) (Maajid, Vol. I, Part VII, Note 596).

4. The words "verifying that which is before it" indicate that Qur'an has not brought any new faith. It has brought the same faith which was taught by the previous Books, namely Torah and Gospel, and, therefore, it verifies their truth. And further, since the earlier Scriptures were not maintained in their purity, they were rather mixed up with self-made ideologies of the human beings, Qur'an has restored their exact teachings and has also completed the Message of Allah for all times to come.

5. In this verse the word *Ummul Qura,* i.e. mother of the towns, has been used for Mecca. The reason, according to the learned scholars, is that according to history, creation of the earth started from this place and the House of Allah (*Ka'bah*) situated in this city, has been declared to be the Centre of Prayers for the believers all over the world; and the word *Hawlaha* actually means the entire world around Mecca (Mazhari, as referred to by Ma'ariful Quran, Vol. III, p. 397).

6. It is said that this part of verse 93 was revealed in refutation of Musailma Kizzab who claimed to be a prophet during the life time of the Holy Prophet himself. He declared his prophethood in Yamamah (in Yemen) and some persons of the tribe of Bani Hanifah also accepted

he who says: I can reveal the like of that which Allah has revealed?[7] And if you could but see when the wrong-doers are (plunged) in the agony of death, and the angels stretch forth their hands saying: yield up your souls. This day you are awarded a punishment of disgrace because you spoke against Allah other than truth and (because) you scorned His Signs.

وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَآ أَنْزَلَ اللّٰهُ ۗ
وَلَوْ تَرٰٓى إِذِ الظّٰلِمُوْنَ
فِيْ غَمَرٰتِ الْمَوْتِ
وَالْمَلٰٓئِكَةُ بَاسِطُوْٓا أَيْدِيْهِمْ ۚ
أَخْرِجُوْٓا أَنْفُسَكُمْ ۖ
اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ
بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ
وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ○

94. And now you have come to Us all alone just as We created you (all alone) at the first time, and you have left behind your backs that which We had granted to you, and We see not along with you your intercessors whom you thought to be partners in your affairs. Now all relations between you have been cut off, and your fancies have left you in the lurch!

٩٤-وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى
كَمَا خَلَقْنٰكُمْ أَوَّلَ مَرَّةٍ
وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ
وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ
زَعَمْتُمْ أَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ۖ
لَقَدْ تَّقَطَّعَ بَيْنَكُمْ
وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ○ ع

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him as a prophet. Musailma was killed by Wahshi (who was the assassinator of Hazrat Hamzah) during the Caliphate of Hazrat Abu Bakr (Naimuddin, Chapter 6, Note 191).

7. As regards the words *Waman Qaala Sa-Unzelo Misla Ma Anzalallaho,* (And he who says: I can myself reveal the like of that which Allah has revealed) were, as it is said, revealed in respect of Abdullah bin Abi Sarah, who was an ascribe of the revelations. When the verse *Walaqad Khalaqnal Inasana* (Indeed We created Man) was being revealed, he started writing it and instinctively the later part of this verse, i.e. *Tabarakallaho Ahsanul Khaleqeen* (Blessed is Allah, The Best of Creators) came into his mind, and he felt as if he was himself receiving the revelations, and he became *Murtad.* When he left the company of the Holy Prophet, he could not compose anything like it, and ultimately he again came to the Holy Prophet, and, before the victory over Mecca, re-affirmed his faith in Islam (Naimuddin, *ibid.,* 192).

SECTION 12[1]

95. Surely Allah causes the grain and date-stone to germinate.[2] He brings forth the living from the dead, and He is the Bringer-forth of the dead from the living.[3] That is Allah: How then are you deluded away (from the truth)?

٩٥-إِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ؕ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ؕ
ذٰلِكُمُ اللّٰهُ فَأَنّٰى تُؤْفَكُوْنَ ○

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1. In the previous Section it was said Qur'an has been revealed by Allah the Almighty like Torah which had also been revealed by Him, and that it is a Blessed Book which verifies the previous Holy Scriptures. This is in continuation of the mention of Absolute Unity of Allah. In further continuation of it, in Section 12 there is talk of manifestations of the Absolute Unity and Authority of Allah the Almighty over the universe in creating the various phenomena of this world, including the grain, the fruits, the day and night, the heavenly bodies and the human beings. There is also a forthright condemnation of raising sharers or ascribing sons and daughters to Allah.

Section 12 consists of 6 verses i.e. verses 95 to 100. Verses 95 to 99 speak of the manifestation of the Absolute Unity of Allah and His Authority over the entire universe in creating the various phenomenon of the universe. The phenomenon of creation is astonishingly graphic and descriptive in that it starts with the seed-grain and rising upward in stature and utility (trees, fruits etc.), it covers the entire Cosmos (the stars, moon, sun, day, and night). To add beauty in expression at every phase of creation there is invitation to thinking people, by invoking their mental faculty at each level, such as *Yafqahoon, Ya'lamoon, Yumenoon.* It is said that surely Allah causes the grain and the date-stone to germinate. He brings forth the living from the dead and He is the Bringer-forth of the dead from the living. That is Allah, your Lord, how do you then turn away? He is the cleaver of the day-break, and He has made the night for rest, and the Sun and the Moon for reckoning. That is the measuring of the Mighty, the Wise. And He it is the Who has made the stars for you that you might follow the right way thereby in the darkness in the land and the sea. Indeed We have made plain the Signs for a people who know. And He it is Who has brought you into being from a single soul, then there is (for you) a habitation and a repository. Indeed We have made plain Signs for a people who understand. And He it is Who sends down water from the sky, then We bring forth with it buds of all kinds; and We bring forth fruit from it grain (foliage) from which We produce heaped up grain, and of the date-palm, from the pollen of it come forth clusters (of dates) hanging low and near, and gardens of grapes and the olive and the pomegranates – alike and unlike. Look at the fruits of it when it bears fruit and the ripening of it. Surely there are Signs in this for a people who believe.

Verse 100 speaks of the non-believers who associate the Jinns and false deities to Allah the Almighty, it is said that they (i.e. the non-believers and idolaters) regard the Jinns to be the associates of Allah, and (although) He created them, and they falsely attribute to Him son and daughters without knowledge. Glory be to Him and Highly Exalted is He above what they associate with Him.

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96. He is the Cleaver of the day-break, and He has made the night for rest,[4] and the Sun and the Moon for reckoning. That is the measuring of the Mighty, the Wise.[5]

٩٦- فَالِقُ الْإِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا
وَّالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ
ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ○

97. And He it is Who has set for you the stars that you may follow the right way thereby in the darkness of the land and the sea. We have indeed made plain the Signs for a people who know.

٩٧- وَهُوَ الَّذِىْ جَعَلَ لَكُمُ النُّجُوْمَ
لِتَهْتَدُوْا بِهَا
فِىْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۗ
قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○

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2. After speaking of the Absolute Unity of Allah and Prophethood of the Holy Prophet Muhammad (ﷺ), and proving them through rational arguments, in the previous verses, Qur'an now proceeds in verses 95 to 99 to further prove these realities underlying the universe through arguments based on the creation of physical phenomenon of this world. In this respect instances of the creation of grain and date-stone, day and night, Sun, Moon, and stars and the human beings, and then plants, greenery etc., have been given.

Thus first there is talk of small things as the date-stone, grain, vegetables, plants and fruits, and then the bigger ones as the day and night, and the heavenly bodies and finally the highest ones i.e. human beings.

Thus step by step the mankind is invited to think over the creation of different things of this universe, including the creation of the man himself, because each and every phenomenon of this world points at the Creator and makes man understand that Allah the Almighty is the only One Absolute Creator and Administrator of the entire universe.

3. According to the learned Commentators, the difference between the words *Yukhrejul Hayye* and *Mukhrejul Mayyete,* used in this verse indicate that since no body willingly agrees to give up his life, Allah the Almighty makes him to die, which is indicated by the word *Mukhrej,* which indicates that an evolutional activity, on the part of Allah, throughout keeps the created beings under the Control and Authority of Allah, and, therefore, when Allah wishes to cause anybody to die, he cannot, by any means, escape the death. In verses 86 and 87 of Chapter 56 (*Waqe'ah*) this fact has been mentioned more clearly, in the form of a question to the man, that, when the death comes upto your throat, "why then, if you are not held under authority, do you not send it back, if you are truthful?" (Tadabbure Quran, Vol. II, p. 494).

4. In verses 9 to 11 of Chapter 78 (*Naba*) also it is said, "and made your sleep for rest, and made the night a covering, and made the day for seeking livelihood".

5. The words *Zaleka Taqdeeraul Azeezil Aleem* (i.e. that is the measuring of the Mighty, the Wise), with which verse 96 concludes, indicate, in very clear terms, that all creations of Allah are under a definite plan and with a definite purpose. Nothing is arbitrary and without purpose.

98. And He it is Who has created you from a single being,[6] and (has given you) a habitation and a repository.[7] We have indeed made plain the Signs for a people who understand.

٩٨- وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ
مِّنْ نَّفْسٍ وَّاحِدَةٍ
فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ ؕ
قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ○

99. And He it is Who sends down rain from the sky, and therewith We bring forth buds of all kinds; and We bring forth from it grain (foliage), from which We bring forth the heaped up grain; and from the date-palm, from the pollen (sheathers) thereof come forth clusters (of dates), hanging low and near, and (We bring forth) gardens of grapes, and the olive and the pomegranate – alike and unlike. Look upon the fruit of it when it bears fruit, and upon its ripening. Surely there are Signs in this for a people who believe.[8]

٩٩- وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً
فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَيْءٍ
فَاَخْرَجْنَا مِنْهُ خَضِرًا
نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ
وَمِنَ النَّخْلِ مِنْ طَلْعِهَا
قِنْوَانٌ دَانِيَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ
وَّالزَّيْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا
وَّغَيْرَ مُتَشَابِهٍ ؕ اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ
اِذَآ اَثْمَرَ وَيَنْعِهٖ ؕ اِنَّ فِيْ ذٰلِكُمْ
لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

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6. As regards the fact that the entire mankind is the offspring or generation of one single being, namely Adam, in verse 1 of Chapter 4 (*Nisa*) also it is said, "O people! fear your Lord, Who created you from a single being, and created its mate of the same, and spread from these two many men and women. And fear Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you."

7. The words *Mustaqar* (a place of stay for a longer duration) and *Mustauda* (a place of stay for a short period) have been defined and interpreted variously in terms of denotative and connotative implications. According to Qazi Sanaullah of Panipati, as he writes in his 'Tafseer-e-Mazhari', the word *Mustaqar* denotes "Hereafter" in which there is Paradise and Hell, and the word *Mustauda* indicates the state of mankind "from the womb of the mother till the life in this world, including the grave or the period before the Day of Judgment" (Ma'ariful Quran, Vol. III, p. 404).

These two terminologies also appear in verse 6 of Chapter 11 (*Hud*) which says, "and there is no animal in the earth but on Allah is the sustenance of it, and He knows its 'habitation' (*Mustaqar*) and its 'repository' (*Mustauda'a*): all is in a clear record". This shows that stay of

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100. And they ascribe as partners to Allah the Jinns although He did create them, and they falsely impute, without knowledge, sons and daughters to Him. Glory be to Him, and Highly Exalted is He above what they ascribe (to Him)![9]

١٠٠- وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ
وَخَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ
وَبَنٰتٍۢ بِغَيْرِ عِلْمٍ ؕ
سُبْحٰنَهٗ
وَتَعٰلٰى عَمَّا يَصِفُوْنَ ۝ ع ١٨

SECTION 13[1]

101. Originator[2] of the heavens and the earth! How could He have a son when He has no consort? And He created all things and is Knower of all things.

١٠١- بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ
وَّلَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَخَلَقَ كُلَّ
شَىْءٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيْمٌ ۝

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the mankind in the womb, in the world, in the grave, and ultimately in the Hereafter, is throughout according to the measure fixed by Allah the Almighty, and throughout a man is, therefore, under the Control of Authority of Allah the Almighty.

8. Know, Understand, Believe: Before proceeding further, we may note that in the end of verses 97, 98 and 99, different phrases have been used to appeal the human mind to think and understand the various creations of this world. Thus in verse 97 it is said: *Qad Fassannal Aayaate Le Qaumin Ya'lamoon,* i.e. We detail Our Signs for people who know. So far we were speaking of the things we see around us every day. Knowledge is the appropriate instrument for these things. That is the reason that the word *Ya'lamoon* has been used. In verse 98 we read *Qad Fassannal Aayaate Le Qaumin Yafqahoon,* i.e. We detail Our Signs for the people who understand. Understanding is the higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life and that appears to be the reason that the word *Yafqahoon* has been used. In verse 99 we have *Inna Fi Zalekum La Aayaatin Le Qaumin Yu'menoon,* i.e. in these things there are Signs for people who believe. Here we are speaking of the real fruits of the spiritual life, for which faith is necessary, as bringing us nearer to God, and that is why the word *Yu'menoon* has been used (Yusuf Ali, Vol. I, Note 928).

9. According to the learned scholars, in this verse, reference is either to the pagan Arab faith in the supposed divinity of the Jinns, or the Christian faith in the Trinity, according to which Prophet Jesus Christ is alleged to be the son of God, or the false belief of some of the Jews who also allege that Prophet Ezra was the son of God. In each case this verse condemns out-right such a faith because Allah the Almighty is free from all such associations.

1. After speaking of the attributes of Allah as being the Creator of all things of the universe, the previous Section ended with condemnation of the polytheists. In continuation of it, Section 13 starts with the assertion that Allah the Almighty is the Originator of the heavens

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102. That is Allah, your Lord! There is no god but He – the Creator of all things; so worship Him, and He is Protector over all things.

١٠٢-ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ
خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ
وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ○

103. Vision[3] comprehends[4] Him not but He comprehends (all) vision. He is the Subtle, the Aware.

١٠٣-لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَهُوَ يُدْرِكُ
الْاَبْصَارَ ۚ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ○

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and the earth, how could He have a son when He has no consort. This Section also speaks of the Holy Qur'an as bearing clear proofs from Allah the Almighty, and calls upon the believers to follow it. The believers are also commanded not to abuse the false gods of the non-believers. There is also reference to the demand of a Sign (Prophetic miracle) by the non-believers, and it is said that even after seeing the Sign they would not believe. They shall be left to wander on blindly in their contumacy.

Section 13 consists of 10 verses i.e. verses 101 to 110. Verses 101 to 103 speak of the attributes of Allah the Almighty. It is said that He (i.e. Allah the Almighty) is the Originator of the heavens and the earth. How could He have a son (as the non-believers say) when He has no consort? There is no god but He, the Creator of all things so worship Him. He is the Protector possessing absolutely of all things. Vision (of the mortals) cannot grasp Him, while He grasps all vision. He is Subtle, Aware.

In verses 104 to 107 it is said that clear proofs have come to you from your Lord, so whoever sees (with a clear mind and open eyes) it is for his own good, and whoever is blind, it will be to his own harm. The Holy Prophet is not appointed as a watcher (to supervise and be responsible for the people). The Signs or Messages are repeated to the people so that they may understand them fully well. If Allah had willed, the polytheists would not have associated others (with Him).

Verse 108 commands the believers not to abuse the false deities of the non-believers, lest they out of spite abuse Allah without knowing the consequences. Thus to every people look their deeds pleasing, and fair in their own eyes. They forget that they have to return to Allah and account for their deeds.

Regarding the non-believers it is said, in verse 109, that they swear a solemn oath by Allah that if a Sign comes to them, they would certainly believe in it. Say: (O Prophet) Signs are with Allah. And (you do not know, but We Know) that when the Signs come, they will not believe in them.

In verse 110 Allah the Almighty says that We shall turn their hearts and their eyes even as they did not believe in it the first time; and We shall leave them blindly wandering on in their contumacy.

2. The word *Badee'*, i.e. the Originator, used in verse 101, signifies the One who creates of His own and without the help or coordination from any external agency. It shows that not only the creation, but the plan of creation as well as the idea of creation and the means of creation are all on account of His own volition.

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104. Clear proofs have now come to you from your Lord, so whoever sees, it will be for his own good; and whoever is blind,[5] it will be to his own harm. And I am not a watcher over you.

١٠٤-قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ
فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ
فَعَلَيْهَا ۚ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ○

105. And thus do We variously propound the Messages, and they will say: you have taught (us) diligently,[6] and that We may make it clear to the people who know.

١٠٥-وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ
وَلِيَقُوْلُوْا دَرَسْتَ
وَلِنُبَيِّنَهٗ
لِقَوْمٍ يَّعْلَمُوْنَ ○

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3. One of the objections raised by the non-believers to the existence of Allah the Almighty is that if there is a God, why should we not see Him? They, however, forget that there are innumerable other things also which are not subject to vision, yet they are being accepted by us to be really existing. For instance, the integration and problem-solving ability of the human brain, or reason, common-sense, desire, wish, and will, are never subject to physical explanation. Beauty, love, consciousness, music, etc., have no laboratorical explanations at all and still we accept their existence. This shows that visibility or visual manifestation is not the only criterion to prove the existence of any object.

Moreover, vision, touch, taste, smell, and hearing, and sensation relate only to matter. Allah the Almighty, Who is Pure and Spiritual, has no material being and as such the question of His being subject to vision, touch, taste, smell and hearing does not arise. We can only understand and realise His Presence through the manifestation of His Attributes working in all objects throughout the world, the most important of which is that of creation, and its total control, by Him.

4. The word *Tudrekuhu,* i.e. "comprehends Him", is derived from the word *Idrak,* which means "to surround anything" (Qurtabi). Similar is the interpretation of word *Idrak* by Hazrat Abdullah Ibne Abbas (Behrul Moheet). It is obvious that surrounding can only be of that thing which physically exists at any place or in any direction. Allah the Almighty has no physical existence on any particular place or in any particular direction, and, therefore, He cannot be surrounded in any respect whatsoever. On the other hand, He being the Creator has the power to comprehend everything of the universe. None can hide anything from Him.

5. By this verse the Holy Prophet is commanded by Allah the Almighty to say to the non-believers that everything has been explained to you through logical reasoning as well as through the Holy Qur'an, and all your objections have been rationally rebutted, as in the previous verses, now whoever of you sees or, in other words, understands and accepts the Truth, and gives up *Kufr* and *Shirk,* i.e. infidelity and idolatry, it is for his own good, because in that case he will have the blessings of this world as well as success of the Hereafter; but if anybody is still blind or, in other words, does not wish to understand, then he should be warned that it is for his own harm, and he will have to suffer in the Hereafter.

6. The word *Darasta* (you have taught us diligently) is derived from *Darasa,* which signifies "to read any book to himself or read to others repeatedly so that those who listen may

106. Follow that which is revealed to you from your Lord: there is no god but He; and turn away from the polytheists.

١٠٦- اِتَّبِعْ مَآ أُوحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ
لَآ اِلٰهَ اِلَّا هُوَ ۚ
وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ ○

107. And had Allah pleased, they would not have associated others (with Him). And We have not appointed you a watcher over them, and you are not a Protector over them.[7]

١٠٧- وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا ۟
وَمَا جَعَلْنٰكَ
عَلَيْهِمْ حَفِيْظًا ۚ
وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ○

108. And abuse not those whom they call upon besides Allah, lest they out of spite abuse Allah through ignorance.[8] Thus to every people have We made their deeds fair-seeming. Then to their Lord is their return, and He will tell them what they did.

١٠٨- وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ
اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ
كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۠
ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ○

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also say that it has been read to them fully well". The meaning of this part of the verse, therefore, is that "We repeat our Messages so that the people, even if they do not accept them, may at least admit that you have taught them fully well".

7. In fact the Divine purpose in sending the Prophets and revealing the Books was merely to warn the people, and guide them to the right path, and then leave them to choose and follow the right path out of their own free will, consent as well as understanding. If, inspite of all this, the people do not accept the Message, and continue with the opposition, then it is further said to the Holy Prophet that, "We have not appointed you a watcher over them (so that you are bound to make them submit to Allah's Command by any means, whatsoever. You are not responsible for their deeds at all, and, therefore, if they do not accept the Truth, they will themselves suffer) and you are not a Protector over them".

8. Abusing of the false deities of the non-believers was likely to result in the abusing of Allah the Almighty by the non-believers, and, therefore, the believers themselves could become the cause for that sin and, as such, they were commanded not to abuse the false deities of the

109. And they swear a solemn oath by Allah that if there comes to them a Sign, they would believe therein. Say: Signs are with Allah. And what will make you realise that, even if Signs come, they will not believe?[9]

١٠٩- وَأَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ
لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ؕ
قُلْ إِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ
وَمَا يُشْعِرُكُمْ ۙ أَنَّهَآ إِذَا جَآءَتْ
لَا يُؤْمِنُوْنَ ○

110. And We shall turn their hearts and their eyes, even as they believed not therein for the first time, and We shall leave them, wandering on blindly, in their contumacy.[10]

١١٠- وَنُقَلِّبُ أَفْـِٕدَتَهُمْ
وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ
أَوَّلَ مَرَّةٍ
وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ۝

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non-believers. Thus one should desist even from a lawful and permissible act if there is danger of it becoming the cause of any evil. In a Tradition, the Holy Prophet asked his Companions not to abuse their parents. The Companions said that none abuses his own parents. The Holy Prophet said that, "if one abuses the parents of others, they might, in return, abuse his parents, and it will amount to abusing one's own parents.

9. It is said that the non-believing Quraish of Mecca demanded specific Prophetic Miracles from the Holy Prophet, and particularly they said that if he turned the mountain "Safa" into gold, they would accept his Prophethood. The Holy Prophet asked them to enter into a proper agreement that if such a Sign was shown to them, they would all become Muslims. They took oaths and the Holy Prophet stood up to pray to Allah to make the "Safa" of gold. The angel Gabriel came with the revelation from Allah that if he wished this mountain would be made of gold, but according to Divine law, if even after seeing such a Sign, they would not believe, then they would be destroyed as were destroyed the previous nations. The Holy Prophet was fully aware of his opponents and, therefore, by way of mercy, he did not make such a prayer. It was on that occasion that verse 109 was revealed (Ma'ariful Quran, Vol. III, pp. 424-425).

10. From the concluding part of verse 110 i.e. *Wa Nazarohum Fee Tughyanehim Ya'mahoon,* i.e. We will leave them wandering blindly in their contumacy shows that the actual reason of non-acceptance of the faith by the non-believers was their rebellion or enmity which they had developed in their hearts against the Holy Prophet and his Mission. It was mainly because of this that inspite of seeing many signs they refused to accept the faith in Him and therefore there was no hope at all that even after seeing further signs they would accept the faith. It is, therefore, said that they are left to wandering blindly in their *Tughyan* i.e. contumacy rebellion.

PART VIII – (*WALAO ANNANA*)

SECTION 14[1]

111. And even if We send down the angels to them, and the dead should speak to them, and We bring together all things (from the Unseen) before them, they would not believe[2] unless Allah had willed,[3] but most of them are ignorant.[4]

١١١- وَلَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ
وَكَلَّمَهُمُ الْمَوْتٰى
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا
مَّا كَانُوْا لِيُؤْمِنُوْٓا اِلَّآ اَنْ يَّشَآءَ اللّٰهُ
وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ○

الجزء الثامن

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1. In continuation of the previous Section, dealing with the demand of a Sign from the Holy Prophet, Section 14 also starts with the statement that even if all Signs are brought before the non-believers, they are not going to believe. There is also consolation to Holy Prophet against opposition by the evil ones. This also deals particularly with the *Halaal* and *Haraam* animals for the believers.

Section 14 consists of 11 verses i.e. verses 111 to 121. Verse 111 speaks of the obstinate irrational attitude of the non-believers towards Islam. In this verse Allah the Almighty says that even if We send down to them Signs, such as Angels, or speaking of the dead, and bring together all things before them from the unseen, they would not believe unless Allah pleases. But most of them are ignorant.

Verses 112 and 113 speak of a state of affair which every Prophet of Allah had to face, i.e. opposition by the non-believers both men and Jinns on account of persuasions of the Satan. In these verses Allah the Almighty says: "thus did We make for every Prophet an enemy, the evil ones from among men and Jinn, inspiring and deceiving one another with plausible discourse. And (O Prophet) if your Lord had pleased, they would not have done it, so leave them with that they forge. And (this is so) that the hearts of those who believe not in the Hereafter may incline thereto, and be pleased with that and whatever they are earning.

In verses 114 and 115 (Allah the Almighty asked the Holy Prophet to say to the non-believers); shall I seek a judge other than Allah, when He it is Who has sent down to you the all explaining Book, and those whom We have given the Book know that it is revealed by your Lord with truth; so be not of the waverers. And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words; and He is the Hearer, the Knower.

In verse 116 the Holy Prophet is addressed saying that if you were to obey most of those on earth, they would mislead you from the path of Allah. They follow only their conjectures, and do nothing but lie.

In verse 117 it is said that Allah is fully aware of those who are believers (following the right way) as also those who have gone astray i.e. non-believers.

Verses 118 and 119 enjoin upon the believers to eat the *Halaal* or permitted animals, and avoid eating the *Haraam* or the forbidden animals, except in extreme dire circumstances when there is danger to life. The former category includes all such animals on whom the Name of Allah has been recited, while in the latter group are those animals on whom Allah's Name has not been mentioned.

Verse 120 asks the believers to refrain from all sins, open or secret, and it is said that the evil-doers will soon be recompensed for what they have earned.

Verse 121 again forbids using meat of *Haraam* animals, and warns the believers that the

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112. And thus have We made for every Prophet an enemy – the evil ones from among the men and Jinns,[5] inspiring each other, with flowery discourses to deceive.[6] And if your Lord had willed,[7] they would not have done so, so leave them and what they device.

١١٢- وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
عَدُوًّا شَيٰطِينَ الْإِنسِ وَالْجِنِّ
يُوحِي بَعْضُهُمْ إِلٰى بَعْضٍ
زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ
مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ○

113. And (this is so) that the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein and that they may earn from it what they may.

١١٣- وَلِتَصْغَىٰ إِلَيْهِ أَفْـِٔدَةُ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ○

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devils are always inspiring their friends to cause clash between yourselves. To follow them would be to become polytheists.

2. According to Ibne Jarir, the non-believing Quraish of Mecca had asked the Holy Prophet to bring the dead ones to life so that they could know from them whether what he was saying was true. They had also asked him to bring the angels who could confirm his Prophethood. In answer to it, verse 111 was revealed and it was said that even if all these Signs are shown to the non-believers they are not going to believe (Naimuddin, Chapter 6, Note 223).

3. By the phrase *Illa Ayn Yasha'a Allaho* (unless Allah Wills), according to the learned Commentators, is meant that the non-believers might believe if Allah the Almighty takes away from them the power of thinking, and choosing between good and bad, and make them to believe by force. Unless this is done, they are not going to believe on their own. But this would be against the fundamental law of Nature in that it is for the mankind to accept or reject the Messages of Allah, or decide matters concerning their destiny, through their own act of volition and consciousness, especially endowed to them among all the creatures.

4. Lastly, the words *Wala Kinna Aksarahum Yajhaloon,* i.e. but most of them are ignorant, make it clear that those who are refusing to believe, on one pretext or the other, are in fact ignorant of their ultimate destiny. They are so blind, on account of their low desires, that they ignore the many Signs which are available around them in this very world. That is the reason why they are not going to believe out of their own understanding and free will, unless perforce they are made to believe (which is not a free choice and therefore not acceptable).

5. The opposition of the Holy Prophet, by the non-believing Quraish of Mecca, was not new. In fact the devils among the men and Jinns always did the same thing with the Prophets of Allah, and, in spite of the opposition, the Prophets continued with their mission of propagating the Word of Allah among the mankind and inviting them to Islam. In a subsequent verse (i.e. in verse 123) also it has been said that there have been in every town the leading criminals who made mischiefs and conspiracies in the land (against the Prophets of Allah) though ultimately their misdeeds recoiled on them.

6. The words *Yuhi Ba'adohum Ila Ba'din Zukhrafal Qaule Ghurara,* (inspiring each other through deceptive plausible discourses), make it clear that all indecencies, and acts of

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114. (Say): Shall I seek other than Allah for judge?[8] – when He it is Who has sent unto you the Book explained (in detail). They know fully well, to whom We have given the Book, that it has been revealed from your Lord in truth. So be not of those who doubt.

١١٤-أَفَغَيْرَ اللّٰهِ أَبْتَغِي حَكَمًا
وَّهُوَ الَّذِيْٓ أَنْزَلَ إِلَيْكُمُ
الْكِتٰبَ مُفَصَّلًا ۭ وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ
يَعْلَمُوْنَ أَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ
فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ○

115. And the Word of your Lord has been accomplished in truth and in justice. There is none who can change His Word;[9] and He is the Hearer, the Knower.

١١٥-وَتَمَّتْ كَلِمَتُ رَبِّكَ
صِدْقًا وَّعَدْلًا ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

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transgression, are on account of the planning of the devils, found amongst the Jinns and the men. In verse 121 of this very Chapter it is said, "certainly devils inspire their friends to contend with them".

7. In verse 112 the Will of Allah has been mentioned in another direction (ref. verse 111) in that the deceivers and cheats, like other culprits, are not checked by force from Allah, as that would be in contradiction of Divine Purpose that every act (and its consequence) emanates from the free exercise of an individual's own Free Will.

8. It is said that while disputing the Prophethood of the Holy Prophet, the non-believers of Mecca asked him to appoint somebody as a judge to decide between them. On this occasion, verse 114 was revealed and the Holy Prophet was commanded to say to the non-believers: shall I seek a judge other than Allah, when it is He Who has sent unto you the Book fully explained. (And) those to whom We have given the Book, know that it is revealed by your Lord with Truth, so be not you of those who doubt (Naimuddin, *ibid.,* 231).

9. Attributes of Qur'an: It may be noted that in verses 114 and 115 five special attributes of the Holy Qur'an have been mentioned: (1) it is revealed by Allah; (2) it is fully explained and explaining; (3) even the Jews and Christians know that it is a Truth from Allah; (4) that it is accomplished truly and justly and (5) that nobody can change it.

As regards the word *Tammat,* i.e. accomplished, it may be noted that Qur'an basically consists of two types of subjects: firstly there are events of the ancient people and good news for the good deeds and warning for the bad ones, and secondly there are commands for the betterment and success of the human beings. In respect of both these subjects the first attribute is indicated by the words *Sidqan Wa Adla.* The word *Sidq* refers to the first type of subject which shows that whatever events, about the previous nations, have been mentioned, they are described with truth having no iota or semblance of falsehood therein. The word *Adl* refers to the second type of subjects, which show that all Commands of Allah the Almighty are based on equity, and justice, and as such there can be no doubt or uncertainty about injustice or unfair treatment in respect of any individual. Moreover, they are exactly in keeping with the nature and need of the

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116. And if you were to obey most of those on earth, they would mislead you from the path of Allah. They follow nothing but conjecture, and they do nothing but lie.

١١٦- وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ
يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ○

117. Surely your Lord – He knows best who goes astray from His Way: and He knows best the guided ones.

١١٧- إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۖ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ○

118. So eat of that over which the Name of Allah has been pronounced, if you are believers in His Messages.

١١٨- فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ
إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ○

119. And why should you not eat of that over which the Name of Allah has been pronounced when He has explained to you in detail that which is forbidden[10] to you, unless you are compelled thereto? And surely many are led astray by their own desire without knowledge. Surely your Lord – He is best aware of the transgressors.

١١٩- وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ
اللَّهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ
إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ
بِغَيْرِ عِلْمٍ ۗ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ○

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life in this world and the Hereafter, and the Commands are such that can be followed by the mankind with ease, because, as it is said in another verse, *La Yokallefullaho Nafsan Illa Wus'aha,* i.e. Allah does not burden any soul beyond its capacity.

The second attribute is *La Mobaddela Le Kalemaatehi* i.e. there is nobody who can change the Word of Allah. Changing of the Word may be through pointing out any error or defect in respect of Holy Qur'an which is not possible. In fact none has been able to point out any defect or flaw against any word of Qur'an during the last fourteen hundred years, as none will be able to do so even in the future. Similar is the case with the change by substitution of the commands or injunctions. History bears testimony that ever since the advent of Holy Qur'an, there has not been a single instance of this nature nor shall there be any in future. Allah the Almighty has Himself said in the Holy Qur'an, *Inna Nahno Nazzalna Zikra Wa Inna Lahu Lahafezoon,* i.e. We have revealed the Qur'an and We are its Guardian. According to Hazrat Abdullah Ibne Abbas, the words *La Mobaddela Le Kalamaatehi* also indicate the finality of Prophethood on the Holy Prophet Muhammad (ﷺ) because a change in the Word of Qur'an would only be possible if any new Prophet, or Prophets, were to come after him. (Ma'ariful Quran, Vol. III, pp. 428-430).

10. It is said that when the command not to eat the meat of dead animals was given

120. And avoid open sins and secret ones. Surely those who earn sins will soon be recompensed for that which they have earned.

١٢٠- وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ
إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ○

121. And eat not of that on which the Name of Allah has not been pronounced, for surely it is a transgression.[11] And surely the Satans inspire their friends to contend with you. And if you were to obey them, you would indeed become polytheists.

١٢١- وَلَا تَأْكُلُوا
مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ
وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ
لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۚ
وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ○ ع

to the believers, the non-believers started making propaganda that it was strange that the animals which they (i.e. the believers) killed by their hands was permissible; but if it died of itself, it was not permissible. This propaganda misguided some believers and they hesitated to eat the meat of even the permissible animals. Therefore, in order to save the believers from it, verses 118 to 121 were revealed and it was said that Allah the Almighty has clearly mentioned the permissible as well as prohibited things for them. As such there was no need to be overcautious or to have any doubt in their minds regarding the permission or prohibition of any animal. Since Allah the Almighty has permitted the believers to eat the animals which they slaughter in the Name of Allah, they should eat it without any hesitation. This is particularly because in verse 173 of Chapter 2 (*Baqarah*), verse 3 of Chapter 5 (*Maa'idah*), verse 146 of Chapter 6 (*An'aam*), and verse 115 of Chapter 16 (*Nehl*), all those things which have been prohibited by Allah the Almighty have been mentioned in detail, and it is said that, excepting those, all other things are permissible to be eaten by the believers.

It may be noted that Qur'an has permitted the believers to eat the food of the People of the Book also, as in verse 5 of Chapter 5 (*Maa'idah*), but, as per Tradition of the Holy Prophet, it refers to the slaughtered animal alone and, therefore, the condition is, that "If the slaughterer was heard uttering a name other than that of Allah, the meat was not to be eaten, but if he was not so heard, then it was lawful for the Muslims to eat it" (Bukhari, 72:22).

11. Verse 121 declares eating of that on which the Name of Allah has not been invoked as transgression. According to the learned Commentators, injunctions in verses 118 and 119 are in respect of those things which have been declared as *Haraam* or prohibited by Allah the Almighty, and verse 121 deals with those things which were *Mubah* (though not *Haraam*) according to the Arabs; but if on it the Name of Allah is not mentioned, it also becomes *Haraam* or prohibited.

As regards the question as to why Qur'an lays emphasis on invoking the Name of Allah on slaughtering of an animal, the answer, according to the learned Commentators, is that this is, firstly, for the purpose of blessing; secondly, this is by way of respect for the life which is taken for satisfaction of the appetite because the animal is the creation of Allah and since He has permitted its slaughtering, or eating, it is to be slaughtered and eaten in the Name of its Creator Himself; and thirdly, it closes the door of *Shirk,* i.e. raising sharers to Allah the Almighty, because if an animal is slaughtered in the name of personalities other than Allah, it amounts to *Shirk* – pure and simple. It also amounts to following the Satan, who always seeks to misguide the man,

SECTION 15[1]

122. Is he, who was dead, and We raised him to life, and made for him a light in which he walks among the people, like him whose likeness is that of one in utter darkness from where he cannot come forth?[2] Thus their doings are made fair-seeming for the disbelievers.[3]

١٢٢-أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ
وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ
كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ
لَيْسَ بِخَارِجٍ مِّنْهَا ۚ
كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟ يَعْمَلُونَ ۝

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and make him respect the false deities, and induce or inspire him to raise sharers to Allah the Almighty. Thus, when on the slaughtering of an animal, the Name of Allah is invoked, it amounts to declaration by the servants of Allah that they submit to none else but Allah the Almighty, Who is Absolute and All-Powerful and it is in obedience to His Command that the permitted animals are being slaughtered or eaten (Tadabbure Quran, Vol. II, p. 534).

1. It was said in the concluding verse of the previous Section that the devils inspire their friends to contend and squabble in certain religious matters, and "if you (O believers) obey them, you will indeed become polytheists". In continuation of it, Section 15 starts with a metaphorical distinction between the believers and the non-believers declaring the latter as the dead and the former as the living. Then in this Section it is also said that the wicked ones have always been among the people throughout the history, and they have always planned against the Messengers and Messages of Allah, but the people for whom Allah has expanded their breasts for Islam accept the Islamic faith without any difficulty, and for them is the reward of Paradise in the Hereafter. On the other hand for the non-believers is the Punishment of the Fire of Hell.

Section 15 consists of 8 verses i.e. verses 122 to 129. Verses 122 to 124 speak of the wicked in the mankind. In these verses it is said that one who was dead (i.e. was a disbeliever) and was raised by Allah to life (i.e. made him the believer) and given him a light (i.e. the faith) by which he walks among the people, cannot be like one who is in darkness (of unbelief) from where he cannot come forth. Thus their doings are made fair (that whatever he is doing is fair and fruitful to him). It is from this group that the criminals and wicked spring up in every town whose leaders move about making plots of mischief, without realising that, out of their treachery and wickedness, they may make plans to harm the Prophets and create great hindrance in their missions, but they plan not but against their own selves, and they perceive it not. Likewise when a Message or Sign comes to them, they say: we will not believe till we are given the like of that which the Messengers of Allah were given (i.e. Prophetic Miracles). In answer to it is said that Allah best knows with whom to place His apostleship. By way of punishment, therefore, humiliation and severe punishment will surely befall the guilty for their planning (against the Messengers and Messages of Allah, on the Day of Judgment, may be, a past, thereof in this world as well).

Verses 125 to 127 speak of the believers and their reward. It is said that whomsoever Allah intends to guide He expands his breast with the blessings of Islam, and whomsoever He intends to leave in error He makes his chest constricted and narrow, hard of breath, as if he were ascending upwards in the sky. Thus it is Allah who lays uncleanness on those who believe not. And this is the path of your Lord, a straight path. We have indeed made the Messages clear for a people who mind. Theirs is the abode of peace with their Lord, and He is their friend because of what they do.

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123. And thus have We made in every town leaders of its wicked ones, that they may make plots therein. And they plot not but against their own selves, and they perceive it not.[4]

١٢٣- وَكَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ أَكٰبِرَ مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ۚ وَمَا يَمْكُرُوْنَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُوْنَ ۝

Verses 128 and 129 speak of the non-believers and their destiny on the Day of Judgment. It is said that on the Day (of Judgment) when Allah will gather them together i.e. all creatures, including Jinns (who had made alliance with a group of selfish human beings) and address the Jinns in particular saying: O assembly of Jinns, you put away a great part of men (on the path of error). And their friends from among men will say: Our Lord! some of us profited one another, and we have reached our appointed term which You did appoint for us. It means that whatever material gains they had made in the world had come to an end and now they are to face the consequences. The Judgment of Allah will be "the Fire of Hell is your abode; abide therein for ever except as Allah pleases. Surely your Lord is Wise and Aware. Thus do We make the wrong-doers turn to each other, on account of what they earn".

2. It is said that once Abu Jehl threw some filthy thing on the Holy Prophet. When Hazrat Ameer Hamza heard of it, he went to Abu Jehl and started beating him. Abu Jehl asked him whether he knew that the Holy Prophet had brought a religion which condemns their deities and declares them to be devoid of sense. Ameer Hamza said that there could be no greater fool than the one who worships the idols of stone and calls them as gods. He further said, "I am the witness that there is no god but Allah and that Muhammad (ﷺ) is the Prophet of Allah." Thus Hazrat Ameer Hamza accepted Islam. It was on that occasion that verse 122 was revealed. The similitude of that who has been brought to light or faith from the depth of infidelity applies to Hazrat Hamza, and the similitude of the one remaining in the utter darkness applies to Abu Jehl (Naimuddin, Chapter 6, Note 246).

By the words *Yamshi Behi Finnas,* i.e. in which he walks among the people (verse 122), the learned Commentators have said, is meant the guidance of others also. Actually what is said in these words is that when anybody gets the light of guidance and proceeds on the right path, it is also necessary for him to guide others on it. The word *Noor,* i.e. light, actually indicates that guidance should be for all, so that anybody who wishes to come on the right path, may follow the "light" and come on the right path. (Tadabbure Quran, Vol. II, p. 535; and Ma'ariful Quran, Vol. III, p. 439).

3. Since the non-believers ignore the Command of Allah, and follow their own desires, their so called achievements and successes, howsoever fair and attractive they may seem to them in this world, will in the end become burden of punishment which they themselves would realise on the Day of Judgment. This is really what is impliedly said in the words *Zuiyena lil Kaferina Ma Kanu Ya'maloon,* i.e. thus their doings are made fair-seeming for the disbelievers (verse 122).

4. In fact throughout the human history there has been opposition of the Prophets of Allah and in that opposition the ring leaders of the opponents have always been the chiefs and influential persons of their localities. In reality the chiefs of every locality always have the upper hand, and poor ones generally follow them, and all plans relating to the opposition of the Prophets and Messengers of Allah are being actually prepared by the ring leaders. The actual position, however, is that whatever plans they make against the Prophets of Allah, actually recoil against their own selves. They have repeatedly suffered serious set back in this very world and ultimately they have to face severe punishment on the Day of Judgment for it.

124. And when a Sign comes to them, they say: we will not believe till we are also given that which the Messengers of Allah were given.[5] Allah knows best with whom (and where) to place His apostleship. Humiliation from Allah and severe punishment will surely befall the guilty for their scheming.

١٢٤- وَإِذَا جَآءَتْهُمْ آيَةٌ
قَالُوا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى
مِثْلَ مَآ أُوْتِيَ رُسُلُ اللّٰهِ ۘ
اَللّٰهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ۗ
سَيُصِيبُ الَّذِيْنَ أَجْرَمُوْا صَغَارٌ عِنْدَ
اللّٰهِ وَعَذَابٌ شَدِيْدٌ بِمَا كَانُوْا يَمْكُرُوْنَ ○

125. Allah expands the breast[6] for Islam of one whom He intends to show guidance; and on one whom he intends to leave in error He makes his breast strait and narrow as if he were ascending upwards[7] in the sky. Thus Allah lays uncleanness on those who believe not.

١٢٥- فَمَنْ يُّرِدِ اللّٰهُ أَنْ يَّهْدِيَهٗ
يَشْرَحْ صَدْرَهٗ لِلْإِسْلَامِ ۚ وَمَنْ يُّرِدْ أَنْ
يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصَّعَّدُ فِي السَّمَآءِ ۗ
كَذٰلِكَ يَجْعَلُ اللّٰهُ الرِّجْسَ
عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ○

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5. According to one report, as stated by Baghwi on the authority of Qatadah, once Abu Jehl, a prominent chief of the non-believing Quraish, said, by the oath of Allah, that he and his followers will never follow him, i.e. the Holy Prophet, unless he also receives the same thing i.e. *Wahi* or revelation as he (i.e. the Holy Prophet) receives (Ma'ariful Quran, Vol. III, p. 442).

According to another report, however, when the Holy Prophet declared his Prophethood in Mecca, a chief of the Quraish, namely Waleed bin Mugheerah, said, "had there been any reality in Prophethood I was much more befitting for it. I am elder than you in age and also more rich than you" (Qurtabi). In refutation of such evil plan or device, of the non-believing chiefs of Mecca, verse 124 was revealed, and it was said that it is only Allah Who knows best to whom He should send down His Messages (Ziaul Quran, Vol. I, Chapter 6, Note 156; and Naimuddin, *ibid.,* 249).

6. On the authority of Hazrat Abdullah bin Masood, Haakim and Behaqqi have noted in *Mustadrak* and *Sha'bul Eiman* respectively, that when verse 125 was revealed the companions enquired regarding the meaning of *Sharhe Sadr* i.e. expanding the breast, and the Holy Prophet said that Allah the Almighty creates a light in the heart of a believer on account of which the heart becomes able to see, understand, and accept the Truth. The companions then asked whether there was any obvious sign from which a man can be recognized as having the *Sharhe Sadr,* the Holy Prophet said that the sign is that the man becomes totally inclined towards the Hereafter and its blessings, and he starts giving up in scorn the worldly enjoyment and pleasures, and he prepares for the death before the coming of it. As regards the straitening and narrowing of the

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126. And this is the path of your Lord – a Straight Path.[8] We have indeed made Our Messages clear[9] for a people who receive admonition.

١٢٦- وَهٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ
قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ○

127. For them is the abode of peace[10] with their Lord, and He is their Friend[11] because of what they used to do.

١٢٧- لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ
وَهُوَ وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ○

128. And on the Day when He will gather them all together (He will say): O assembly of the Jinns! You put away a great part

١٢٨- وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ
يٰمَعْشَرَ الْجِنِّ

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breast, the Holy Prophet, as written by Kalbi, said that the man ceases to have the ability to accept the Truth. This is also said that when such a person hears the Name of Allah, he becomes disgusted; but when he hears infidelity and *Shirk,* he is inclined towards it (Ma'ariful Quran, Vol. III, p. 444).

7. In verse 125 the heart of a non-believer is likened to the heart of one who is "ascending upwards". Actually when somebody ascends upwards he feels a sort of narrowness and straitness in his heart and, at that particular moment, his heart does not remain fit for attending to anything else, or accept any other thing from outside; its total engagement remains in climbing. Similarly, the heart of a non-believer feels straitness and narrowness in accepting the Truth, on account of its total engagement in unbelief and idolatry. It appears as if the entire uncleanness has been laid down on him.

8. According to the learned Commentators, particularly Ibne Masood, the word *Haaza* refers to Qur'an, but according to Ibne Abbas it refers to Islam (Roohul Ma'ani). The meaning is that Qur'an or the Islamic *Shariah,* which has been given to you, is the path of Allah, and this is liked by Him, and this way is the straight one, in which there are no turnings or curves going upwards or downwards.

9. The word *Fassalna* indicates that the Messages revealed in Qur'an are fully explained, wherein nothing remains vague or indistinct or hidden. Now it is only for the men of understanding to understand and follow. This shows that from the Holy Qur'an only those persons can be benefited who actually try to understand it and seek guidance from it. On the other hand, those who, on account of ill-will, envy, or enmity, or laziness, do not want to read, understand, or seek guidance from, the Holy Qur'an, they cannot get any benefit out of it.

10. According to Hazrat Abdullah Ibne Abbas, *Salaam* is also a Name of Allah the Almighty and, therefore, the word *Darussalam* need not be confined to the Hereafter only. By the Grace of Allah, even in this world, on account of their righteous deeds, the servants of Allah may have the *Darussalam,* or, in other words, peace and security, and contentment of the heart and soul.

11. No doubt, the one, who has Allah the Almighty as his Friend, can have no worry of any sort whatsoever – neither in this world nor in the Hereafter.

of men (on the path of error); And their friends from among men[12] will say: Our Lord! We profited each other, but now we have arrived at the appointed term which You appointed for us. He will say: Fire is your abode. Abide therein for ever except as Allah pleases. Surely your Lord is Wise, Knowing.

قَدِ اسْتَكْثَرْتُمْ مِّنَ الْإِنْسِ ۖ
وَقَالَ أَوْلِيَآؤُهُم مِّنَ الْإِنْسِ
رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَبَلَغْنَآ أَجَلَنَا الَّذِيٓ أَجَّلْتَ لَنَا ۚ
قَالَ النَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ
إِلَّا مَا شَآءَ اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ۝

129. And thus do We make the wrong-doers turn to each other,[13] because of what they earn.

١٢٩- وَكَذَٰلِكَ نُوَلِّى بَعْضَ الظَّٰلِمِينَ
بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ۝

SECTION 16[1]

130. O assembly of Jinns and men! did there not come unto you Messengers from among

١٣٠- يَٰمَعْشَرَ الْجِنِّ وَالْإِنسِ
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

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12. As Mufti Shafie writes, the wicked ones of the mankind will answer the question because actually the question will be to the entire assembly of mankind as well as the Jinns. In this respect he also quotes verse 60 of Chapter 36 (*Yaa Seen*) according to which, Allah the Almighty, on the Day of Judgment, will say to the mankind "O children of Adam! did I not charge you that you serve not the devil? Surely he is your open enemy." This shows that the question will also be to the wicked ones of the mankind and, therefore, in answer to it, they will admit their fate. Then Allah the Almighty will say *An-Naaro Maswakum Khaledina Fiha Illa Ma'sha Allaho,* i.e. the Fire is your abode, you will abide therein except as Allah pleases. Thus they all i.e. the wicked from among the Jinns as well as from amongst the mankind, will be sent to the Hell except those whom Allah, out of His mercy, forgives.

13. The word *Nuwalli,* in verse 129 has been interpreted by the scholars to mean "to be made close" as well as "the super-imposed". Saeed bin Jubair and Qatadah have adopted the first meaning i.e. making close to each other, and, according to them, the meaning of this verse is that on the Day of Judgment, Allah the Almighty will bring together all the evil-doers as one group, and all the righteous ones as the other group, from amongst the mankind.

The other significance is of super-imposing one over the other. In this respect Hazrat Abdullah bin Abbas, Abdullah bin Zubair, Ibne Zaid, and Maalik bin Dinar are of the view that some of the evil-doers will be super-imposed over the other ones, and thus some will be made to punish the others for the misdeeds (Ma'ariful Quran, Vol. III, pp. 452-454).

1. In the concluding verses of the previous Section there was mention of the questioning and answering between Allah and the assembly of Jinns and men regarding their misleading the mankind in this world. Section 16 begins with the questioning and answering

you,[2] relating to you My Messages, and warning you of the meeting of this Day of yours? They will say: we bear witness against ourselves. And the life of the world deceived them. And they will bear witness against themselves that they were disbelievers.[3]

يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ
وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ
قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا
وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا
وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ○

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between Allah and the entire community of Jinns and men as to why they rejected the Messages of Allah sent to them through the Prophets. It is also said that the sending of Messengers was by way of Mercy and affection of Allah the Almighty towards His servants. This Section also speaks of some of the evil deeds of the idolaters.

Section 16 consists of 11 verses i.e. verses 130 to 140. Verse 130 says that (on the Day of Judgment) Allah the Almighty will ask: O assembly of Jinns and men! did there not come to you Messengers from among you, relating to you My Messages, and warning you of this day's meeting (to account for your deeds)? In answer to it they will admit their guilt, and say: "we bear witness against ourselves." And the life of this world had deceived them and they will bear witness against themselves that they were disbelievers.

According to verse 131 the Messengers of Allah are sent to the people to warn beforehand so that they mend in time because Allah the Almighty does not destroy the towns unjustly while their people are ignorant of the coming danger.

Verse 132 states that for all people there are degrees according to their deeds. And it is said that "your Lord is not un-aware of what they do."

Verse 133 speaks of an attribute of Allah as being Self-sufficient, the Lord of Mercy, and it is said that, "if He willed, He could destroy you, and make those succeed you, after you, whomsoever He willed, even as He raised you up from the posterity of other people."

Verse 134 asserts that the Will of Allah shall prevail and that which He has promised will take place and that no one can frustrate it.

In verse 135 the Holy Prophet is asked to tell the people, especially the non-believers to do what they can in defiance of Allah's Command, while he (the Holy Prophet) shall stick to His Commands. It will soon be known for whom there is success in the Hereafter. Surely the wrong-doers will not succeed.

Verses 136 to 140 speak of the misdeeds of the idolaters among the Pagan Arabs. It is said that they (i.e. the idolators) set apart a portion for Allah out of what He has created of the crops and the cattle, and they say: this is for Allah – according to their fancies, and this is for our associate-gods. Then, that which is for their associate-gods reaches not Allah, and that which is for Allah reaches their associate-gods. Evil is what they assign. And thus their associate-gods have made the killing of their children fair-seeming to many idolaters so that they may cause them to ruin and obscure for them their religion. And if Allah had pleased, they would not have done it. So leave them along with what they devise. And they say: such and such cattle and crop are prohibited, none shall eat them except those whom, they say, we allow and (there are) the cattle

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131. This is because your Lord destroys not the towns unjustly while their people are unwarned.

١٣١- ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ
الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ○

132. And for all are degrees according to their deeds. And your Lord is not unaware of what they do.

١٣٢- وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ○

133. And your Lord is Self-sufficient, Full of Mercy.[4] If He willed, He could destroy you, and make those succeed you, after you, whomsoever He willed, even as He raised you up from the posterity of other people.

١٣٣- وَرَبُّكَ الْغَنِىُّ ذُو الرَّحْمَةِ ؕ
اِنْ يَّشَاْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ
مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ
مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ○

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whose backs are forbidden, and the cattle on which they would not mention the Name of Allah (this is nothing but) forging a lie against Allah. Allah will repay them for what they forge. And they say: that which is in the wombs of such and such cattle is reserved for our men, and forbidden to our women, but if it be still-born, then they both (i.e. men women) are partners in it. Allah will requite them for their retribution. Surely Allah is Wise, Knowing. They are losers indeed who kill their children foolishly in dire ignorance and forbid that which Allah has provided for them, forging a lie against Allah; they indeed go astray and are not on the path of guidance.

2. Qazi Sanaullah of Panipat, in his Tafseer-e-Mazhari, says that according to this verse it appears that, before Adam, the Messengers sent to the Jinns were amongst the Jinns themselves. Since it is proved that for centuries together the earth was inhabited by the Jinns, before the mankind, it was but natural that Messengers sent to them must have also been from amongst themselves. Qazi Sanaullah has also said that it appears as if the *Autaars* of the Hindu Mythology, as given in the Vedas, which, according to them, were living thousands of years ago, might be from amongst the Jinns, whose photographs and idols are kept in the temples. This is also proved by the fact that their shapes are quite strange and different from those of the mankind (Ma'ariful Quran, Vol. III, pp. 455-456).

3. It may be noted that, while speaking of this very situation, the Holy Qur'an, in another verse, tells us that when the disbelievers will be questioned regarding their unbelief, they will deny infidelity and idolatry outright and their answer will be, *Wallahe Rabbana Ma Kunna Mushrekeen,* i.e. By God! we were not polytheists. On the other hand, verse 130 tells us that they will admit their guilt. The learned Commentators have reconciled this obvious contradictory statement, by explaining that firstly the non-believers will deny their guilt, but, as it is also clear from other verses of the Holy Qur'an, when their mouths will be scaled and their different organs of the body will be made to give evidence against them and disclose their misdeeds, they will also admit their guilt. Thus verse 130 actually refers to the situation after the evidence of their own organs of the body. (Naimuddin, Chapter 6, Note 262; and Ma'ariful Quran, Vol. III, p. 455).

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134. Surely that which you are promised will come to pass, and you cannot escape.

١٣٤-إِنَّ مَا تُوعَدُونَ لَآتٍ ۙ
وَمَا أَنتُم بِمُعْجِزِينَ ○

135. Say: O my people! Do whatever you can, I will do (my part): soon will you know who it is whose end will be (the best) in the Hereafter.[5] Surely the wrong-doers will not be successful.

١٣٥-قُلْ يَٰقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ
إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ۙ
مَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ
إِنَّهُ لَا يُفْلِحُ الظَّٰلِمُونَ ○

136. And they set apart for Allah a portion out of what He has produced of the crop and the cattle and they say: this is for Allah – according to their fancies, and this is for our associate-gods. Then, that which is for their associate-gods reaches not Allah, and that which is for Allah reaches their associate-gods. Evil is what they assign![6]

١٣٦-وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَ
الْأَنْعَٰمِ
نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ
وَهَٰذَا لِشُرَكَآئِنَا ۖ
فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ
وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ
سَآءَ مَا يَحْكُمُونَ ○

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4. In verse 131, the principle mentioned was that Allah does not destroy any town unless Messenger is sent to warn its people. Now there is address directly to the Quraish of Mecca that, just as Messengers came to the previous nations, the Holy Prophet Muhammad (ﷺ) had come as Messenger to them also, but in sending him to them no personal glorification was desired by Allah the Almighty Himself: He is *Ghani* and *Zur-Rahman,* i.e. "Self-sufficient" and "Full of Mercy". In other words, it is said that Allah the Almighty is not in need of peoples' faith and prayers. If He has sent the Messenger, it is out of His Mercy, and for the benefit and blessing of the mankind. If they disobey Allah, no harm would result to Him. On the contrary, if they obey and submit to Him, they cannot add anything to His Kingdom. He is Merciful to all, and He has sent the Messenger so that if people follow Him, it is for their own good, because they will gain supremacy even in this world, and the eternal bliss and happiness in the Hereafter.

5. This verse warns the idolaters and non-believers that if they persist in rejecting or disobeying the Commands of Allah, they shall have to face the evil consequences of it. They are free to do what they like, but their deed will only recoil over them on the Day of Judgment. Even in this world they are not likely to prosper because of their misdeeds. As for the Holy Prophet, his mission is to obey the Command of Allah irrespective of what the non-believers say.

6. This shows that though the Pagan Arabs did not worship Allah the Almighty, yet they recognized Him as a Supreme Being. To quote a foreign writer, "The settled Arab paid to

137. And even so their associate-gods[7] have made fair-seeming to many of the idolaters the killing of their children[8] so that they may cause them to perish and that they may confound to them their religion.[9] And had Allah pleased, they would not have done so. So leave them alone with what they fabricate.

١٣٧- وَكَذٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِيْنَ
قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ
وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ؕ
وَلَوْ شَآءَ اللّٰهُ
مَا فَعَلُوْهُ
فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ○

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the god a regular tribute from their fields apparently by marking off as his a certain portion of the irrigated and cultivated ground" (Religious of the Semites, by Robertson Smith, p. 110). In the words of another writer, "Though Allah was not worshipped as He deserved, the cult of Allah was not entirely neglected. A species of tithing or offering of the first fruits of grain and cattle, was offered to Allah as well as to the other gods" ("Muhammad", by Andre, p. 30) (Maajid, Vol. I, Part VIII, Note 114). As it is said by Sale in his "Preliminary Discourse To The Translation Of The Quran", "When they planted fruit trees or sowed a field, they divided it by a line in two parts a part for their idols, and the other for God; if any of the fruit happened to fall from the idol's part into God's, they made restitution; but if from God's part into idol's they made no restitution ... In the same manner, if the offering designed for God happens to be better than that for the idol, they made an exchange, but not otherwise" (pp. 36-37) (Maajid, *ibid.,* 119).

7. As Abul A'ala Maududi writes the word *Shuraka* i.e. associate-gods, used in this verse, has a different meaning from that in the first above mentioned verse. In the previous verse the word *Shuraka* has been used in the sense of false-gods or deities whom the non-believers thought to intercede for them in getting the blessings of this world. In the present verse, the word *Shuraka* signifies those of the human beings and the devils who had made the killing of children a fair-seeming deed to the non-believers. Similar is the view of Maulana Naimuddin Muradabadi also followed by Peer Karam Shah in his Commentary (Tafheemul Quran, Vol. I, Chapter 6, Note 107; Naimuddin, Vol. I, Chapter 6, Note, 273; Ziaul Quran, *ibid.,* 172).

8. Maulana Maududi has written that three types of killings of the children were prevalent among the non-believing Pagan Arabs. Firstly, they used to kill their daughters immediately after their birth so that they could not have anybody as their Son-in-Law, or the girls may not go into the hands of their enemy in the battle-fields, or may not be a source of trouble in any other manner. Secondly, they also killed their children with a view to avoid the responsibilities of bringing them up and maintain them. Thirdly, the killing was also in order to please their false-gods (Tafheemul Quran, *ibid.*).

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138. And they say: such and such cattle and crops are taboo (forbidden), none shall eat thereof except those whom, they say, we allow; and (there are) cattle whose backs are forbidden, – and cattle on which they pronounce not the Name of Allah – forging a lie against Him. He will requite them for what they forge.

١٣٨- وَقَالُوا هٰذِهٖٓ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ
لَّا يَطْعَمُهَآ اِلَّا مَنْ نَّشَآءُ
بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَ
اَنْعَامٌ
لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا
افْتِرَآءً عَلَيْهِ ۚ
سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ○

139. And they say: that which is in the wombs of such and such cattle is reserved for our males, and is forbidden to our females; and if the one is still-born, then they are partners in it.

١٣٩- وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ
خَالِصَةٌ لِّذُكُوْرِنَا
وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ
وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ۚ

According to Maulana Maududi, *Qatl,* i.e. killing, is of a wider meaning. It may also mean "moral killing" which ultimately makes man even to physically kill his own children. The killing may also signify the "killing of the nation" which is to decrease the population and in which the people use such measures which result in reversing the basis of birth of the children under the scheme of family planning (*ibid.,* 108).

According to the 'Encyclopaedia of Religion and Ethics', "this may possibly refer to the ancient Semetic practice of child-sacrifice, which has been very general" (Vol. I, pp. 390-391). Infanticide with a religious motive has also been wide-spread. As it is said in the 'Encyclopaedia Britannica', in India, for example, "children were thrown in the sacred river Ganges, and adoration paid to the alligators who fed on them" (Vol. XIV, p. 516, 11th Edition). The allusion may also be to the modem craze for "Contraception" – a subtle form of infanticide (Maajid, Vol. I, Part VIII, Note 123).

9. The Pagan Arabs used to claim themselves to be the followers of Prophet Abraham and Ismail and they were, therefore, of the view that the religion, which they were following, was a favourite religion of Allah. The fact, however, was that, in the religion, which they had inherited from Prophets Abraham and Ismail, several irregularities and superstitious types of beliefs had been introduced by their religious leaders and chiefs to suit their own ulterior motives. The result of it was that the religion of Prophet Abraham and Ismail did not remain in its purity and originality with the Arabs, and it is this state of affair which has been referred to in verse 137 by the words *Leyal Besu Alaihim Dinahum* i.e. confound to them their religion.

He will requite them for their attribution. Surely He is Wise, Knowing.[10]

سَيَجْزِيهِمْ وَصْفَهُمْ ۚ
إِنَّهُ حَكِيمٌ عَلِيمٌ ۝

140. Indeed lost are they who slay their children foolishly (and) without knowledge, and forbid (upon themselves) that which Allah has provided for them, forging a lie against Allah. They indeed have gone astray, and have not become the guided ones.[11]

١٤٠- قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا
بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ
افْتِرَاءً عَلَى اللَّهِ ۚ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ۝

SECTION 17[1]

141. And He it is Who produces gardens, trellised and untrellised, and the date-palm, and, tilth with produce of all kinds, and the olives and the pomegranates, like and unlike. Eat of its fruit when it bears fruit (in their season) and pay the due

١٤١- وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ
وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ
وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ

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10. Verses 138 and 139 mention some other idolatrous practices of the non-believing Arabs of Arabia and give the warning that Allah will requite them for their false attributions. Surely He is the Wise, the Knowing.

11. Verse 140 sums up the whole subject matter of verses 136 to 139 in few words. Since permitting or prohibiting the eating of the animals is only the Prerogative of Allah the Almighty, all principles and customs followed by the mankind in disregard to the Commands laid down by Allah the Almighty, through His Prophets, and declaring anything permissible or prohibited by the people out of their own wishes, is declared in these verses to be forging lies against Allah, and there is therefore a warning that Allah will requite them for their false attributions.

According to verse 140, all such persons are losers who kill their children foolishly, out of sheer ignorance, and forbid that which Allah has provided for them, thus forging a lie against Allah; they indeed go astray and are far from the path of guidance.

1. In the previous Section there was mention of the fact that the non-believers of Mecca used to declare the animals permitted or prohibited out of their own wishes and they also used to divide the cattle and crops between Allah and their false deities.

In Section 17 first it is said that the gardens and the crops and the cattle have all been

thereof on the harvest day[2] and be not prodigal.[3] Surely He loves not the prodigals.

وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۖ وَلَا تُسْرِفُوْا ۭ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

created by Allah the Almighty and He has also given permission to the mankind to make use of them. Then there is condemnation of the prohibitions imposed by the non-believers themselves violating the commands of Allah.

Section 17 consists of 4 verses i.e. verses 141 to 144. Verses 141 and 142 speak of the creation of the gardens and crops as well as the cattle by Allah. It is said that He it is (i.e. Allah) Who produces gardens trellised (as for example the grapes) and untrellised (as for example the huge trees or the heavy fruits i.e. the Water-melon), and palms and grapes of which the fruits are of various sorts and tastes and olives and pomegranates (which are) similar as well as unsimilar to eat them (and Allah has given you the permission to) eat of its fruits when it bears fruits, and pay the due (i.e. poor-rate) of it on the day of its reaping, and be not prodigal. Surely He loves not the prodigals. And of the cattle (He has created) some for burdens and some for food. Eat of that which Allah has given you (as per commands of the *Shariah*) and follow not the foot-steps of Satan making anything permissible or prohibited out of your own wishes. Surely Satan is an open enemy of men (as he misleads them in face of clear Commands from Allah).

Verses 143 and 144 speak of the different species of the animals. It is said that there are eight pairs of the sheep two kinds (one male and one female) and of the goats two kinds (one male and one female). Say: (O Prophet to the people) Has He (i.e. Allah) forbidden (which means that He has not forbidden) the two males and the two females for that which the wombs of the two females contain? Inform me with knowledge, if you are truthful. And of the camels two kinds (one male and one female) and of the oxen two kinds (one male and one female). Say: (O Prophet to the people) has He (i.e. Allah) forbidden the two males or the two females or that which the wombs of the two females contain? Were you present when Allah commanded you this? Who is more unjust than he who forges a lie against Allah to lead people astray without knowledge? Surely Allah guides not the wrong-doing people.

2. As Maulana Maududi puts it, three things are particularly to be noted in this and the subsequent verse. Firstly, all these gardens and trees, from which mankind gets produce of various types, are given to us by Allah the Almighty. None else has got any share in it and, therefore, Allah the Almighty alone is to be thanked for it. Secondly, since all these things have been given to us by Allah, we must make use of them strictly according to the Commands of Allah. In other words, none else is to be followed and obeyed, may it be ones own self, in making use of these things, in disregard to the Commands of Allah, because this amounts to transgression of the limits of Allah, and following of the Satan. Thirdly, all these things have been created by Allah for the use of mankind and, therefore, the mankind is not entitled to declare anything as prohibited for them out of their own wishes and evil motives (Tafheem-ul-Quran, *ibid.,* 118).

As regards the word *Haqqahu,* i.e. due on it, according to the learned Commentators, it refers to the payment of *Ushr,* which is payable on the produce of land on the day when the crop is reaped or the fruit is cut down. The ratio is that if the land irrigated by the rainfall i.e. without any service of the mankind, the 1/10th of the produce is to be given to the poors by way of *Ushr;* and the produce of those lands which were irrigated by the mankind, 1/20th of its produce is fixed as *Ushr.* According to Imam Abu Hanifah and Imam Ahmad bin Hambal, the *Ushr* is to be paid irrespective of the fact whether the produce is in large or small quantity.

3. Thus the command is that one should adopt the medium course even while he is

142. And of the cattle (He produces) some for burdens, and some for food.[4] Eat of that which Allah has given you, and follow not the foot-steps of Satan. Surely he is your open enemy.

١٤٢- وَمِنَ الْأَنْعَامِ حَمُولَةً وَّفَرْشًا ۚ
كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ
وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۚ
اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝

143. Eight pairs: of the sheep a twain, and of the goats a twain, say: has He forbidden the two males or the two females or that which the wombs of the two females contain?[5] Inform me with knowledge, if you are truthful.

١٤٣- ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ ۚ
قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ
اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ۚ
نَبِّئُوْنِيْ بِعِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

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spending in the way of Allah; neither he should spend all that he has nor should he abstain from spending at all. While spending in the way of Allah, he should also keep the need of himself as well as his family and other near relatives whom he has to support, in accordance with the Commands of Allah and the Holy Prophet (Ma'ariful Quran, Vol. III, p. 471).

4. The word *Farsh* used in verse 142 actually means what is spread, and according to the learned scholars, it signifies animals fit for the purpose of eating, because they are generally slaughtered after laying down on the ground (Tajul Uroos and Arabic English Lexicon). Thus this verse speaks of two types of cattles: one the *Hamulatan* which means the animals which carry the burden, and the other *Farsha* which are slaughtered for the purpose of eating. In this verse also a command is given to the mankind to eat of that of the cattle which Allah has given you and follow not the foot-steps of the devil who is surely an open enemy.

5. It is said that when the commands relating to the permitted and prohibited foods were given, the non-believers objected to it and one of their learned one, namely Maalik bin Auf Jashmi, came to the Holy Prophet and said that "you have declared those things to be *Haraam* or prohibited which were the usual among our fore-fathers." The Holy Prophet said to him that "you have declared some of the species of the cattle as prohibited without any sanction. Allah the Almighty created eight pairs of the cattle for the mankind to eat and to make use of them, but it is not understood as to on whose authority you have declared them to be *Haraam.* Could you tell whether the male is *Haraam* or the female is *Haraam,* and on what basis?" Maalik bin Auf could not answer, and when the Holy Prophet asked him to speak, he said: you speak and I will listen to it. The difficulty for him was that if he would say that male was *Haraam,* then naturally all male cattle would be *Haraam;* and if he would say that female was *Haraam,* then naturally all female cattle would be *Haraam;* and if he would say that those in the wombs were *Haraam,* then naturally all cattle – male as well as female – would be *Haraam,* and if he would say that some of them were *Haraam,* and some *Halaal,* even then there was no authority for it (Naimuddin, Chapter 6, Note 294).

144. And of the camels a twain and of the oxen a twain, say: has He forbidden the two males or the two females or that which the wombs of the two females contain? Were you present when Allah commanded you this? Who is more unjust than he who forges a lie against Allah to lead the mankind astray without knowledge? Surely Allah guides not the wrong-doing people.

١٤٤-وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ
اثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ
أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۖ
أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ اللَّهُ بِهَٰذَا ۚ
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّٰلِمِينَ ۝ ع

SECTION 18[1]

145. Say: I find not in that which is revealed to me anything prohibited for an eater to eat thereof except that it be carrion or blood poured forth, or flesh of swine, for that surely is an abomination, or what is impious, on which is invoked the name of other than that of Allah.[2] But whoever is compelled (thereto), neither wilfully disobeying, nor exceeding the limits, (for him) surely your Lord is Forgiving, Merciful.

١٤٥-قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ
مُحَرَّمًا عَلَىٰ طَاعِمٍ
يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا
مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ
فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا
أُهِلَّ لِغَيْرِ اللَّهِ بِهِۦ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ۝

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1. From the last two three Sections the main discussion is focused on the issue concerning declaration of something as permissible and something as prohibited by the non-believers and the Jews, out of their own wishes while Allah has not declared them as such. In continuation of it, Section 18 starts with a declaration that in that which Allah has revealed in the Holy Qur'an there is nothing forbidden for the mankind except the things which have been specifically mentioned.

Section 18 consists of 6 verses i.e. verses 145 to 150. In verse 145 the Holy Prophet Muhammad (ﷺ) to commanded by Allah the Almighty to say to the non-believers: I find not in that which is revealed to me (i.e. Qur'an) anything forbidden for an eater to eat thereof, except that it be a carrion (i.e. the animal that dies of itself), or blood poured forth, or flesh of swine,

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146. And for those who are Jews We forbade: every animal having claws and of the oxen and the sheep We forbade to them the fat thereof, except such as was on their backs or the entrails, or that which was mixed with the bones.[3] This was a punishment.[4] We gave them on account of their rebellion, and surely We are Truthful.

١٤٦- وَعَلَى الَّذِينَ هَادُوا
حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۚ
وَمِنَ الْبَقَرِ وَالْغَنَمِ
حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ
ذَٰلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ○

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for that surely is unclean, or that on which the name of other than (the Name of Allah) have been invoked. But whoever is compelled (to eat it) out of necessity, neither wilfully disobeying nor exceeding the limits, then (for him) surely your Lord is Forgiving, Merciful.

Verses 146 and 147 speak of the food which was prohibited particularly for the Jews. It is said that to those who are Jews We forbade animals having claws, and of the oxen and sheep, We forbade the fat thereof except such as was on their backs or the entrails, or that which was mixed with bones. This was (by way of) a punishment We gave them on account of their rebellion, and We are surely Truthful. But if they give you a lie, then say: your Lord is Full of Mercy, all-Embracing; and His punishment will never be averted from the guilty people.

Verses 148 to 150 again speak of the idolaters of Arabia, particularly with reference to their declaring something as forbidden and something as permissible out of their own wishes. It is said that those who are idolaters will say: had Allah pleased, we would not have set up (partners) to Him nor our fathers (would have done) so, nor would we have made anything unlawful (*Haraam*). (It is said that) thus did those before them (i.e. the idolaters) who rejected (the truth) until they tested Our punishment. Say (O Prophet) have you any knowledge (gathered from sources other than Qur'an). (If so) would you bring it before us? You follow nothing but conjectures and you only tell lies. Say (O Prophet): with Allah is the final argument; so if He had pleased, He would have guided you all. Say (O Prophet): bring your witnesses who can bear witness (to prove) that Allah forbade this. If they bear witness, you do not bear witness with them. And follow not the low desires of those who reject Our Messages and those who believe not in the Hereafter and they hold (others) equal with their Lord.

2. It may be noted that all these four things have also been mentioned in verse 173 of Chapter 2 (*Baqarah*), but in that verse no reason for their prohibition was given, while in the present verse (145 of this Chapter), the reason for declaring these things to be prohibited is also given; and according to this verse, the first three things i.e. the carrion, the flowing blood, and the flesh of swine, have been prohibited because they are *Rijsun* i.e. unclean. The word *Rijs,* i.e. unclean, though used after the flesh of swine, is in fact to be read after each of the first three things i.e. carrion, flowing blood, as well as the flesh of swine. The word *Rijs* signifies that all these things are harmful both to the physical as well as moral health of the mankind, and, therefore,

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147. So if they accuse you of falsehood, then say: your Lord is full of Mercy all-Embracing; and His punishment will never be averted from the wrong-doing people.[5]

١٤٧- فَإِنْ كَذَّبُوكَ فَقُلْ رَّبُّكُمْ
ذُو رَحْمَةٍ وَّاسِعَةٍ ۚ
وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ○

148. Those who are idolaters will say: had Allah pleased, we would not have set (partners) to Him nor our fathers, nor would we have made taboos (things unlawful). Thus did, those who were before them, rejected

١٤٨- سَيَقُولُ الَّذِينَ أَشْرَكُوا
لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا
وَلَا حَرَّمْنَا مِنْ شَيْءٍ ۚ
كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ

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they are prohibited. The fourth one i.e. the animal slaughtered in the name other than that of Allah is *Fisq,* i.e. profane and irreligious, or, in other words, a source of disobedience or rebellion against Allah, and, therefore, the eating of such an animal would injure the spiritual health of mankind. Thus while the first three things are declared prohibited on account of outward reasons, the fourth one has been declared to be prohibited on account of inward reason which affects the very faith of the mankind in Allah the Almighty.

3. The Old Testament also speaks of this prohibition. It says, "and the Lord spake unto Moses, saying: speak unto the children of Israil, saying: Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering made by Fire unto the Lord, even the soul that eateth it shall be cut-off from his people" (Leviticus, 7:22-25); it also says, "the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lords'. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood" (Leviticus, 3:14-17).

4. From this verse, it is clear that the animals having the claws, the fat of the oxen and sheep were, and are, not prohibited on account of anything injurious in them, but they were prohibited for the Bani Israil, in particular, by way of punishment because of their habit of disbelieving the Commands of Allah, on one pretext or the other.

5. To quote Maajid, this means that, "though long-suffering and extremely slow to anger, His judgment cannot be averted indefinitely and none has the power to withstand it". In this respect the Old Testament also says, "The Lord will come with Fire, and with His Charriots like whirlwind, to render His anger with fury, and His rebuke with flames of fire" (Issaiyah, 66:15). In the New Testament also it is said, "the Lord Jesus shall be revealed from Heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our lord Jesus Christ: who shall be punished with ever-lasting destruction from the presence of the Lord, and from the glory of His Father" (second Epistle of Paul to the Thessalonians, 1:7-9) (Maajid, Vol. I, Part VIII, Note 190).

(the truth) until they tasted Our punishment.[6] Say: have you any knowledge? (If) so, would you bring it before Us? You follow nothing but conjecture and you only tell lies.

حَتّٰى ذَاقُوْا بَأْسَنَا ؕ
قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ؕ
اِنْ تَتَّبِعُوْنَ اِلَّا الظَّنَّ
وَاِنْ اَنْتُمْ اِلَّا تَخْرُصُوْنَ ○

149. Say: with Allah is the final argument. Had He pleased, He would have guided you all.[7]

١٤٩- قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ
فَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ○

150. Say: bring your witnesses who can bear witness (to prove) that Allah forbade this. And if they testify, testify you not with them. And follow you not the low desires[8] of those who reject Our Messages and those who believe not in the Hereafter, and they hold (others) equal with their Lord.

١٥٠- قُلْ هَلُمَّ شُهَدَآءَكُمُ
الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ
فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ
وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ۝

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6. This shows that evil-doing was never approved by Allah the Almighty. If the idolaters were permitted to continue with their evil-doing, that was not because of Allah's Approval or Pleasure; it was to allow them time to reflect upon their evil deeds before the time of reckoning came upon them. In another verse, Qur'an has said that, "when they, i.e. the idolaters, commit any indecency they say: we found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah enjoins not indecency, Do you say of Allah what you know not" (*Aa'raaf,* 7:28). Similarly, in verse 35 of Chapter 16 (*Nehl*), it is said that "the idolaters say: had Allah pleased, we had not worshipped aught but Him, neither we nor our fathers, nor had we prohibited aught without (order from) Him. Thus did those before them".

In answer to this in verse 148, it is said that "thus did, those before them, rejected (the Truth) until they tasted Our punishment". In this respect, the stories of Aad, Samood, Pharoah, and Nimrod, are already on the record of history.

7. This again refers to the basic system of guidance, which we have already discussed. The assertion is on the fact that Allah does not guide anybody, by force, to the right path, or in other words none is compelled to accept the faith. This has been the *Hujjat-ul-Baligha,* i.e. final argument of Allah the Almighty.

8. It may be noted that, in verse 150, for the "sayings" and "deeds" of the non-believers the word *Ahwa* has been used, which shows that whatever they say and whatever they act upon, has no rational or providential support, but it is only based on low desires of their own selves, which a true believer in Allah could never be supposed to follow.

SECTION 19[1]

151. Say: come! I will recite that which your Lord has forbidden to you:[2] associate not with

١٥١۔ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا

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1. In the previous Section it was said that excepting the animals mentioned in it, nothing else, from among the animals, has been prohibited. Up to that Section, however, the discussion was confined to the commands relating to the animals only which the non-believers of Mecca had declared to be *Halaal* for particular groups of their people.

In continuation of it, Section 19 proceeds to lay down in detail all those things which have been prohibited by Allah the Almighty, in addition to the prohibited animals mentioned in the previous Section.

Section 19 consists of 4 verses, i.e. verses 151 to 154. In these verses the Holy Prophet is commanded by Allah the Almighty to say (to the people that): come! I recite you (or tell you) those things which Allah the Almighty has forbidden to you. (Those things are): that (1) you associate not with Allah, (2) do good to the parents, (3) and slay not your children for poverty – (because) We provide (sustenance) for you and for them (both), (4) draw not near to indecencies, whether open or secret, (5) kill not soul which Allah has made sacred except in the course of justice, (6) approach not the property of the orphan or make use of it except in a just manner (i.e. as permitted by the Islamic *Shariah*) until he attains his maturity, (7) give full measure and weigh with equity. We impose not on any soul a duty except to the extent of its ability, (8) when you speak, be just, though it be (against) the relative of yours; (9) fulfil the covenant which you have made with Allah (i.e. any oath taken or any offering undertaken in the Name of Allah according to the Islamic *Shariah*), and (10) follow not the ways (other than the Way of Allah) because they will lead you away from His Way. This He has commanded you so that you may act righteously (and do not deviate from the Straight Path).

Lastly, there is mention of the Torah and it is said that We gave the Book (i.e. Torah) to Prophet Moses, complete for him who would do good, and explaining all things and guidance and a mercy so that they might believe in the meeting with their Lord (on the Day of Judgment).

2. The Ten Commandments: In verses 151 to 153, Qur'an proceeds to mention the Commandments of Allah in respect of ten more things in addition to the Commandments relating to the four things mentioned in verse 145 of this very Chapter. The things mentioned in verses 151 to 153 are: (1) not to raise sharers to Allah, (2) to do good to the parents, (3) not to slay the children on account of poverty, (4) not to indulge in indecent activities, (5) not to slay a person without just and lawful cause, (6) not to swallow the property of an orphan illegally, (7) to give full measures and weights, (8) not to be unjust, (9) to fulfil the convenant with Allah, and (10) not to follow any way other than the Way of Allah.

Ka'ab Ahbaar, an expert of the Torah, who was previously a Jew, says that the Torah actually starts, after recitation of *Bismillah,* with these three verses of the Holy Qur'an in which ten commands have been mentioned, and it is said that these ten Commands revealed to Prophet Moses. Hazrat Abdullah Ibne Abbas says that these are *Aayaat-e-Mohkamaat,* which have been referred to in Chapter 3 (*Surat-ul-Imran*) which are common in all the *Shariats* right from Adam upto the Holy Prophet. None of these ten Commands have ever been cancelled or superseded in any *Shariah* (Behrul Moheet, as referred to by Ma'ariful Quran, Vol. III, p. 480). Ibne Kaseer

Him,[3] and do good to the parents,[4] and slay not your children because of poverty,[5] – We provide (sustenance) for you and for them – and come not near to indecencies, whether

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ
نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا

---

writes that Hazrat Abdullah Ibne Masood has said that, if anybody wants to see the Bequest (Will) of the Holy Prophet bearing his seal, he should recite these three verses, because in these verses is contained the Bequest (Will) which the Holy Prophet, under the Command of Allah, made for the *Ummah*. Haakim has noted, on the authority of Hazrat Abadah bin Saamit, that the Holy Prophet addressed his companions saying: who is there who swears allegiance to me on three verses, and thereafter he recited verses 151 to 153 of this Chapter, and then said: whoever fulfils his allegiance on these verses his reward will be with Allah (*ibid.*).

3. According to the author of 'Tafseer-e-Mazhari' the word *Shai'an,* used in this verse, indicates that polytheism of every sort has been condemned. According to the learned Commentators, *Shirk* (polytheism) is either *Jali* (i.e. expressed) or *Khafi* (i.e. implied). The former consists in thinking anybody to be equal to Allah and worshipping him, or thinking him to be equal in any attribute of Allah. On the other hand, the latter consists in thinking others to be having the power of Allah in any affair of this life. As reported by Hazrat Abadah Bin Saamit and Hazrat Abu Dardah, the Holy Prophet has said that, "you should not declare anybody or anything as equal to Allah, or a sharer in His Authority, even if you are cut to pieces or hanged to death or burnt alive" (Ma'ariful Quran, Vol. III, pp. 480-482).

4. In this verse, as also in other verses of the Holy Qur'an, Allah the Almighty puts the obligations towards parents after the obligations towards His Own Self. In this respect in verses 23 and 24 of Chapter 17 (*Bani Israil*) Qur'an says, "and your Lord has decreed that you should serve none but Him, and do good to parents. If either or both of them reach the old age with you, say not "Fie" to them, nor chide them, and speak to them a generous words. And lower to them the wing of humility out of mercy, and say: my Lord! have Mercy on them, as they brought me up in childhood. In another verse Allah the Almighty has commanded the mankind saying, "be grateful to Me and to your parents" (*Luqman,* 31:14).

5. As Abdul Maajid Daryabadi says, "the prohibition (as contained in verse 151) may well be extended to the modem craze for 'birth control' or the use of contraceptives to limit the number of off-springs or to prevent pregnancy altogether. Now the whole of Neo-Malthusianism as is called the application of the theory of restricting the population – is based on the assumption that the reproductive powers of man exceed his power if increasing his food supply (Maajid, Vol. I, Part VIII, Note 212).

According to the 'Encyclopaedia of Religion and Ethics', "the real motive for the act (i.e. killing of the children) was doubtless that which is assigned in the Qur'an, namely poverty. It is well-known that the same cause has led to infanticide in other countries" (Vol. I, p. 669). To quote another writer, "the chief motive to infanticide was the scarcity of food which must always have been felt in the desert" ("Kinship and Marriage in Early Arabia", by Robertson Smith, p. 155).

Side by side, in verse 151, there is also a guarantee from Allah the Almighty to provide maintenance to the parents as well as the children, and it is noted that in this guarantee the first

open or secret,[6] and kill not anyone whom Allah has made sacred except in the course of Justice.[7] This He has commanded you so that you may understand.

الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ
ذَٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝

152. And approach not the wealth of the orphans except with that which is better till he reaches maturity.[8] And give full

١٥٢- وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ
إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ
وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ

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mention is of supply of maintenance to the parents and then to the children, which shows that the parents should realise that as they themselves are supplied the maintenance by Allah the Almighty, they should not think, even for a moment, that they have the power to arrange for maintenance for themselves as well as their children. They, and their children, both have to depend upon Allah the Almighty, Who is the Real Sustainer and Maintainer of the entire mankind (Ma'ariful Quran, Vol. III, pp. 483-484).

6. According to this verse, the word *Zahara* implies the outward or open evil actions of the mankind, which may be of the mouth i.e. speaking evil words, or of the hands and legs; and the word *Batana,* i.e. inward, signifies those evil deeds which relate to the heart, as for instance jealousy, niggardliness, unthankfulness, ambitiousness, enmity etc. The words *Zahara* and *Batana* may also mean those actions which are done manifestly or openly as well as those acts which are done secretly. According to another view, the outward deeds signify those deeds which are known to everybody as evil, while the inward deeds signify those deeds which are evil in the Sight of Allah, although the people, in general, do not take them as evil or do not know them as evil, as for instance, if somebody keeps a woman as his wife, even after divorcing her three times, it is an act of evil according to the Command of Allah though it may not be known as such to anybody (*ibid.,* pp. 485-486).

7. As reported by Abdullah bin Masood, the Holy Prophet has said that the blood of a Muslim is *Haraam* excepting in three cases i.e. (1) the one who being married indulges in adultery, (2) the one who kills anybody without justice, and (3) the one who becomes a *Murtad* i.e. apostate (Bukhari and Muslim).

It may be noted that just as the killing of a Muslim is prohibited, the killing of a non-Muslims, law-abiding citizen of the Islamic State, is also prohibited. Tirmizi and Ibne Maajah have noted a Tradition, on the authority of Abu Hurairah, in which the Holy Prophet has said that whoever kills a *Zimmi* (non-Muslim) he actually commits breach of the covenant with Allah, and one who commits the breach of the covenant with Allah he will not be entitled even to have the smell of Paradise, although the smell of Paradise will go upto a place of seventy years' journey (*ibid.,* 486).

8. This verse may be read along with verse 6 of Chapter 4 (*Nisa*), and the comments thereon. Both these verses, read together, would mean that the guardian of the property of the orphan should not misuse it but keep it safe till the orphan reaches the age of maturity. The words *Hiya Ahsan,* i.e. except in the best manner, however, are the sanction for using the property of the orphan in order to improve it or making it profitable. Thus according to the

measure and weight with equity.[9] We impose not on any soul a duty except to the extent of its ability. And when you speak, be just, even though it be (against) a relative.[10] And fulfil the Covenant of Allah.[11] This He commands you so that you may be mindful.

لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ
وَإِذَا قُلْتُمْ فَاعْدِلُوا
وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ
ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ۝

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learned Commentators, the property of an orphan can be used for the purpose of profitable business wherein there may not be any risk of loss. According to verse 6 of Chapter 4 (*Nisa*), the guardian of the orphan is also entitled to wages for his service from the property of the orphan. The command, however, in that verse is that whoever is rich let him abstain and whoever is poor let him consume reasonably (from the property of the orphan) towards his wages.

The responsibility of the guardian to maintain the property of the orphan is upto the time when the orphan attains maturity. In terms of verse 6 of Chapter 4 (*Nisa*), however, this is subject to the condition that there should also be maturity of intellect in the orphan, because, in terms of that verse, the guardian is to entrust the property to the minor when he reaches the age of maturity provided he is also mature in intellect. For more details, see any book on *Fiqah.*

9. Giving less, or taking more, than the fixed weight and measure, has been declared to be cheating by the Holy Qur'an, and has accordingly been very strongly condemned in verses 1 to 6 of Chapter 83 (*Tatfeef*) in which it is said, "Woe to the cheaters! who, when they take the measure (of their dues) from men, take it fully, and when they measure out to others or weigh out for them, they give less than is due. Do they not think that they will be raised again, to a Mighty Day? the Day when men will stand before the Lord of the worlds." According to Ibne Kaseer, as reported from Hazrat Ibne Abbas, the Holy Prophet has said that injustice in measure and weight is an act which has resulted in destruction of various nations previous to you. You should, therefore, take particular care of giving and taking full weight and measure.

In its wider significance the command also applies to injustice in other matters, as for instance non-performance of the duty as agreed, or taking more service than the agreement (Ma'ariful Quran, Vol. III, pp. 488-489; also see Tadabbure Quran, Vol. II, p. 579).

10. In another verse of the Holy Qur'an the same command is repeated with a bit detail saying: *Walao Ala Anfusekum Awil Waledaine Wal Aqrabeen,* i.e. when you speak, be just even though it may be against your own self, or parents, or the near relatives. In another verse it is said: *Wala Yajremannakum Shana'ano Qaumin Ala An La Ta'delu,* i.e. the enmity of any nation may not cause you to give the testimony against justice or to decide any dispute against the truth.

In fact, the command contained in this part of the verse is wider in its application, and, therefore, it also carries the prohibition against telling lies, back-biting, or uttering such words which may cause trouble to others or result in unlawful loss in person or property for any body else (*ibid.,* pp. 489-490).

11. The word *Ahdillahe,* i.e. the Covenant of Allah, signifies the covenant which was taken by Allah the Almighty from the entire mankind on the first Day, when after creation Allah the Almighty said to them *Alasto Berabbekum,* i.e. Am I not your Lord? and all had said *Bala,* i.e. yes! On account of this covenant, every human being is bound to submit to the

153. And (know) that this is My Way – the Straight one, so follow it and follow not other ways lest this might deviate you from His Way.[12] This He has ordained on you[13] so that you may act righteously.

١٥٣-وَأَنَّ هٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن
سَبِيلِهِ
ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ○

154. Moreover, We gave the Book to Moses, perfect for him who would do good, explaining all things, and a guidance and a mercy, so that they might believe in the meeting with their Lord.

١٥٤-ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا
عَلَى الَّذِي أَحْسَنَ
وَتَفْصِيلًا لِّكُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً
لَّعَلَّهُم بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ○

Command of Allah and follow that which is permitted and abstain from that which is prohibited. The word *Ahdillah* may also include all those covenants of which Qur'an speaks in different verses. It may also mean the commands contained in these three verses, i.e. 151 to 153. According to the learned scholars, it also covers all those vows which a man affirms and which he is bound to fulfil. The Holy Qur'an also says, *Yu'funa Bin Nazre,* i.e. fulfil your vows.

Qur'an lays emphasis on fulfilment of the covenants, may it be a covenant with Allah or a covenant with the fellow beings, for a lawful purpose, and, therefore, in verse 34 of Chapter 17 (*Bani Israil*) Qur'an says, *Wa Aufu Bil-Ahde Innal Ahda Ka'na Mas'oola,* fulfil the covenant surely the covenant will be enquired into.

12. In this verse, the word *Haza* actually refers to Islam or Qur'an. It may also refer to *Surat-ul-An'am,* because in it there are the basic principles of Islam, i.e. Unity of Allah, Prophethood, and the Commands of *Shariah.* The word *Mustaqeem* refers to the religion of Islam, because it is only Islam which is the *Sirat-ul-Mustaqeem.* Thus when one has come to know Islam as the *Sirat-ul-Mustaqeem,* or the Straight Path that leads the mankind to complete submission to Allah the Almighty, then one should follow it strictly, and give up all other ways of passing the life in this world, because the other ways are nothing but deviations from the Straight Path and lead the mankind away from the Path of Allah. According to the author of 'Tafseer-e-Mazhari', the idea underlying this verse is that the man should submit his ideas as well as actions to the Holy Qur'an and *Sunnah* of the Holy Prophet, and pass his life accordingly. Whenever one gives up or by-passes the Qur'an and *Sunnah,* and starts passing his life according to one's own wishes or according to the ideologies in disregard to the Qur'an and *Sunnah,* he deviates from the Straight Path and goes away from Allah the Almighty, and ultimately makes himself liable to the punishment of Hell.

13. Since, in the concluding parts of all these three verses, the word *Wassakum* has been used, some of the companions of the Holy Prophet are of the view that if somebody is desirous of seeing the Will or Bequest of the Holy Prophet, bearing his seal, he should read these three verses (Ma'ariful Quran, Vol. III, pp. 492-493).

SECTION 20[1]

155. And this is the Book We have revealed full of blessings;[2] so follow it and be righteous that mercy may be shown to you:

١٥٥-وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَاتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ۝

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1. The previous Section ended with the statement that a Book i.e. Torah was given to Prophet Moses, being perfect, fully explaining, guidance and mercy. In continuation of it, Section 20 starts with the statement that this is the Book (i.e. Qur'an) which Allah has revealed, full of blessings, to the Holy Prophet Muhammad (ﷺ) so follow it and be righteous, so that mercy may be shown. The idea is that just as the Book was revealed to Prophet Moses, (which the Jews and Christians claimed to be following), the Holy Qur'an has been revealed so that the Arabs may not say that books were given only to the Jews and Christians and not to them, and had a Book been given to them also, they would have followed it better than others. Then the fundamentals of the Islamic Faith have been given, and it is said that after the previous nations the believers have been given the vicegerency over the earth.

Section 20 consists of 11 verses i.e. verses 155 to 165. Verse 155 speaks of the Holy Qur'an and says that this is the Book We have revealed, full of blessings; so follow it and be righteous so that mercy may be shown to you.

Verses 156 and 157 speak of the reason of revelation of the Holy Qur'an and say that the Holy Qur'an has been revealed lest non-believers should say that the Book was revealed only to the two parties (i.e. the Jews and the Christians) before them and they are truly unaware of what they had learnt, or lest they should say that if the Book had been revealed to us, we would have followed its guidance better than they (i.e. the Jews and Christians) "so (it is said) indeed there has come to you a clear proof from your Lord and guidance and mercy, Who is then more unjust than (the one) who rejects the Signs of Allah and turns away from them? We shall requite those who turn away from Our Signs with an evil punishment because they turn away".

Verse 158 speaks of the non-believers (including the Jews and Christians) that in spite of revelation of the Holy Qur'an and having all evidence of its authenticity, they are not accepting the faith in it as if they are waiting that the angels should come to them or that the Lord should come in person or that some of the Signs of your Lord should come (but they do not understand that) on the Day (i.e. the Day of Judgment) when some of the Signs of your Lord would come, its faith will not profit a soul which did not believe in it before, nor earn good through its faith. "Say (O Prophet to the non-believers) wait; we too are waiting."

Verse 159 speaks of those who split up the religion by following some, and ignoring some, of its injunctions, or by giving up faith ill the Absolute Unity of Allah and adopting infidelity and idolatry and thus dividing themselves in different groups. It says as for those who split up their religion and become sects, you (O Prophet) have no concern with them. Their affair is only with Allah, then He will tell them of what they did.

In verse 160 it is further said that (on the Day of Judgment) whoever would bring a good deed he will get ten-fold reward like it, and whoever will bring an evil deed, he will be recompensed only with the like of it, and they (i.e. the wrong-doers) will not be wronged (in any manner).

Verses 161 to 165 speak of the Islamic Faith itself, and the Holy Prophet is asked, by Allah the Almighty, to say that "as for me my Lord has guided me to the Straight Path, a right religion, the faith of Abraham, the upright one, and he was not of the polytheists. Say that my

Contd.....

156. Lest you should say that the Book was revealed only to two peoples before us, and we were truly unaware of what they learnt.[3]

١٥٦- أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَىٰ
طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن
دِرَاسَتِهِمْ لَغَافِلِينَ ۝

157. Or lest you should say: if the Book had been revealed to us, we would have followed its guidance better than they. So indeed there has come to you Clear Proof from your Lord, a Guidance and a Mercy. Who is then more unjust than he who rejects the Signs of Allah and turns away from them? We shall

١٥٧- أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ
لَكُنَّا أَهْدَىٰ مِنْهُمْ ۚ
فَقَدْ جَاءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ ۚ
فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ
وَصَدَفَ عَنْهَا ۗ

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prayer and my sacrifice and my life and my death are all for Allah, the Cherisher of the worlds. He has no associates, and this I am commanded, and I am the first of those who are Muslims. Say (O Prophet to the idolaters that): Shall I seek a Lord other than Allah, while He is the Cherisher of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bears of another. Then to your Lord is your return; so He will tell you of that in which you differed. And He it is Who has made you successors (as vicegerents) in the earth; and has exalted some of you in ranks above others, that He may try you by what He has given you. Surely your Lord is swift in punishment, and He is surely Forgiving, Merciful.

2. The word *Mubarakun* is generally used by the Holy Qur'an for the rain-fall which brings the dead earth to life and causes it to grow the vegetation and the fruits of all kinds. In this verse the word *Mubarakun* has been used metaphorically for the Holy Qur'an, which brings the dead humanity to life by inviting the mankind to give up infidelity and idolatry and adopt faith in the Absolute Unity of Allah and submit to His Commands. It gives the good news of Paradise, to all those who accept its Message, and the warning of Hell to those who reject it altogether.

Since the Holy Qur'an is the Final Book of Allah for guidance of the mankind and consists of principles of universal application for the people for all times to come, it is a Book of eternal blessings for the mankind at large, and, therefore, verse 155 calls upon the mankind to follow it and act righteously so that mercy may be shown to them.

3. Verses 156 and 157 give the purpose of revelation of the Holy Qur'an. It is said that the Jews and Christians, who were already in Arabia, and who claimed to be having the Torah and the Gospel and following their commands, did not teach other the Torah and the Gospel. The pagan Arabs, therefore, did not know anything about the commands contained in those Books, and it is for this reason that in verse 156, Qur'an refers to their excuse that *Wa In Kunna An Dirasatehim La Ghafeleen* i.e. We were truly unaware of what they, i.e. the Jews and Christians, learnt. Thus although the previous Books, though in a modified and corrupted form, were available with the Jews and Christians living in Arabia, but the pagan Arabs were unaware of their contents and, therefore, it is said that Qur'an was revealed among them so that they could not have any argument on account of their ignorance.

requite those who turn away from Our Signs with an evil punishment because they turn away.[4]

سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ اٰيٰتِنَا
سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ○

158. They wait not for anything but that the angels should come to them, or that the Lord should come (Himself), or that some other of the Signs of your Lord should come. On the Day when some of the Signs of your Lord come, its faith will not profit a soul which believed not before, nor earn good through its faith. Say: wait! we too are waiting.[5]

١٥٨- هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ
اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ
يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ
لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا
لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ
اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ
قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ○

159. As for those who split up their religion and become sects,[6] **you have no concern with them. Their affair is only with Allah, Who will then tell them that which they did.**

١٥٩- اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا
لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ
ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ○

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4. The Holy Qur'an, as it is clear from the words *Bayyanatun, Hudan,* and *Rahmatun,* used in verse 157, consist of clear commands, guidance, and mercy, for the mankind and, therefore, it is obvious that whoever turns away from Qur'an is the most unjust and naturally, therefore, as it is said in verse 157, he is liable of punishment for it.

5. In verse 210 of Chapter 2 (*Baqarah*) also it is said, "they wait for nothing but that Allah should come to them in the shadows of clouds with angels, and the matter has (already) been decided." Similarly, in verse 33 of Chapter 16 (*Nehl*) it is said, "await they nothing but that the angels should come to them or that your Lord's command should come to pass". In verse 21 of Chapter 25 (*Furqan*) also it is said, "and those who look not for meeting with Us, say: why have not angels been sent down to us, or (why) do we not see our Lord?".

Thus actually these were mere excuses on the part of the non-believers for not accepting the faith in the Holy Prophet, and, therefore, in verse 158, it is said that, "on the Day when some of the Signs of your Lord shall come, its faith will not profit a soul which believed not before, nor earn good through its faith. Say (O Prophet): wait! We too are waiting, meaning thereby that you are waiting for the Signs and rejecting the word of Allah, and We are waiting for the moment when punishment will overtake you for your arrogance and adamance to unbelief inspite of the warning repeatedly given to you.

6. According to Abdul Maajid Daryabadi, "the allusion seems to be in particular to the interminable schisms and endless squabbles, divisions and sub-divisions of the Church, as it existed in the time of the Holy Prophet. The church, at this time, writes an American Christian, through the ambition and wickedness of its clergy, has been brought into a condition of anarchy.

160. Whoever brings a good deed will receive ten-fold like it, and whoever brings an evil deed will be awarded but the like of it; and they shall not be wronged.

١٦٠- مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ
وَمَنْ جَآءَ بِالسَّيِّئَةِ
فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ ○

161. Say: as for me my Lord has guided me to the Straight Path, a right religion, the faith of Abraham[7] – the upright one, and he was not of the polytheists.

١٦١- قُلْ اِنَّنِىْ هَدٰىنِىْ رَبِّىْٓ اِلٰى صِرَاطٍ
مُّسْتَقِيْمٍ ۚ دِيْنًا قِيَمًا
مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

162. Say: my prayer and my sacrifice and my life and my death are all for Allah,[8] the Cherisher of the worlds:

١٦٢- قُلْ اِنَّ صَلَاتِىْ وَنُسُكِىْ
وَمَحْيَاىَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ

163. He has no associates, and this I am commanded, and I am the first of those who are Muslims.[9]

١٦٣- لَا شَرِيْكَ لَهٗ ۚ
وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ○

In the East ... the Church has been torn in pieces by contentions and schisms. Among a countless host of disputants may be mentioned Arians, Basilidians, Carpocratians, Collyridians, Eutychians, Gnostics, Jacobites, Marionites, Nestorians, Sabellians, Valentinians. Of them, the Marionites regarded the Trinity as consisting of God the Father, God the Son, and God the Vergin Mary; the Collyridians worshipped the Virgin as a divinity offering her sacrifices of cakes" (History of the Conflict between Religion and Science, by Draper, pp. 78-79) (Maajid, Vol. I, Chapter VIII, Note 254).

As regards the various sects of the Muslims, see the Major Work, *ibid.*, Vol. VI, pp. 149-152).

7. The name of Prophet Abraham has been mentioned particularly, because each of the different sects of Arabia, particularly the Jews, the Christians, as well as the non-believers, used to claim that they were the followers of Prophet Abraham. It is, therefore, clarified in this verse that the path of Abraham was not that of polytheism, it was actually the path of Absolute Unity of Allah – the Straight Path. Thus in this verse there is denial of the polytheistic ideas of the Jews and Christians because the former have raised Prophet Ezra to the status of the Son of God and also of the latter who had raised Prophet Jesus Christ to the status of the Son of God. In this verse is also the denial of idolatry of the non-believers of Arabia.

8. Man does good deeds for the love of one's own self, or for the wife and children, or for the friends and relatives, or for the country or nation, but actually the best motive for a man is to act in obedience to the Command of Allah. Therefore, in this verse, the mankind is commanded to make the manifesto of their activities the love of Allah, and not of any other thing. In this verse the word *Salaat* actually is the soul of all righteous deeds and, therefore, it has been mentioned first; and then there is mention of the sacrifices which a man does in this

164. Say: Shall I seek a Lord other than Allah, while He is the Cherisher of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bears the burden of another. Then to your Lord is your return; He will tell you of that in which you differed.[10]

١٦٤- قُلْ أَغَيْرَ اللّٰهِ أَبْغِي رَبًّا
وَّهُوَ رَبُّ كُلِّ شَيْءٍ ۚ
وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ
وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى ۚ
ثُمَّ إِلٰى رَبِّكُمْ مَّرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

165. And He it is who has made you successors in the earth, and has exalted some of you in ranks above others, that He may try you by what He has given you. Surely your Lord is swift in punishment, and He is surely Forgiving, Merciful.

١٦٥- وَهُوَ الَّذِي جَعَلَكُمْ خَلٰٓئِفَ الْأَرْضِ
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ
لِّيَبْلُوَكُمْ فِي مَآ اٰتٰىكُمْ ۗ
إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۖ
وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ۝

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world for achievement of any manifesto; and then there is mention of the entire life and ultimately the death. Thus actually, according to this verse, the entire life and death of a man, including what he does throughout, must be for the sake of Allah and not for the sake of anybody else. Only thus one can save himself from *Kufr* and *Shirk,* i.e. infidelity and polytheism. Also see the article "Morality" in the Major Work, *ibid.,* pp. 153-160).

9. The phrase *Awwalul Muslemeen,* used for the Holy Prophet, according to the learned scholars, may mean that the Holy Prophet was the first believer in his *Ummah,* because in every *Ummah* its Prophet was the first believer on whom the Message of Allah was revealed. This phrase may also mean that the Holy Prophet was the first and foremost believer in Allah the Almighty prior to the entire creation which followed him later on, because his soul was created before any other creation, after him there was creation of the earth and the heavens as the Holy Prophet has himself said *Awwalo Maa Khalaqallaho Ta'ala Nuri,* i.e. first of all my *Noor* or soul was created by Allah (Roohul Ma'ani) (Ma'ariful Quran, Vol. III, p. 510). In another Tradition the Holy Prophet has said *Kunto Awwalul Ambia Fil Khalqe Wa Aakhirohum Fil Ba'as,* i.e. I was first of the Prophets to be created and the last one to be sent (Qurtabi). He has also said *Kunto Nabia Wa Aadamo Baina Rooho Wal Jasad,* i.e. I was Prophet when Adam was in between the soul and body (Tirmizi, as referred to by Allama Shabbir Ahmad Usmani in his Exploratory Notes to the Translation of the Holy Qur'an) (Ziaul Quran, Vol. I, Chapter 6, Note 212).

10. After mentioning the fundamentals of the Islamic faith in the previous verses, Qur'an, in verse 164, gives an answer to the non-believers, particularly Waleed Ibne Mughaira, who used to say to the Holy Prophet that, "you should follow my way; and if there is any sin in it, then I will be responsible for it." In answer to this offer of Waleed bin Mughaira, Qur'an commanded the Holy Prophet to say: "shall I seek a Lord other than Allah, while He is the Cherisher of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bears the burden of another. Then to your Lord is your return; He will inform you all that in which you differed."

CHAPTER 7

AL- A'ARAAF

(The Elevated Places)

Name

This Chapter is known as *A'araaf* which name has been taken from the word *A'araaf* appearing in verse 46 of it.

This Chapter is also one of the biggest chapters of the Holy Qur'an. In it there are 24 Sections, 206 verses, 3325 words and 14010 letters.* It spreads over about 1¼ of the *Juz* (Parts of the Holy Qur'an) i.e. from one half of the 8th Part (*Walau Annana*) up to the 3/4th of the 9th Part (*Qalal Malao*).

Revelation

According to the generally accepted view, including the view of Hazrat Ibne Abbas, this Chapter is Mecci, and it was revealed near about the last Chapter, before migration of the Holy Prophet Muhammad (ﷺ) from Mecca to Medinah. In its generally accepted chronological order, this Chapter is placed at serial No. 329.**

Subject Matter

As in the previous Chapter, in this Chapter also the address is generally to the idolaters of Mecca as well as the Jews and Christians. The difference, however, is that in the previous Chapter the address was in the form of *Da'wat* i.e. invitation and in the present Chapter the address is in the form of *Anzaar* i.e. warning. This is obvious because, inspite of having all proofs of the truth of

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*Naimuddin, Ch. 7, Note No. I; Ziaul Quran, Vol. II, p. 5.

**Index cum concordance for the Holy Qur'an, by Kherie, *ibid.*

the Holy Qur'an and the Holy Prophet Muhammad (ﷺ) before them, the idolaters of Mecca as well as the Jews and Christians were adamant to oppose the Message of Allah, and, therefore, the method of warning, as a last resort, was adopted in this Chapter.

On the whole, the subject matter dealt with in this Chapter starts with the mention of Prophethood and from the middle of the fourth Section upto the end of sixth Section there is talk of the Day of Judgment. Then from the eighth Section upto the twenty-first Section the details relating to the struggle between the Prophets of Allah and the people have been given, mentioning at the same time the punishment which was awarded to the non-believers from time to time so that the non-believers of Mecca could learn a lesson from them. Then, from the middle of twenty-second Section upto the end of twenty-third, there is again the talk of the Day of Judgment. In the seventh Section and in the beginning of the twenty-second Section and also in the last one i.e. twenty-fourth Section there is also mention of the Unity of Allah (Bayan-ul-Quran, as referred to by Ma'ariful Quran, Vol. III, p. 515).

Thus it actually complements the previous Chapter and all those things which have been mentioned precisely in the previous one have been dealt with in this Chapter in a bit detail. In this Chapter it is particularly pointed out to the non-believers of Mecca that when the previous Prophets conveyed the Message of Allah to the people, they opposed them to the last. In this respect details relating to the struggle between Prophets Noah, Hud, Swalih, Lot, Shoaib and Moses have been particularly mentioned in order to bring to light the people who opposed the Prophets and the ultimate result of their opposition. The narration about Prophet Moses and the Bani Israil is given in more detail because Prophet Moses had to face opposition of two powerful Sectors namely Pharaoh and his people on one hand, and the rebellious Bani Israil on the other.

All this was in order to tell the non-believers, as well as the Jews and Christians of Arabia, that, just as they were opposing the Holy Prophet Muhammad (ﷺ), nations previous to them had also opposed the Prophets of their times, and when they did not desist from opposition, they had ultimately to face a shameful destruction. In this there was a clear warning of punishment to the opponents of the Holy Prophet in case they continued with their opposition and persecution of the Holy Prophet and his true followers.

There are also some directions for the Holy Prophet himself and his Companions in respect of the invitation to Islam. They were told that inspite of the opposition and obstruction from the opponents they were to remain calm and continue with their mission with patience and forbearance and not to take any step which might hinder their own work.

CHAPTER 7

AL-A'ARAAF
(The Elevated Places)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Alif, Laam, Meem, Swad.*

١-الٓمٓصٓ ۝

2. (It is) a Book revealed to you (O Prophet!) – so let there be no straitness in your heart concerning it – that you may warn thereby; and (it is) an admonition to the Believers.[2]

٢-كِتٰبٌ اُنْزِلَ اِلَيْكَ
فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ
لِتُنْذِرَ بِهٖ
وَذِكْرٰى لِلْمُؤْمِنِيْنَ ○

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1. As already stated in the introduction, Chapter 7 is complementary of Chapter 6 in the sense that while in the latter the address to the non-believers was in the form of a mere invitation, in the former it is in the form of a warning. Thus making the subject matter complete in all respects. The previous Chapter ended with the talk of successorship of the non-believers in place of the previous nations and exaltation of some in rank above others. In continuation of it Section 1 of Chapter 7 starts first with the consolation to the Holy Prophet, then there is reference to the destruction of the previous nations on account of rejection of the Word of Allah, and warning that on the Day of Judgment there will be exact weighing of the deeds, and finally reminder to the people that Allah has established them in earth, and made arrangement for their livelihood.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 consists of the letters *Alif, Laam, Meem, Swad,* which, as also previously explained, are four of the *Huroof-e-Muqatta'aat,* which

Contd.....

3. Follow (O men!) that which has been sent to you from your Lord, and follow not, besides Him, as patrons; (yet) little it is you remember of admonition.

٣- اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ
وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ؕ
قَلِيْلًا مَّا تَذَكَّرُوْنَ ○

4. And how many towns have We destroyed (for their sins)? Our punishment came upon them by night, or while they slept at noon.[3]

٤- وَكَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا
فَجَآءَهَا بَاْسُنَا بَيَاتًا
اَوْهُمْ قَآئِلُوْنَ ○

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have been used in the Holy Qur'an at the beginning of some Chapters, the meaning of which is only known to Allah the Almighty and His Prophet.

Verse 2 addresses the Holy Prophet Muhammad (ﷺ) and says that a Book (i.e. the Holy Qur'an) has been revealed to you (by Allah), so let there be no straitness in your heart concerning it (on account of refusal of the non-believers to believe in it), so that you may warn thereby the people of the punishment for rejecting (it) and (it is) an admonition to the believers.

In verses 3 to 5 there is address to the people, and they are called upon to follow what has been sent to them from their Lord, and follow not, besides Him, as patrons (i.e. the evil ones among the men and the Jinns who misguide); and it is said, by way of reproach that, "little it is you remember of admonition". It is further said that many towns Allah destroyed (on account of unbelief on the part of their inhabitants), with the result that punishment from Allah came to them by night, or while they slept at mid-day. When punishment came to them, they had no plea but that they said: surely we were wrong-doers.

Verses 6 to 10 speak of the Day of Judgment. Allah says, "then certainly We shall question those to whom (Messengers) were sent and We shall (also) question the Messengers, and then surely We shall recount to them (their deeds) with knowledge, and We were never absent, and the judging on that Day will be just; so as for those whose scale of good deeds will be heavy they will successful; and so for those whose scale of deeds will be light they are these who ruined their souls because they disbelieved in Our Messages".

Lastly, verse 10 addresses the people, saying that surely We established you in the earth and made therein means of livelihood for you (but) little it is that you give thanks.

2. On account of enmity and opposition of the disbelievers, and their refusal to accept the Word of Allah, the Holy Prophet was naturally worried. He was particularly anxious about the fate of the opponents for rejecting the Message of Allah. In order, therefore, to remove this worry, in verse 2, Allah the Almighty, consoles him saying that he should not worry in respect of acceptance or rejection of the Holy Qur'an by the non-believers. This Book has been revealed so that he may convey the Message of Allah to the mankind and not to feel any straitness at his heart on account of their refusal and insistence on idolatry and infidelity. In this respect verses 1 to 4 of Chapter 20 (*Taa Haa*) also say, "O Prophet! We have not revealed the Qur'an to you that you should be distressed; but it is a reminder to him who fears; a revelation from Him Who created the earth and the high heavens."

3. The nation of Prophet Lot was destroyed when it was asleep in the night, and the nation of Prophet Shaoib was destroyed in the day when they were having a mid-day snap

5. No plea had they when Our punishment came upon them, except that they said: surely we were the wrong-doers.[4]

٥- فَمَا كَانَ دَعْوٰىهُمْ إِذْ جَآءَهُمْ بَأْسُنَآ
إِلَّآ أَن قَالُوٓا إِنَّا كُنَّا ظٰلِمِينَ ○

6. Then certainly We shall question those to whom (Messengers) were sent, and surely We shall question the Messengers.[5]

٦- فَلَنَسْـَٔلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ
وَلَنَسْـَٔلَنَّ الْمُرْسَلِينَ ○

7. Then surely We shall recount to them (their deeds), with knowledge, and We were never absent.

٧- فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ
وَمَا كُنَّا غَآئِبِينَ ○

(Qurtabi). This sudden thrust of punishment by Allah on erring nations in the past has also been mentioned in other verses, as for instance in verse 47 of Chapter 6 (*An'aam*) it is said, "if the punishment of Allah should overtake you suddenly or openly will any be destroyed by the wrong-doing people?" Similarly, in verses 97 and 98 of this Chapter (*Aa'raaf*), it is said, "Are the people of the towns then secure from Our punishment coming to them by night while they sleep?, or are the people of the towns secure from Our punishment coming to them in the morning while they play?, are they secure from Allah's plan? But none feels secure from Allah's plan except the people who perish".

4. Thus the Quraish were told that if they are arrogant now in opposition to the Holy Prophet, soon the punishment of Allah will overtake them, and, like the arrogant nations of the past, they too shall not be able to do anything except confession of their guilt, but it will not be of any avail to them at that moment.

5. Verses 4 and 5 spoke of the warning as regards the punishment, and verse 6 speaks of the warning as regards the questioning on the Day of Judgment. According to the learned Commentators, the questioning in terms of verse 6 from the people will be as to what response they gave to the Prophets of Allah who came to them with the Messages of Allah; and the questioning from the Prophets will be to the effect as to whether they conveyed the Messages of Allah to the people. According to Hazrat Jabir, the Holy Prophet said, on the occasion of his last Sermon to the believers, that on the Day of Judgment you will be questioned as to whether I had conveyed the Message of Allah to you, so what will be your answer? The entire gathering said, "we will say that you have conveyed the Message of Allah to us, and you have fulfilled your mission." Then the Holy Prophet said, *Alla Humma Ashad,* i.e. O Allah! be a witness of it (Muslim)! Similarly, Ahmad has also noted a Tradition in which the Holy Prophet has said that on the Day of Judgment I will be questioned whether I have conveyed the Message of Allah to the mankind and I will say that I have done so. Therefore, you should convey my Message to those who are not present (Tafseer-e-Mazhari, as referred to by Ma'ariful Quran, Vol. III, p. 517).

8. And the judging on that Day will be just; then those whose scale (of good deeds) will be heavy, will be successful.

٨- وَالْوَزْنُ يَوْمَئِذِ ِالْحَقُّ ۚ فَمَنْ ثَقُلَتْ
مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

9. And those whose scale will be light, those are they who ruined their souls because they disbelieved in Our Signs.[6]

٩- وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ○

10. And certainly We established you in the earth, and provided therein livelihood for you. (Yet) little it is that you give thanks![7]

١٠- وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ
وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ
قَلِيلًا مَّا تَشْكُرُونَ ○ ع

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6. The principle for weighing the good deeds and bad deeds is also mentioned in verses 103 to 105 of Chapter 18 (*Kahf*) in which it is said, "say: Shall We inform you who are the greatest losers in respect of deeds? Those whose effort goes astray in this world's life, and they think that they are making good works. Those are they who disbelieved in the Messages of their Lord and meeting with Him, so their works are vain. Nor shall We set up a balance for them on the Day of Resurrection." From these verses it is clear that the deeds of those persons will be heavy in the balance who submit to the Commands of Allah and pass their lives according to the guidance provided by Him through His Prophets. Those who reject the Prophets of Allah, and ignore the guidance provided through them, there will be no weight at all in their deeds because, according to these verses, their deeds will go in vain, and, therefore, there will be no balance indeed for them at all. Reference to the weighing of deeds on the Day of Judgment has been made in verse 47 of Chapter 21 (*Ambia*), and verses 6 to 9 of Chapter 101 (*Qaari'ah*).

7. Although the address in this verse is in general terms, yet according to the Commentators the addressees particularly are the Quraish of Mecca and, therefore, by the word *Ard* (the earth) is actually meant the *Haram* or precincts of *Ka'bah,* in which the Quraish had complete authority. From the word *Ma'aish,* i.e. livelihood, is actually meant all these arrangements which Allah the Almighty has made, in fulfilment of the prayer of Prophet Abraham, regarding the supply of sustenance to the inhabitants of Mecca. In verse 57 of Chapter 28 (*Qasas*) also it is said: "have We not settled them (i.e. the Quraish) in a safe sacred territory (a territory of Mecca) to which fruits of every kind are drawn." Thus actually it is said that in view of the favours which Allah the Almighty has done to them, in establishing them in a barren and unproductive land, and providing them all sorts of sustenance in fulfilment of the prayers of Prophet Abraham and Ishmail, they should have been thankful to Allah, and the proper way to thank Him was to obey and submit to His Message conveyed by the Holy Prophet Muhammad (ﷺ). It was really a matter of pride for the Quraish that the Holy Prophet was a descendant of Prophets Abraham and Ishmail – their own ancestors in the clan, and was reviving their religion under the Command of Allah, but it was unfortunate that the Quraish did not fulfil the obligation of thanks; instead, they refused to listen to him who simply called upon them to submit to the Command of Allah, not for any ulterior motive but to save them from ruin in this world and lasting punishment in the Hereafter.

SECTION 2[1]

11. And We indeed created you (O mankind), then We fashioned you,[2] then We said to the angels: prostrate yourselves before Adam.[3] So they prostrated; not so Iblees;[4] he was not of those who prostrated.[5]

١١- وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ
ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ۖ
فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ
لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ○

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1. The previous Section ended with a reminder to the Quraish of Mecca, that Allah established them in the earth and made therein means of livelihood for them, but little it is that they give thanks for His favours. In continuation of it, the story of Adam and Iblees which was already mentioned in Chapter 2 (*Baqarah*), is repeated in Section 2, with slight improvements, to warn the Quraish that, just as Iblees deceived Adam and Eve, and got them ousted from the Paradise, he might also deceive and deprive them of the Paradise by making them reject the Message of Allah conveyed to them through the Holy Prophet.

Section 2 consists of 15 verses i.e. verses 11 to 25. Verses 11 to 18 speak of the creation of First man (Adam) and the command to the angels to prostrate before him, and condemnation of Satan on account of his refusal to prostrate. In verses 11 to 18 Allah says: We indeed created you (O mankind), then We fashioned you (in good shape), then We said to the angels: prostrate yourselves before Adam. So they prostrated, not so Iblees; he was not of those who prostrated. (Allah) said: what prevented you (O Iblees) from prostrating when I commanded you? He (Iblees) said: I am better than he (Adam): You have created me from fire, and created him from clay: He (Allah) said: then get you down from here; it is not for you to be arrogant here, get out, for you are of the meanest. He (Iblees) said: respite me till the Day when the mankind are raised up (from their graves). The respite was given, whereupon (Iblees) said: since You have thrown me out of the way, I will lie in wait for them (the mankind) on Your Straight Way, then I shall come upon them from before them, and from behind them, and from their right and from their left, and You will not find most of them thankful. Allah said: get out from here, despised and driven away. Whoever of them will follow you, I will certainly fill the Hell with all of you.

Verses 19 to 25 speak of the permission to Adam to live with his wife (Eve) in the Paradise, with a prohibitive warning of not to approach the (forbidden) tree. Iblees, through his deceit and inducement, made Adam and Eve deviate from Allah's command, tasted of the tree and were divested of the Paradisal garb. They found their shame open and then repented their grave lapse. The fall of Adam and Eve reveals man's inherent nature and Satans guile and coaxing deceit in trapping his prey. He said to Adam and Eve: your Lord has forbidden you from this tree lest you become angels, or become of the immortals, and he swore to them (saying): surely I am a sincere adviser to you. Thus did he made them fall by deceit. So when they tasted of the tree, their shame became manifest to them and they began to hide themselves with the leaves of the Garden. And their Lord called them saying: did I not forbid you from that tree, and warned you surely Satan is an open enemy to you? They said: our Lord! we have wronged

Contd.....

12. He said: what prevented you from prostrating when I commanded you? He said: I am better than he; You created me from fire, and created him from clay.

١٢-قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ
قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ
خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ○

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ourselves! If you forgive us not, and have not Mercy on us, we shall surely be of the losers. Allah said: go down (from here)! some of you shall be the enemies of others, and there is for you in the earth an abode and provision for a time. Therein shall you live, there shall you die, and therefrom shall you be raised (on the Day of Judgment).

2. The phrase *Khalaqnakum Summa Suwwarnakum* actually signifies that first the plan of creation was prepared, then its matter was prepared, and the matter was given the form of mankind. This view is also supported by other verses of the Holy Qur'an. As for instance, in verses 71 to 72 of Chapter 38 (*Swaad*) it is said: when your Lord said to the angels: surely I am going to create a man from dust. So when I have made him complete, and breathed into him of My Spirit, fall down prostrating before him. Similarly in verses 28 and 29 of Chapter 15 (*Hijr*) it is said: and when your Lord said to the angels: I am going to create a man of sounding clay, of black mud fashioned into shape. So when I have made it complete, and breathed into it of My Spirit, fall down prostrating before him. Thus it is clear that the act of creation of Adam passed through two stages i.e. plan, and shaping of the matter into the plan, and both these stages are mentioned as *Khalaqnakum Summa Suwwarnakum* in verse 11.

3. This shows that Allah the Almighty, not only created Adam, but also gave him superiority over the angels, and that obviously appears to be on account of the fact that Adam was going to be placed as a vicegerent of Allah on earth of which mention has already been made in the Holy Qur'an in Section 4 of Chapter 2 (*Baqarah*).

4. Not only the angels were commanded to prostrate before Adam, but, on account of refusal to prostrate, Iblees was condemned for ever by Allah the Almighty, the details of which are given in verses 12 to 16. In fact Iblees could not understand that superiority was not on account of lineage or physical ingredients. It was in fact on account of Favour and Grace of Allah. Since Allah Himself had granted superiority to Adam out of His own Favour and Grace, Satan should have prostrated as did the other angels.

5. In verses 11 to 18 Qur'an repeats the story of Adam and Iblees, which was already mentioned in Section 4 of Chapter 2 (*Baqarah*) with some additional details of it. In fact the underlying idea of this story is to tell the people how the human life took its start in this world, and also how Iblees developed a lifelong enmity with the mankind in general. What struck the vanity of Iblees was that along with the angels he was also commanded to lie prostrate before Adam who was the First Man and the ancestoral Forebear of Mankind. While other angels bowed, Iblees remained adamant and defiant. He was accordingly cursed and turned out from the Paradise. From this story it transpires that Iblees became jealous of man on account of dignity shown to him by Allah the Almighty when He Commanded Iblees and others to bow down before Adam. On being condemned Iblees sought respite till the Day of Judgment to mislead the mankind and thus throw them off from Divine affection. From these verses it is also clear that refusal

13. He said: get you down from here: it is not for you to be arrogant[6] here: get out, for you are of the meanest.

١٣-قَالَ فَاهْبِطْ مِنْهَا
فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا
فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ○

14. He (Satan) said: respite me till the Day they (mankind) are raised up (after death).

١٤-قَالَ أَنْظِرْنِي
إِلَىٰ يَوْمِ يُبْعَثُونَ ○

15. He said: indeed you be among those who have respite.

١٥-قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ○

16. He (Satan) said: As you have thrown me out of the Way, I will lie in wait for them on Your Straight Way:[7]

١٦-قَالَ فَبِمَا أَغْوَيْتَنِي
لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ○

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to submit to the Command of Allah is the foundation of *Kufr* i.e. infidelity. Further, these verses also tell us that the challenge of Iblees was, and is, to deviate the mankind from the faith in the Absolute Unity of Allah.

6. From this story of condemnation of Satan, it is obvious that self-made superiority and pride resulted in Satan's destruction because Allah the Almighty never likes that one should be proud and feel himself superior, in disregard to His Command. In verse 40 of this very chapter, Allah the Almighty says that "those who reject Our Messages and turn away from them arrogantly, the doors of heaven will not be opened for them, nor will they enter the Garden till the camel passes through the eye of the needle." Similarly, in verse 36 also it is said, "and those who reject Our Messages, and turn away from them out of pride, these are the inmates of the Fire, there shall they abide for ever".

7. It is said that Satan became jealous of Adam because of his self-asserted superiority, and he refused to prostrate as commanded by Allah. However, when he was condemned and ordered to get out, he sought for respite in order to deviate the mankind from the Path of Allah, and show that mankind was not worthy of the superiority which Allah had granted him. Allah the Almighty, however, knew what the mankind was going to do and, therefore, the respite prayed by Satan was granted to him saying that "you as well as those of the mankind who will follow you will all be thrown into the Hell" (verse 18). In this respect, it is also to be noted that grant of the respite to Adam also impliedly included the power and the chance to adopt all possible ways and means which Satan could invent in order to deviate mankind from the Path of Allah (verse 17). In verse 64 of Chapter 17 (*Bani Israil*), while granting the respite to Satan, Allah the Almighty also said to him, "incite whom you can of them with your voice, and collect against them your horse and your foot, and share with them in wealth and children, and promise them; and the devil promises them only to deceive". Thus alongwith the respite all forces of deviation were also permitted to Satan. It was, however, also made clear in verse 65 of Chapter 17 (*Bani Israil*) that "My servants – you have surely no authority (or control) over them." This is also clear from verse 22 of Chapter 14 (*Ibrahim*) according to which, on the Day of Judgment, Satan will say to those who followed him that "surely Allah promised you a promise of truth, and I promised you, then failed you, and I had no authority over you except that I called you and you obeyed me; so blame me not but blame yourselves."

17. Then I shall certainly come upon them from before them and from behind them, and from their right and from their left; and you will not find most of them thankful.

١٧- ثُمَّ لَآتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَ
مِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ
شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ○

18. He said: get out from here despised, driven away. Whoever of them will follow you, I will fill Hell with you all.

١٨- قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ
لَّمَن تَبِعَكَ مِنْهُمْ
لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ○

19. And O Adam! dwell you and your wife in the Garden,[8] so eat from whence you desire, but go not near this tree,[9] lest you become of the transgressors.

١٩- وَيَٰٓـَٔادَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ
فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِينَ ○

20. But the Satan made an evil suggestion to them that he might make manifest to them that which lay hidden from them of their shame, and he said: your Lord has forbidden you this tree, lest you become angels or become of the immortals.

٢٠- فَوَسْوَسَ لَهُمَا الشَّيْطَٰنُ لِيُبْدِيَ
لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِن سَوْءَٰتِهِمَا
وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ
الشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا
مِنَ الْخَٰلِدِينَ ○

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8. This story has already been mentioned in verses 34 to 38 of Chapter 2 (*Baqarah*), and the same has been repeated here again but with some more details. Thus in Chapter 2 (*Baqarah*) while it was mentioned that Satan made them slip as a result of which they were commanded to get out of the Paradise, in verses 19 to 25 of the present Chapter Qur'an also tells us as to how Satan made them slip and how he persuaded them to eat the tree which was forbidden by Allah the Almighty. Further, in these verses there are also given the details relating to eating of the prohibited tree, their shame becoming manifest to them, and their covering their shame by the leaves. Then Allah the Almighty reminded them that they had already been informed that Satan was an enemy to them. On it Adam and Eve repented and prayed for forgiveness saying: Our Lord! we have wronged ourselves! and if You forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

9. Iblees, however, used this very tree to deviate Adam as per his challenge which he had already given to Allah the Almighty. In fact the weak point of human nature is that he becomes more sensitive in respect of the prohibitions, and naturally he feels a sort of eagerness

21. And he swore to them both: Surely I am a sincere adviser to you.

٢١- وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ
النَّٰصِحِينَ ۝

22. Thus he caused them to fall by deceit. So when they had tasted of the tree, their shame became manifest to them, and they both began to cover themselves[10] with the leaves of the Garden; and their Lord called out to them: Did I not forbid you that tree and tell you that Satan is surely an open enemy to you?

٢٢- فَدَلَّىٰهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ
بَدَتْ لَهُمَا سَوْءَٰتُهُمَا
وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ
الْجَنَّةِ ۚ
وَنَادَىٰهُمَا رَبُّهُمَآ
أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ وَأَقُل
لَّكُمَآ إِنَّ الشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ۝

23. They said: Our Lord! we have wronged our own souls: and if you forgive us not, and have (not) mercy on us, we shall certainly be of the losers.[11]

٢٣- قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا
وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَٰسِرِينَ ۝

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to use the prohibited thing merely to satisfy his craze as to why it has been prohibited! Satan exploited this weakness of the human nature. Even now we see that generally the Satanic forces exploit the weakness of the human nature by seducing and coaxing them to make use of the prohibited things, although they are few in number, and thus make them disobey the Commands of Allah (Tadabbure Quran, Vol. II, p. 611).

10. From this verse it is proved that shame is an inherent tendency of mankind and it actually consists in covering the private parts. From this it is clear that shamefulness is not a development of the human society but it is something which Allah the Almighty has inherently created in the mankind. Satan, however, took it to be the weakest point of Adam and, therefore, made it the first target of his attack, and the result was that as soon as Adam and Eve ate from the prohibited tree their shame became manifest to them and then forthwith, being forced by inherent urge of their nature they started covering themselves with the leaves of the Garden of Paradise.

11. This actually turned the seeming victory of Satan over Adam and Eve into his defeat. Satan actually wanted to prove that he was superior to Adam, and, therefore, he was entitled to the superiority which was granted to Adam, but in the very first encounter, wherein he thought he had succeeded in deviating Adam from the Path of Allah, he got the defeat, because immediately on coming to know that Satan had deceived them, and that they had deviated from the Path of Allah, they repented and prayed to Allah, with utmost humility, for forgiveness of the fault. Thus while Satan, on being apprised of this fault, became arrogant and proud, Adam, on coming to

24. He said: get you down – some of you shall be the enemies of others.[12] And there will be for you in the earth an abode and a provision for a time.

٢٤-قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ○

25. He said: therein shall you live, and therein shall you die, and therefrom shall you be brought forth.

٢٥-قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ○ ع

SECTION 3[1]

26. O Children of Adam! We have indeed sent down to you clothing to cover your shame,

٢٦-يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ

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know his fault, showed his humbleness and submissiveness to Allah and prayed for forgiveness. Thus while the former advanced in arrogance and disobedience. Adam reverted to submission as a humble servant of Allah. From this point the ways of Adam and Satan became different and manifest, while the latter leading to disobedience and arrogance, the former leading the mankind to humbleness and total submission to Allah the Almighty, and seeking forgiveness of the faults from Him. Both these ways are open for the mankind even today. Thus while to err and thereafter to repent and seek forgiveness for it being humble and submissive to Allah is the nature of man, to err and insist on it and to become arrogant is the way of Satan.

From the details mentioned in verses 20 to 23 it is also clear that Adam and Eve both were trapped by Satan and both of them ate the tree and committed the fault. This refutes the view that Satan actually persuaded Eve first and then through her he succeeded in persuading Adam to eat the tree.

12. The words *Ba'dokum Le Ba'din Adoowun* actually refer to the enmity between Adam and Satan of which the details have already been given in the earlier verses. Satan is always at his work to deviate the mankind from the Path of Allah, and while majority of the people fall victims to his evil suggestions, there are also a large number of persons who remain safe, defiant to Satanic allurements; and if sometimes they fall a victim to Satanic persuations, on realising their faults, they forthwith desist and pray for forgiveness from Allah the Almighty. This is going on, and shall go on upto the Day of Judgment, because Allah the Almighty has so determined the life of mankind in this world. Anybody who is desirous of having the eternal bliss and happiness of Paradise must submit to the Command of Allah inspite of repeated persuations of Satan, and if inspite of taking all precautions the Satan succeeds in deviating him from the Path of Allah, then forthwith he should revert to it and seek forgiveness with utmost humbleness and submission to the Almighty: only this is the way to make the challenge of Satan unsuccessful in this world.

1. In the previous Section we were told about Adam and Eve that on account of deviation due to the evil suggestion of Satan, their shame became manifest to them and ultimately they were commanded to get down from the Paradise and live on earth for a fixed period of time.

and (clothing) for beauty;[2] and clothing of righteousness – that is the best. This is of the Signs of Allah,[3] that they may be admonished.

ذٰلِكَ خَيْرٌ ؕ
ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ
لَعَلَّهُمْ يَذَّكَّرُوْنَ ○

In continuation of it, Section 3 starts with a statement that Allah has provided clothing for the mankind to cover their shame and also as a means of adornment, also warning them against the evil suggestions of Satan, and commanding them to offer the prayer with due sincerity and devotion to Allah, and eat and drink but be not prodigal.

Section 3 consists of 6 verses, i.e. verses 26 to 31. In verse 26 Allah the Almighty addresses the children of Adam, i.e. the mankind in general, saying that We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and clothing of righteousness is the best. This is of the Sign of Allah that they may be admonished.

In verses 27 and 28 also there is an address to the children of Adam, or in other words, the mankind in general. They are warned against Satanic forces saying: let not Satan seduce you as he caused your Forebears (Adam and Eve) get out of the Garden (of Paradise), pulling off their paradisal clothing (so) that he might make their shame manifest to them. Surely he (Satan) sees you – he as well as his hosts, from whence you cannot see them. Surely We have made the Satans to be the friends of those who are disbelievers, and when they (i.e. those who have chosen Satan as their friends) commit an act of indecency they say: we found our fathers doing this, and Allah has enjoined it on us. Say (O Prophet): surely Allah enjoins not indecency. Do you say of Allah what you know not?

In verse 29, the Holy Prophet is commanded to say: My Lord enjoins justice. And to set upright our faces at every time of prayer and call on Him being sincere to Him in obedience. As He brought you into being so shall you return (to Him).

In verse 30 it is said that a group of mankind is on the path of guidance and another group is one that (on account of their own choice of Satan as their friend) perdition is justly their due. Surely they took the Satan and his tribe as their friends, instead of Allah, and they think that they are guided ones.

In verse 31 there is again an address to the children of Adam, or, in other words, the mankind in general, and they are commanded to attend to their adornment at every time of prayer and eat and drink and be not prodigal. Surely He does not love the prodigals.

2. As regards the purpose of clothing, in verse 26 it is said that clothing has been sent down to cover your shame, and for your adornment. The word *Yuwaari* means "to cover", and the word *Sow'aat* means "those parts of the body the uncovering of which is taken to be inherently shamelessness". Thus the first purpose of clothing is to cover those parts of the body the uncovering of which amounts to shamelessness.

The second purpose is indicated by the word *Reesha. Reesh* actually is that clothing which is meant for beautification of the body or personality, and which is also necessary to save the body from the effect of season.

3. After speaking of the two-fold purpose of clothing, in verse 26, Qur'an speaks of *Libasut Taqwah* or 'clothing of righteousness', or, in other words, the clothing which protects against evil. That is why the *Libasut Taqwah* has been described as the best of all clothings. Thus clothing should not only be for covering those parts of the body of which the covering

27. O Children of Adam! let not Satan seduce you, as he got your parents out of the Garden, pulling off from them their clothing that he might show them their shame. He surely sees you, he as well as his host,[4] from whence you see them not; surely We have made the evil ones friends of those who believe not.

٢٧- يٰبَنِيٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ
كَمَآ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ
يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ؕ
اِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ ؕ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَآءَ
لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ○

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is inherently necessary, or for beautify and safety from the effect of seasons, but it should also exhort to piety which means that it should not be merely for the purpose of show or pride or letting anybody down.

The words *Libasut Taqwah* also indicate that the real purpose of clothing, even though apparently it is for covering the shame and for beautify and safety, yet the real underlying purpose of it is righteousness and fear of accountability of Allah. In other words, the clothing should be in obedience to the Commands of Allah and the *Shariah* of His Prophet Mohammad (ﷺ). Finally, it is said, *Zalika Min Aayatillahe La'allahum Yazzakkaroon,* i.e. this is of the Signs of Allah that they may receive admonition, which indicate that all the three underlying purposes of clothing, as mentioned in verse 26, are of the Signs of Allah or, in other words, clothing is one of those things which enable the mankind to understand their Creator and submit to Him with sincerity (Ma'ariful Quran, Vol. III, pp. 533-536).

4. The word *Qabeelahu,* i.e. "his host", indicate that Satan attacks the mankind with a large number of his followers, and from all possible sides of attack. Among his followers, obviously, are the Jinns as also those of men who have spoiled their conscience, and given up the faith, and have divested themselves of all norms of humanistic qualities, through their persistent disbelief and moral debasement. Such men though retain their human form but, in thought and deed, they are inhuman or subhuman and therefore fit companions of Satan. Among them, i.e. the companions of Satan, we may also include such enlightened thinkers who are dead set against religion and mock and defy Divine Injunctions. All these belong to Satan's *Qabeelah* (host) and it is the duty of every one to be careful of it and safeguard himself against its temptations.

As regards Satan and his host, in verse 27 it is said that "they see you from whence you cannot see them". This may also mean to imply the secret planners and the wrong-doers from among the men themselves who conspire in order to deviate the mankind from the path of Islam. As regards Satan himself, since he is not made of clay, rather he is of the Jinns, it is obvious that human beings are incapable of seeing him with their eyes. Thus, Satan himself and his host are free to move about among the human beings and indulge in machinations contrary to the Commands of Allah and his Holy Prophet, and when need arises, they also instigate and inspire their followers among men who secretly mix up with their victims and ruin them at the behest of Satan.

28. And when they commit an indecency, they say: we found our fathers doing this, and Allah has commanded us thus.[5] Say: Surely Allah never commands indecency: Do you say of Allah what you know not?

٢٨- وَإِذَا فَعَلُوا فَاحِشَةً
قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا
وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ○

29. Say: My Lord has commanded justice;[6] and that you set aright your faces at every time of prayer[7] and call upon Him, being sincere to Him in obedience. As He brought you into being, so shall you return.[8]

٢٩- قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ
وَأَقِيمُوا وُجُوهَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ
كَمَا بَدَأَكُمْ تَعُودُونَ ○

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5. This verse refers to those disbelievers among the Quraish who indulged in acts of indecency and shamelessness especially while doing the *Tawaaf* round the *Ka'bah* in a nude condition. It is said that the Quraish did not allow anybody to do the *Tawaaf* round the *Ka'bah* in his own clothes, which, according to them, were impure. Thus they either had to borrow the clothes from the Quraish or go round the *Ka'bah* without any clothing at all. This practice was followed by the pagan Arabs, male as well as female. When they were asked to give up this immoral and shameless practice, they said that their fore-fathers also did the same. They further asserted that actually command for it was given by Allah (Ibne Kaseer, Tafseer-e-Mazhari and Roohul Ma'ani). In order to finish up that shameless practice, and refute the baseless view of the Arabs that nude *Tawaaf* round the *Ka'bah* was allowed by Allah, the Holy Prophet was commanded to tell the people that "surely Allah never commands indecency. Do you say of Allah what you know not?" (verse 28). From this verse it is clear that following of the forefathers in those matters which have been declared by the Holy Qur'an or the *Sunnah* of the Holy Prophet as indecent is not at all permissible.

6. The word *Qist* (justice), used in verse 29, is of wide import. It means to maintain the norms of justice and equity or balance in all affairs of the life. Any deviation from it is against the significance of *Qist* i.e. justice. Thus all those articles of faith, modes of prayers, principles of morality, economics, politics, and social set-up of the human society which are exactly in accordance with the Islamic *Shariah* come within the significance of *Qist* (Roohul Ma'ani). On the other hand, all acts of unbelief, idolatry, indecency, shamelessness, and immorality are against the spirit of *Qist* or justice.

7. After the command for *Qist* there is the command to the believers to set their faces upright at every prayer and call on Him, being sincere to Him in obedience. By the word *Masjid* used in verse 29, according to the learned Commentators, is meant "the prostration to Allah", or "offering of the prayer", and by the words *Aqeemu Wajuhakum,* i.e. set your faces

Contd.....

30. Some has He guided; others have (by their choice) deserved the loss of their way; Surely they took the Satans for friends, instead of Allah, and they think that they are guided ones.[9]

٣٠- فَرِيقًا هَدٰى وَفَرِيقًا حَقَّ عَلَيْهِمُ
الضَّلٰلَةُ ۭ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ
اَوْلِيَاۗءَ مِنْ دُوْنِ اللّٰهِ
وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ○

31. O Children of Adam! attend to your adornment at every time of prayer, and eat and drink and be not prodigal;[10] surely He loves not the prodigals.

٣١- يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ
كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ
اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝ ع

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upright, is meant either "to face the *Qiblah* at the time of prayer", as it is commanded by the Holy Qur'an, or that "in every affair of life one should fulfil his obligations towards Allah". Further, obedience to Allah must be sincere, or, in other words, there should not be any iota of *Shirk* or raising equals to Allah the Almighty in any respect whatsoever. The command for keeping the faces upright in prayer and obey with sincerity may also mean that in the outward as well as inward performances the believers must always keep the Commands of Allah in view.

8. As another manifestation of *Qist* it is said that "as He brought you into being, so shall you return (to Him)", which means to say that it is necessary for maintaining the *Qist* or justice and equity that you should be made to account for all that you have done in this world, and get the reward for the good, or suffer the punishment for the evil, from Allah the Almighty, on the Day of Judgment. Thus uprightness in prayer, and sincerity in obedience, both must be with the sense of accountability to Allah the Almighty on the Day of Judgment; only thus a man can succeed in keeping his life on the Straight Path in this world.

9. The responsibility of those who have gone astray is, however, their own, because, as it is said in verse 30, they themselves have taken Satans for their friends, instead of Allah, and still they think that they are the rightly guided ones. From this it is clear that ignorance from the commands of *Shariah* is no excuse from anybody to go astray or act in transgression of the limits of Allah. Qur'an gives guidance for everybody and, therefore, it is the responsibility of everybody to know the commands of Qur'an and act accordingly.

10. Just as the pagan Arabs used to go round the *Ka'bah* without dress, they also used to give up eating and drinking to the fill during the days of *Hajj,* and particularly they did not use to take butter, milk and sophisticated food (Ibne Jareer Tabri). In order to finish both these baseless practices they were commanded to wear the dresses while going round the *Ka'bah* and also take food as usual, keeping in view the *Halaal* and *Haraam* as commanded by Allah. The only prohibition was that they should not indulge in extravagance. Although this verse was particularly addressed to the pagan Arabs yet it carries commands for the believers in general. The word *Zeenat,* used in this verse, shows that the dress need not be a coarse one. If the financial position permits it, without being extravagant a believer can also use rich clothes to adorn his personality.

SECTION 4[1]

32. Say: who has forbidden the adornment and goodly provisions which Allah has produced for His servants?[2]

٣٢- قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ
الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ
وَالطَّيِّبٰتِ مِنَ الرِّزْقِ ؕ

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1. The previous Section ended with a command to the mankind to take to adornment at every prayer and eat and drink and avoid extravagance. Earlier to it there was a mention of clothing for covering the shame as well as for adornment. In continuation of it Section 4 starts with a question as to who has forbidden the adornment and the good provision which Allah has produced. Then there is mention of the forbidden things. There is also good news for followers of the Messages of Allah and warning of punishment for the wrong-doers.

Section 4 consists of 8 verses i.e. verses 32 to 39. In verse 32 Allah the Almighty commands the Holy Prophet to say to the people as to who has forbidden the adornment and goodly provisions which Allah has produced for His servants? These are for the believers in the life of this world (and) purely (theirs) in the Hereafter? Thus do We make the messages clear for a people who know.

In verse 33 the Holy Prophet is commanded by Allah to say: that my Lord has forbidden only indecencies and sin and unjust rebellion, and that you associate with Allah that for which He has sent down no authority, and that you say about Allah what you know not.

In verse 34 it is said that for every people is a term (of existence) in this world, so when their term comes, they can neither remain behind, nor go beyond it, for even an hour.

Verses 35 to 39 speak of the acceptance or rejection of the Messages by the people. In verses 35 and 36 there is an address to the children of Adam, i.e. the mankind in general, and it is said that "if Messengers come to you rehearsing My Signs to you, then whosoever acts righteously and amend, there shall be no fear for them nor shall they grieve; and those who reject Our Signs and turn away from them haughtily – they are the companions of the Fire; they shall abide therein. Verse 37 says who is then more unjust than he who forges a lie against Allah or rejects His Signs? Their portion of the Book (of Divine Decrees) shall reach them; until when at last Our Messengers (of death) shall come to them and take their souls, they say: where is that which you used to call upon besides Allah? They will say: they have left us in the lurch, and they will bear witness against themselves that they were disbelievers. Verse 38 reveals that Allah will order them to join the groups of Jinns and men who have preceded them, in the Fire of Hell. Every time a new nation enters, it curses its sister (nation); until they all follow one another into it, the last of them will say with regard to the first of them: our Lord! these led us astray, so give them double punishment of the Fire. Allah will say: each one has double (punishment), but you know not. Then, as verse 39 says, the first of them will say to the last of them: you have no preference over us, so taste the punishment for what you have earned.

2. As it has been said earlier, the pagan Arabs used to do the *Tawaaf* round the *Ka'bah* in a nude or naked condition, and also did not use to take rich meals particularly butter, milk, etc. When they saw the believers performing the rites of *Hajj* and *Umrah* in *Ahram* consisting of two new pieces of white cloth and also eating the milk and butter and other articles of food without reservation, they took it to be against piety and started raising objections to it. In answer to it verse 32 was revealed and the Holy Prophet was commanded to ask the non-believers as to who has forbidden the adornment, i.e., the use of nice things including the permissible items

Say: these are for the believers in the life of this world, (and) purely (theirs) on the Day of Judgment.[3] Thus do We make the Message clear for a people who know.

قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ
الدُّنْيَا
خَالِصَةً يَّوْمَ الْقِيٰمَةِ ؕ
كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○

33. Say: My Lord has forbidden only indecencies, whether open or secret, and sin and trespasses against truth or reason, and that you associate with Allah that for which He has sent down no authority; and that you say about Allah that which you know not.

٣٣- قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَ مَا بَطَنَ وَالْاِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَاَنْ تُشْرِكُوْا بِاللّٰهِ
مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا
وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

34. And for every people is a term;[4] so when their term comes, they cannot remain behind even for an hour, nor can they go in advance.

٣٤- وَلِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ
لَا يَسْتَاْخِرُوْنَ سَاعَةً
وَّلَا يَسْتَقْدِمُوْنَ ○

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of food, which Allah the Almighty has Himself created for His servants. The non-believers as such were totally wrong in denying themselves the use of clothing or the eating of rich food while performing the rites of *Hajj* or doing the *Tawaaf* round the *Ka'bah.*

3. According to this verse, all good and pure things of this world have been created for the believers. However, the word *Khaalesatan,* used in this verse, in respect of the Hereafter, imply that in this world all things available for use of the human beings are equally available for the believers as well as the non-believers. In the Hereafter, however, the pure and good things will be reserved for the believers, because it is only for them that the reward of Paradise has been pre-destined. As regards the non-believers, they will be the fuel of Hell.

4. The warning is that although the evil-doers, on account of the favours of Allah which are common for the mankind at large, are enjoying the life of this world, yet they should not remain unmindful of the time for stay in this world which is already fixed, and when that time will arrive, they will have to leave this world, and in that respect there will be no question of any haste or delay. The word *Ajalun* may also signify the respite granted to the wrong-doers in this world, so that they can repent and amend their ways and submit to Allah, otherwise when the period of respite expires, and punishment overtakes them, they cannot avert it for even a single moment. In this connection, the Holy Qur'an has narrated various historical instances of the destruction of the wrong-doing nations in this very world, with the warning that final punishment on the Day of Judgment is still waiting for them.

35. O Children of Adam, if there come to you Messengers from amongst you rehearsing My Signs to you, then whosoever acts righteously and amend they shall have no fear, nor shall they grieve.[5]

٣٥- يٰبَنِيٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ○

36. And those who reject Our Signs and turn away from them haughtily – they are the companions of the Fire; they shall abide in it.

٣٦- وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
وَاسْتَكْبَرُوْا عَنْهَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

37. Who is then more unjust than he who forges a lie against Allah or rejects His Signs? These – their portion of the Book shall reach them; until when Our Messengers (of death) come to them and take their souls, they say: where is that which you used to call upon besides Allah? They will say: they have left us in the lurch, and they will bear witness against themselves that they were disbelievers.

٣٧- فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ
كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ
اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتٰبِ ؕ
حَتّٰٓى اِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ
قَالُوْٓا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ
دُوْنِ اللّٰهِ ؕ
قَالُوْا
ضَلُّوْا عَنَّا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ
اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ○

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5. In this respect, according to verse 38 of Chapter 2 (*Baqarah*), Allah the Almighty had already said to Adam and Eve, while sending them down to earth, "go forth from this state all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come on them nor shall they grieve", Thus the mankind in general, and the Quraish in particular, are told that the only reason for their transgression of the limits of Allah is that they have given up the way of the Messengers, and followed the Satanic inclinations. The only cure, therefore, is that, keeping in view the first and foremost covenant with Allah, they must give up the path of Satan and submit to the Prophet of Allah, particularly the last Prophet Muhammad (ﷺ); those who follow him shall have no fear nor shall they grieve in the Hereafter.

38. He will say: enter the Fire among the people that have gone before you from among the jinn and men. Every time a nation enters, it curses its sister, until when they all follow one another into it, the last of them will say with regard to the first of them: our Lord! these led us astray; so give them a double punishment of the Fire. He will say: each one has double,[6] but you know not.

٣٨- قَالَ ادْخُلُوا فِيْٓ أُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِكُمْ مِّنَ الْجِنِّ وَالْإِنْسِ
فِي النَّارِ ۖ
كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ
حَتّٰٓى إِذَا ادَّارَكُوْا فِيْهَا جَمِيْعًا ۙ
قَالَتْ أُخْرٰىهُمْ لِأُوْلٰىهُمْ
رَبَّنَا هٰٓؤُلَآءِ أَضَلُّوْنَا
فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ۖ
قَالَ لِكُلٍّ ضِعْفٌ وَّلٰكِنْ لَّا تَعْلَمُوْنَ ۝

39. And the first of them will say to the last of them; you have no preference over us; taste then the punishment for what you earned.[7]

٣٩- وَقَالَتْ أُوْلٰىهُمْ لِأُخْرٰىهُمْ
فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ
فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ۝ ع

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6. As regards the answer of Allah, *Le Kullin De'fun Walakin la Ta'lamoon,* i.e. each one has double (punishment) but you know not, as Abdullah Yusuf Ali puts it, "the earlier generations committed a double crime: (1) their own sins, (2) a bad example they set for those that followed. ... Further, the latter generation have to answer for two things: (1) their own sins (2) their failure to learn from the past, from the experiences of those who preceded them. They should have an advantage in this respect, being "in the foremost files of Time", but they did not learn. Thus there was nothing to choose between the earlier and latter generations in the matter of guilt. But how few people understand this"! (Yusuf Ali, Vol. I, Note 1019).

7. Qur'an also refers to the wrong-doing nations blaming each other on the Day of Judgment in verses 31 to 33 of Chapter 34 (*Saba*), where it is said that, "And if you could see when the wrong-doers are made to stand before their Lord, throwing back the blame on one another! Thus who were reckoned weak say to those who were proud, had it not been for you, we would have been believers. Those who were proud will say to those who were deemed weak; did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty. And those who were deemed weak say to those who were proud: Nay, (it was your) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they will manifest regret when they will see the punishment. And We put shackles on the necks of those who disbelieve. They will not be requited but for what they did."

SECTION 5[1]

40. Those who reject Our Signs and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden until a camel passes through the eye of a needle.[2] And thus do We requite the guilty ones.

٤٠-إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا
عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ
السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ
وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ○

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1. In the latter part of the previous Section there was a reference to the wrong-doing nations blaming each other on the Day of Judgment. In continuation of it, in Section 5 there is reference to the talk between the dwellers of Paradise and the inmates of the Hell, and also those who will be on the *Aa'raaf* or Elevated Places praying not to be placed with the wrong-doers.

Section 5 consists of 8 verses i.e. verses 40 to 47. Verses 40 and 41 speak of the disbelievers, and say that those who reject Our Signs and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden (of Paradise) until a camel passes through the eye of the needle. And thus do We reward the guilty; they shall have a bed of Hell and over them (also) the coverings (of it), and thus do We requite the wrong doers.

Verses 42 to 45 speak of the believers and their discourse with the disbelievers in the Hereafter. Allah says that as for those who believe and do good – We impose not on any soul a burden beyond its capacity – they will be companions of the Garden (of Paradise); therein they shall abide (for ever). And We shall remove whatever ill-feeling is in their hearts – rivers flowing beneath them; and they will say: Praise be to Allah, Who guided us to this, and never could we have found the way if Allah had not guided us. Certainly the Messengers of our Lord brought the truth. And it will be cried out to them; this is the Garden (of Paradise) which you are made to inherit for what you did. And the companions of the Garden (of Paradise) will call out to the companions of the Fire (of Hell): we have found that which our Lord promised us to be true; have you also found that which your Lord promised to be true? They will say: yes! Then a crier will cry out among them: the curse of Allah is on the wrong-doers – those who hinder (the people) from the Path of Allah and seek to make it crooked, and they were disbelievers in the Hereafter.

Verses 46 and 47 speak of those who will be on the Elevated Places known as *Al-Aa'raaf.* It is said that between them (i.e. the believers and the disbelievers) there is a veil; and on the Elevated Places will be men who will know them by their marks; and they will call out to the companions of the Garden (of Paradise): Peace be to you! They will not have yet entered it, but they will have the hope for it. And when their eyes shall be turned towards the companions of the Fire (of Hell), they will say: our Lord! place us not with the wrong-doing people.

2. According to verse 40, the entry of the disbelievers and the proud into the Paradise will be as unthinkable as the passing of a camel through the eye of a needle.

Similar statement, regarding the rich ones, is also contained in the New Testament, in which it is said, "Then said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly

41. They shall have a bed of Hell and over them coverings (of it); and thus do We requite the wrong-doers.

٤١-لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ
وَّمِنْ فَوْقِهِمْ غَوَاشٍ ۭ
وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ○

42. And those who believe and do good – We impose not on any soul a burden beyond its capacity – they will be companions of the Garden; therein (shall) they abide.

٤٢-وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَآ ۡ
اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

43. And We shall remove whatever of ill-feeling is in their hearts[3] – rivers flowing beneath them; and they will say: Praise be to Allah, Who guided us to this: And never could we have found the way if Allah had not guided us.[4] Certainly the Messengers of our Lord brought the truth. And it will be cried out to them: this is the Garden which you are made to inherit for what you did.

٤٣-وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ
تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ
وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۤ
وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ ۚ
لَقَدْ جَاۗءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۭ
وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ
اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

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enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (Mathew, 19:23-24).

3. According to Bukhari, when after crossing the Bridge of Requittal, the believers will be free from the danger of Hell, they will be stopped on another bridge, between the Paradise and the Hell, and there they will settle their disputes in between themselves, and thus any ill-will or grudge in their hearts towards each other will be removed, and they will enter into the Paradise as brothers. According to the author of Tafseer-e-Mazhari, this second bridge will actually be the last part of the "Bridge of Requittal", which will be near the Paradise. Allama Suyuti is also of the same view. As regards the settlement of the disputes, it is said, that it will be by giving the good deeds to the rightful claimants of the debtors. It is also said that after crossing the "Bridge of Requittal", the believers will drink from a fountain, the result of which will be that all ill-wills and grudge against each other will be removed from their hearts. In this respect, Qurtabi relies upon the verse *Wa Saqahum Rabbahim Sharabun Tahoora,* i.e. and their Lord makes them drink a pure drink, (*Dehr,* 76:21).

4. According to Bukhari and Muslim, the Holy Prophet has said "you should know that you will not be able to enter the Paradise merely on account of your deeds; and when his

44. And the companions of the Garden will call out to the companions of the Fire: we have indeed found that which our Lord promised us to be true; have you also found that which your Lord promised to be true?[5] They will say: yes! then a crier will cry out among them: the curse of Allah is on the wrong-doers.

٤٤-وَنَادٰٓى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ
اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ
قَالُوْا نَعَمْ ۚ
فَاَذَّنَ مُؤَذِّنٌ
بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۙ

45. Those who hinder (man) from the path of Allah and seek to make it crooked, and they were disbelievers in the Hereafter.

٤٥-الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ
وَيَبْغُوْنَهَا عِوَجًا ۚ
وَهُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ۘ

46. And between them will be a veil, and on the Elevated Places[6] will be men[7] who will

٤٦-وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْاَعْرَافِ
رِجَالٌ يَّعْرِفُوْنَ كُلًّا بِسِيْمٰهُمْ ۚ

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companions asked him: O Prophet of Allah! even yourself? He said: yes! excepting that Allah out of His extreme mercy favours me with it." Thus actually it is always the Mercy and Kindness of Allah which result in the grant of Paradise and not merely the good deeds done in this world (Tafheemul Quran, Vol. II, Chapter 7, Note 33).

5. Thus, as the disbelievers used to laugh at the believers in this world, in the Hereafter the believers will taunt at the disbelievers, reminding them of their misdeeds in this world. In this respect, in verses 34 to 36 of Chapter 83 (*Tatfeef*) also it is said, "So this Day those who believe laugh at the disbelievers on raised couches, gazing. Surely the disbelievers are rewarded as they did".

According to another verse of the Holy Qur'an, even the angels will taunt at the disbelievers saying: *Hazehi Naarullati Kuntum Beha Tokazzebun Afasehrun Haza Amantum La Tubseroon* i.e. this is the Fire which you belied; now see whether this is a magic or you do not see (Ma'ariful Quran, Vol. III, pp. 566).

6. As verse 46 tells us, between the inhabitants of Paradise and Hell, there will be a veil, which, according to another verse of the Holy Qur'an, viz. *Fa Dureba Bainahum Besurin Lahu Babun* (*Hadeed,* 57:13), will be the wall between the Paradise and the Hell. The upper most part of this will be known as *Aa'raaf,* which is the plural of *Urf* which means the upper most part of anything.

7. As regards the men who will be on the *Aa'raaf,* the author of *Roohul Bayan* says that there are different versions about them. According to Abdullah bin Masood, Hazaifa bin Yaman, Ibne Abbas, Zahak, Ibne Jubair, and other companions of the Holy Prophet, those persons will be those whose virtuous deeds as well as evil deeds will be equal (Qurtabi). This

know all by their marks: and they will call out the companions of the Garden: peace be to you! They will not have (yet) entered it, but they will have the hope (thereof).

وَنَادَوْا أَصْحٰبَ الْجَنَّةِ
أَنْ سَلٰمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا
وَهُمْ يَطْمَعُونَ ○

47. And when their eyes shall be turned towards the companions of the Fire, they will say: our Lord! place us not with the wrong-doing people.

٤٧- وَإِذَا صُرِفَتْ أَبْصَارُهُمْ
تِلْقَآءَ أَصْحٰبِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا
مَعَ الْقَوْمِ الظّٰلِمِينَ ۝

SECTION 6[1]

48. And the companions of the Elevated Places will call out to men whom they will recognize by their marks, saying: of no avail were to you your multitude[2] and your arrogant ways.

٤٨- وَنَادَىٰٓ أَصْحٰبُ الْأَعْرَافِ رِجَالًا
يَعْرِفُونَهُمْ بِسِيمٰهُمْ
قَالُوا مَآ أَغْنٰى عَنكُمْ جَمْعُكُمْ
وَمَا كُنتُمْ تَسْتَكْبِرُونَ ○

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view is generally accepted by the learned Commentators. On account of their good deeds, they will get rid of the Hell, but on account of their bad deeds they will be waiting for entry into the Paradise, and Allah the Almighty out of His Absolute Mercy, would permit them to enter the Paradise, (Ibne Jareer and Ibne Kaseer) (Ma'ariful Quran, Vol. III, p. 564; Ziaul Quran, Vol. II, Chapter 7, Notes 59 and 60; Naimuddin, Chapter 7, Note 81).

1. The previous Section concluded with the statement that the companions of the Elevated Places will make a request to Allah not to place them with the disbelievers. In continuation of it, Section 6 starts with a taunt of the companions of the Elevated Places to the disbelievers, and then makes reference to the request of the non-believers for some water and food of the Paradise but that request will be turned down.

Section 6 consists of 6 verses i.e. verses 48 to 53. Verses 48 and 49 say that the companions of the Elevated Places will call out to men (i.e. the disbelievers suffering punishment in the Hell) whom they will recognize by their marks, saying: of what avail to you were your multitude and your arrogant ways. Are these (i.e. the believers enjoying the Blessings of the Paradise) about whom you swore (in the world) that Allah would not bestow mercy on them? (See that Allah the Almighty has actually bestowed mercy on them and has commanded them to) enter the Garden; (saying that here) you have no fear nor shall you grieve.

Contd....

49. Are these[3] the ones about whom you swore that Allah would not bestow mercy on them? (To them it has been said): Enter the Garden! you have no fear, nor shall you grieve.

٤٩-اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ
لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ
اُدْخُلُوا الْجَنَّةَ
لَا خَوْفٌ عَلَيْكُمْ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ○

50. And the companions of the Fire will call out to the companions of the Garden: pour down on us some water or (give us) some of that which Allah has provided for you. They will say: Surely Allah has forbidden them to the disbelievers.

٥٠-وَنَادٰٓى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ
اَنْ اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا
رَزَقَكُمُ اللّٰهُ ؕ قَالُوْٓا اِنَّ اللّٰهَ حَرَّمَهُمَا
عَلَى الْكٰفِرِيْنَ ○

51. Who take their religion for an idle sport and a play, and whom the life of the world deceived. So this day We shall forsake them, as they neglected the meeting of this day of theirs, and as they belied Our Signs.

٥١-الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا
وَّلَعِبًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ
فَالْيَوْمَ نَنْسٰىهُمْ
كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ هٰذَا ۙ
وَمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ○

Verses 50 and 51 speak of the request of the disbelievers to the believers for the water and food of Paradise and the answer which the believers would give to them. It is said that the companions of the fire (i.e. the disbelievers) will call out to the companions of the Garden (i.e. the believers): pour down on us some water or (give us) some of that which Allah has provided for you (i.e. the food of Paradise). They (i.e. the believers) will say (to the disbelievers): surely Allah has forbidden them both to the disbelievers, who take their religion for an idle sport and a play, and whom this world's life deceived. So this Day We shall forsake them, as they neglected the meeting of this Day of theirs, and as they belied Our Signs.

In verse 52 Allah the Almighty says that certainly We have brought them a Book (i.e. Qur'an) made clear with knowledge and a guidance and mercy for a people who believe.

Verse 53 says: do they (i.e. the disbelievers) just wait for the final fulfilment of the event? On the Day the event is finally fulfilled, those who neglected it before will say: indeed the Messengers of our Lord brought the truth. Are there any intercessors on our behalf so that they should intercede for us?, or could we be sent back so that we should do (deeds) other than those which we did? Indeed they will have lost their souls, and that which they forged will leave them in the lurch.

2. This rendering of the word *Jam'o* is according to Urdu Translators and Abdul Maajid Daryabadi's English Translation. Some, as for example Abdullah Yusuf Ali, translate it as "hoards" or amassings of wealth.

3. I.e. the believers.

52. And certainly We have brought them a Book, based on knowledge, which We have explained in detail, a guidance and a mercy for a people who believe.

٥٢-وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ
فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى
وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ○

53. Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who neglected it before will say: Indeed the Messengers of our Lord brought the truth (to us). Are there any intercessors on our behalf so that they should intercede for us? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they will have lost their souls, and that which they forged will leave them in the lurch.

٥٣-هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ
يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ
يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ
قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا
مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ
نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ
قَدْ خَسِرُوْٓا اَنْفُسَهُمْ
وَضَلَّ عَنْهُمْ
مَّا كَانُوْا يَفْتَرُوْنَ ○ ع

SECTION 7[1]

54. Surely your Lord is Allah, Who created the heavens and the earth in six days,[2] and He is established on the Throne of Power.[3] He makes the night

٥٤-اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ
ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۟

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1. Section 6 ended with the statement relating to the unfortunate destiny of the disbelievers. Section 7 starts with Absolute Unity of Allah and creation of the earth and heavens by Him, and it is said that the entire affairs of the world, including the coming of the day and night, rainfall and growth coming out from the land, are governed under the direct Command of Allah, and that the mankind should humbly and in secret call on Allah and make no mischief in the land after its reformation, and call on him fearing and hoping.

Section 7 consists of 5 verses i.e. 54 to 58. Verse 54 speaks of the creation of the earth and the heavens, and says: Surely your Lord is Allah Who created the heavens and the earth in six days, and He is established on the Throne of Power. He makes the night cover the day, each seeking the other in rapid succession: and (He has created) the Sun, the Moon and the stars,

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cover the day, each seeking the other in rapid succession. And (He created) the sun and the moon and the stars, made subservient by His Command. Surely His is the creation and the Command. Blessed is Allah, the Lord of the worlds!

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ
وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ
مُسَخَّرٰتٍ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ؕ
تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ○

made subservient by His command. Surely His is the creation and the command. Blessed is Allah, the Lord of the world!

Verses 55 and 56 command the mankind saying: call on your Lord, humbly and in secret. Surely He loves not the transgressors. And make not mischief in the land after its reformation, and call on Him, fearing and hoping. Surely the Mercy of Allah is near to the doers of good.

Verses 57 and 58 speak of the sending forth of the winds with the ladden clouds and creation of fruits and herbage from the land. It is said that He it is Who sends forth the winds bearing good news before His mercy, till, when they bear a laden cloud (the cloud bearing rain), We drive it to a dead land, then We send down water on it, then bring forth thereby fruits of all kinds. Thus do We bring forth the dead that you may be admonished. And (as for) the good land – its vegetation comes forth (abundantly) by the permission of its Lord; while (as for) that (land) which is inferior – (its herbage) comes forth but scantily. Thus do We explain the Messages for a people who give thanks.

2. According to Abdullah Ibne Abbas, the word *Youm* used in this verse actually signifies a period of 1,000 years of our reckoning which means that the earth and the heavens were created in 6,000 years (Ibne Jareer Tabri) (Ziaul Quran, *ibid.,* 67). This view is based on verse 22 of Chapter 47 (*Hajj*) in which it is said that, "surely a day with your Lord is as a thousand years what you reckon". In another verse it is said, "To Him ascend the angels and the Spirit in a day, the measure of it is 50,000 years (*Ma'arij,* 70:4). Thus the word "days" actually does not mean the days of this world, but of the Hereafter, which is also the view of Ahmad bin Hambal and Mujahid. The correct interpretation, therefore, of the word *Ayyam* would be "periods", and not "days" according to our reckoning, the actual duration of which is only known to Allah the Almighty.

In this respect, the Old Testament also speaks of a period of "six days" during which the earth and the heavens were created. It is said that God saw everything that He had made everything and behold it was very good. And the evening and the morning were the sixth day (Genesis, 1:31) (Maajid, Vol. I, Part VIII, Note 484).

Thus, according to this verse, the creation of the earth and the heavens was in six periods. According to scientists also, as for instance, in the, 'The Creation of Universe', George Gamow says that the universe came into being in six billion years. In other words scientific discoveries also confirm the six periods during which the universe was created by Allah the Almighty.

3. The idea of speaking of the establishment of Allah on the Throne of Power, however, is to emphasise that Allah has not left the universe free and with no control after creating it. He has actually kept the control of it in His own hand, and, therefore, the significance of the words *Summ-as-tawa A'lal Arsh* appears to emphasise that not only Allah has created the universe but has also kept, within His Authority and Sovereignty, its overall administration. This is also clear from the subsequent part of this verse in which it is said that "He makes the night to cover the day, each seeking the other in rapid succession; and (He made) the Sun and

55. Call on your Lord humbly and in secret.[4] Surely He loves not the trespassers.

٥٥-اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ
اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝

56. And make not mischief in the earth after its reformation, and call on Him, fearing and hoping. Surely the mercy of Allah is near to those who do good.

٥٦-وَلَا تُفْسِدُوْا فِى الْاَرْضِ
بَعْدَ اِصْلَاحِهَا
وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۚ اِنَّ رَحْمَتَ اللّٰهِ
قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ۝

57. And He it is Who sends forth the winds bearing good news before His mercy;[5] till, when they bear a laden cloud, We drive it to a dead land, then We send down water on it,[6] then bring forth thereby fruits of all

٥٧-وَهُوَ الَّذِىْ يُرْسِلُ الرِّيٰحَ
بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهٖ ۚ
حَتّٰٓى اِذَآ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ
لِبَلَدٍ مَّيِّتٍ فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا

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the Moon and the Stars subservient by His command. Surely His is the Creation and the Command. Blessed is Allah, the Lord of the worlds". Thus the overall significance of verse 54 is that Allah has created the earth and the heavens, kept His power and authority over all its administration, and it is really He Who brings the day and night, and it is really He Who has made subservient the Sun, the Moon and the stars, and it is really His Command which prevails throughout, and everything of this universe submits to His Command. None has the courage to deviate even for a single moment from His obedience.

According to the 'Encyclopaedia Britannica', "God is the sole Ruler, the sole Sovereign, the sole Maintainer of the universe. It is not, as the Hindus believe, that He, having performed His legitimate part in the mundane evolution by His original creation of the universe, has retired into the background" (Vol. XI, p. 577); leaving the governance of the world to minor local deities. Nor is His Divine activity, as the deists imagine, confined to creation of the world and fixation of its primary collocation (Vol. VII, p. 144); the world-process being determined by these alone (Maajid, *ibid.,* 490).

4. The principle laid down for supplication in verses 55 and 56 is that prayer should be with humbleness and in secret or at heart, and it should be with the fear of Hell for shortfalls in the deeds, and hope of mercy from Allah the Almighty for Salvation in the Hereafter. In the New Testament also it is said, "word out your own salvation with fear and trembling" (Eppistle to Philippians, 2:12) (Maajid, *ibid.,* 500).

5. The word mercy, used in this verse, actually means the rain, and the significance is that, in fearing as well as in hope, a man should have recourse to Allah the Almighty, because mercy is always from Allah. Just as no body can get the rain from the clouds and the clouds actually obey the Command of Allah in bringing the water from the oceans and pouring it wherever commanded, similarly mercy is shown by Allah Himself to anybody He likes.

6. It may be noted that rainfall, by itself, is not actually the result of carrying of the

kinds. Thus do We bring forth the dead[7] that you may be admonished.

بِهٖ مِنْ كُلِّ الثَّمَرٰتِ ؕ
كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ ۝

58. And the good land – its vegetation comes forth (abundantly) by the permission of its Lord. And that which is vile – (its herbage) comes forth but scantily.[8] Thus do We explain the Messages for a people who give thanks.

۵۸-وَالْبَلَدُ الطَّيِّبُ
يَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ
وَالَّذِيْ خَبُثَ لَا يَخْرُجُ اِلَّا نَكِدًا ؕ
كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ لِقَوْمٍ
يَّشْكُرُوْنَ ۝ ع ۱۲

SECTION 8[1]

59. Certainly We sent Noah to his people,[2] so he said: O my people! worship Allah, you have no god other than Him. Indeed I fear for you the punishment of a Grievous Day![3]

۵۹-لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ
فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْٓ اَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝

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water by the clouds. It is merely a process set down by Allah the Almighty, out of His mercy. In verse 28 of Chapter 42 (*Shu'ara*) it is said, "and He it is who sends down the rain after they (i.e. the people) have despaired, and He unfolds His mercy. And He is the Friend, the Praised One".

7. The similitude or analogy is that, just as by the rain Allah revives life in the land, by His Messages through the Prophet He revives spiritual life (which in fact is life in its true sense) in the non-believing nations, which are virtually dead on account of infidelity and idolatry. Thus in this verse there is a Message for the mankind to ponder and recognize the Creator.

8. By this similitude it is also meant that those who are intelligent among the mankind, they draw immense benefits out of the Messages of Allah and achieve the success of this world as well as in the Hereafter; but those who are devoid of intelligence, they remain adamant to their infidelity and idolatry, and do not take the advantage of the Messages of Allah and thus spoil their lives in this world and also make themselves liable to punishment after death.

1. After explaining in similitudes of bringing the dead land to life through rainfall resulting in the growth of fruits, vegetations and herbs, and the revival of the spiritual life of the mankind through the Messages and the Messengers, in the previous Section, Qur'an now proceeds to mention some incidents of such revival by referring to the Prophetic Mission and its opposition by the people, and in this respect specific mention is made of Prophets Noah, Hud, Swaleh, Lot and Shoaib. In Section 8 we have first the story of Prophet Noah.

Contd....

60. The chiefs of his people said: Surely we see you in clear error.

٦٠- قَالَ الْمَلَأُ مِن قَوْمِهِۦٓ
إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ ○

61. He said: O my people! there is no error in me, but I am a Messenger from the Lord of the worlds![4]

٦١- قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ
مِّن رَّبِّ الْعَٰلَمِينَ ○

Propeht Noah and his people: Section 8 consists of 6 verses i.e. verses 59 to 64, which speak exclusively of the Prophetic Mission of Prophet Noah and his opposition by the people. Allah the Almighty says that certainly We sent Noah to his people, so he said: O my people! Worship Allah! You have no god other than Him. Surely I fear for you the punishment of a grevious Day; The chiefs of his people said: surely we see you in clear error. He said: O my people! there is no error in me, but I am a Messenger from the Lord of the worlds! I convey to you the Messages of my Lord; and I give you good advice, and I know from Allah that which you know not. Do you wonder that an admonition has come to you from your Lord through a man from among you, so that he may warn you and that you may fear, and that mercy may be shown to you? But they rejected him, so We saved him and those with him in the Ark, and We drowned those who rejected Our Signs. Surely they were a blind people.

2. It may be noted that in these verses there is no complete narration about Prophet Noah and his struggle with the people. Qur'an has in fact mentioned different details of his story in different verses, viz., verse 32 of Chapter 3 (*Imran*), verse 85 of Chapter 6 (*An'aam*), verses 59 to 64 of the present Chapter, verses 71 to 73 of Chapter 10 (*Yunus*); verses 25 to 48 of Chapter 11 (*Hud);* verse 9 of Chapter 14 (*Ibrahim*); verse 3 of Chapter 17 (*Bani Israil*); verses 76 and 77 of Chapter 21 (*Ambia*); verses 23 to 29 of Chapter 23 (*Mo'menoon*); verse 37 of Chapter 25 (*Furqaan*), verses 105 to 122 of Chapter 26 (*Sho'ara*); verses 14 and 15 of Chapter 29 (*Ankaboot*); verses 75 to 82 of Chapter 37 (*Saaffaat*); verse 46 of Chapter 51 (*Zaariyat*); verse 52 of Chapter 53 (*Najm*); verses 9 to 16 of Chapter 54 (*Qamar*); verse 26 of Chapter 57 (*Hadeed);* verse 10 of Chapter 66 (*Tehreem*); verses 11 and 12 of Chapter 69 (*Haaqqah*) and verses 1 to 28 of Chapter 71 (*Noah*).

It may be noted that Bible also makes mention of Prophet Noah saying, "and he drank up the wine, and was drunken; and he was uncovered within his tent" (Genesis, 9:21).

Qur'an, however, does not subscribe to this type of insult to Prophet Noah. According to Qur'an, Prophet Noah was a true Prophet of Allah and embodiment of piety and virtue and in verse 59 it is said *Laqad Arsalna Noohan Iza Qaumehi,* i.e., certainly We sent Noah to his people.

It is said that Prophet Noah lived approximately between 2948-1998 B.C. He was in the eighth generation of Adam, and according to Hazrat Abdullah Ibne Abbas as noted by Haakim; and Hazrat Abizar, as noted by Tabrani, Prophet Noah came after about ten *Qarn* after Adam (Tafseer-e-Mazhari). Generally a *Qarn* is of about one hundred years, and, accordingly, the period between Adam and Noah was of about one thousand years.

3. According to verse 59, Prophet Noah was sent towards his people, which shows that his Prophethood was not for the mankind in general. It is said that his people were settled in Iraq. He invited his nation to Absolute Unity of Allah, and asked them to worship Him alone, and also gave the warning of the punishment of the Day of Judgment. The warning could

Contd.....

62. I deliver to you the Messages of my Lord, and I give you good advice, and I know from Allah what you know not.

٦٢- أُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ
وَأَنْصَحُ لَكُمْ
وَأَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

63. Do you wonder that an admonition has come to you from your Lord through a man from among you,[5] so that he may warn you and that you may fear, and that mercy may be shown to you?

٦٣- أَوَعَجِبْتُمْ أَنْ جَآءَكُمْ
ذِكْرٌ مِّنْ رَّبِّكُمْ
عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ
وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ○

64. But they rejected him, so We delivered him and those with him in the Ark,[6] and We drowned those who rejected Our Signs.[7] Surely they were a blind people:

٦٤- فَكَذَّبُوْهُ فَأَنْجَيْنٰهُ
وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ
وَأَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
إِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ○ ع ١٥

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also be for the destruction by the flood which incident actually took place after sometime (Tafseer-e-Kabeer).

4. Thus he, in essence, told them that whatever he was saying to them was not from his own self, but he was saying it as a Messenger of Allah, and whatever he was saying was in fact a Message which he was deputed to convey to them, and he said to them that their rejection of it was on account of the fact that they did not possess the knowledge which Allah had given to him.

5. Thus he actually emphasised upon them that coming of the reminder from Allah, through a man, is not at all a matter of wonder or astonishment; Allah the Almighty is All-powerful and He may send His Messages through anybody He likes. They should listen to, and understand, the Message itself, and be mindful of the warning which is given to them so as to guard themselves against the evil and thus be entitled to the Mercy of Allah.

6. As regards the number of people who were saved with Prophet Noah in the Ark, according to Hazrat Abdullah bin Abbas, as noted by Ibne Abi Haatim, they were eighty in number, and out of them one was named as Jurham (Ibne Kaseer). According to some Traditions, among the eighty persons there were forty men and forty women, and, after the subsidising of the Flood, all of them were settled at Musal, and the place where they actually settled was given the name of Samanoon.

7. As regards the drowning of the wrong-doing people, in the Mighty Flood, the details of it are given in other verses of the Holy Qur'an. Here only a reference has been made to that colossal incident in the human history.

SECTION 9[1]

65. And to 'Aad[2] (We sent) their brother Hud.[3] He said: O my people! worship Allah! you have no god other than Him. Will you not then fear?[4]

٦٥- وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ
قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ
أَفَلَا تَتَّقُونَ ○

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1. In continuation of the previous Section, in Section 9 there is mention of the Prophetic Mission of Prophet Hud and his opposition by the people.

Section 9 consists of 8 verses i.e. verses 65 to 72, which speak of the Mission of Prophet Hud and his opposition by the people, i.e. the Aad. Allah the Almighty says that to Aad (We sent) their brother Hud. He said (to them) O my people! worship Allah! You have no god other than Him. Will you not then fear? The chiefs of those who disbelieved from among his people (instead of listening to, and following, him), said: surely we see you in folly!, and surely we think you to be of the liars. He said to the people: O my people! there is no folly in me, but I am a Messenger of the Lord of the worlds! I deliver to you the Messages of my Lord, and I am a trustworthy adviser to you. Do you wonder that an admonition has come to you from your Lord through a man from among you, so that he may warn you? And remember (the time when) He made you successors after the people of Noah, and increased you amply in stature. So remember the benefits of Allah, that you may be successful. They said: have you come to us that we should worship Allah alone, and give up that which our fathers worshipped? Then bring upon us that wherewith you threaten us, if you are of the truthful. He said: Indeed punishment and wrath from your Lord have already fallen upon you. Do you dispute with me about names which you and your fathers have devised? Allah has not sent any authority for them. Then wait (for the consequences); surely I am (also) of those who wait. So We delivered him and those with him by mercy from Us, and We cut off the roots of those who rejected Our Signs and were not believers.

2. The Aad people flourished in the South of Arabian Peninsula, with their dominion extended from the North of the Persian Gulf in the East to the Southern end of the Red Sea in the West.

The "Adites became a renowned tribe, and made themselves masters of all Eastern and Southern Arabia; they built dwelling-houses, obtaining, besides, an ascendancy over all other tribes. The men of this tribe were conspicuous among those of others, for their stalwart figures" ("Essays on the Life of Muhammad", by Syed Ahmad Khan, Vol. I, pp. 17-18), (Maajid, Vol. I, Part VIII, Note 530).

3. Prophet Hud and the Aad: Section 9 deals with the Prophetic Mission of Prophet Hud and his opposition by the people i.e. the Aad. The story, however, is not given in detail in this Section. Qur'an has made references to it in various other verses also, as for instance, verses 50 to 60 of Chapter 11 (*Hud),* verse 38 of Chapter 25 (*Furqaan*), verses 123 to 140 of Chapter 26 (*Sho'ara*), verse 38 of Chapter 29 (*Ankaboot*), verses 13 to 16 of

Contd.....

66. The chiefs of those who disbelieved from among his people said: certainly we see you in folly! and certainly we think you (to be) of the liars.

٦٦- قَالَ الْمَلَأُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖٓ
اِنَّا لَنَرٰىكَ فِيْ سَفَاهَةٍ
وَّاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ○

67. He said: O my people! there is no folly in me, but I am a Messenger of the Lord of the worlds!

٦٧- قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ
وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

68. I deliver to you the Messages of my Lord, and I am a trustworthy adviser to you.

٦٨- اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ
وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ○

69. Do you wonder that an admonition has come to you from your Lord through a man from among you so that he may warn you? And remember when He made you successors after Noah's people, and increased you amply in stature. So remember the benefits of Allah, that you may be successful.

٦٩- اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ
ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ
لِيُنْذِرَكُمْ ؕ وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ
خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ
وَّزَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ
فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ○

Chapter 41 (*Haa Meem Sajdah*), verses 41 and 42 of Chapter 51 (*Zaariyat*), verse 50 of Chapter 53 (*Najm*), verses 18 to 21 of Chapter 54 (*Qamar*), verses 4 to 8 of Chapter 69 (*Haaqqah*), and verses 6 to 8 of Chapter 89 (*Fajr*).

Prophet Hud was in the 7th generation of Prophet Noah, and he was a descendant of Sam who is the common ancestor of the Aad as well as Hud. And, therefore, in verse 65 Qur'an says *Wa Ila Aadin Akhahum Huda* i.e. and to Aad We sent their brother Hud.

4. Prophet Hud warned them of a severe punishment. But the Aad people remained adament to their arrogance, and, as verses 66 and 70 tell us, they gave more or less the same answer as the people of Prophet Noah had given to him, and, in answer to it, Prophet Hud also said the same thing, as Prophet Noah had said to his nation, that "there is no folly in me but I am a Messenger of the Lord of the worlds. I deliver to you the Messages of my Lord, and I am a trustworthy adviser to you. Do you wonder that an admonition has come to you from your Lord through a man from among you so that he may warn you?" (Verses 67 to 69).

Prophet Hud also reminded them of the fact that they were made successors to the people of Prophet Noah, and they were increased amply in stature, by Allah the Almighty, and, therefore, they should remember the benefits of Allah so that they may be successful (verse 69). They, however, refused to accept the faith in him, and demanded from him the punishment of which

70. They said: have you come to us that we may worship Allah alone, and give up that which our fathers used to worship? Then bring to us what you threaten us with, if you are of the truthful ones.

٧٠- قَالُوْٓا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ
وَنَذَرَ مَا كَانَ يَعْبُدُ اٰبَآؤُنَا ۚ
فَاْتِنَا بِمَا تَعِدُنَآ
اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○

71. He said: Indeed punishment and wrath from your Lord have already fallen upon you: do you dispute with me about names which you and your fathers have devised? Allah has not sent any authority for them. Wait then; I too am with you of those who wait.

٧١- قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ
وَّغَضَبٌ ۗ اَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَآءٍ سَمَّيْتُمُوْهَآ
اَنْتُمْ وَاٰبَآؤُكُمْ
مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۗ فَانْتَظِرُوْٓا
اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○

72. So We delivered him and those with him by mercy from Us, and We cut off the roots[5] of those who rejected Our Signs and were not believers.

٧٢- فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا
وَقَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
وَمَا كَانُوْا مُؤْمِنِيْنَ ○ ع

SECTION 10[1]

73. And to Samood[2] (We sent) their brother Saalih.[3] He said: O my people! worship Allah, you have no god other than Him

٧٣- وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ وقف لازم
قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۗ

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the warning was given by him (verse 70). Prophet Hud, therefore, asked them to wait (for the punishment) of Allah, and said that he too was waiting for it (verse 71).

5. The details of this destruction are given in verses 6 and 7 of Chapter 69 (*Haaqqah*) in which it is said, "and as for the Aad, they were destroyed by a roaring, violent wind, which He made to prevail against them for seven nights and eight days continuously so that you might have seen the people therein prostrate as if they were trunk of hollow palm-trees".

1. In continuation of the previous Section, in this section there is reference to two more Prophets of Allah, namely Salih and Lot, their Prophetic Mission, and the destruction of their opponents.

Contd.....

Clear proof has indeed come to you from your Lord.[4] This is the she-camel of Allah a Sign for you; so leave her alone to pasture in Allah's earth, and cause her no harm, lest a painful punishment overtakes you.

قَدْ جَآءَتْكُمْ بَيِّنَةٌ
مِّنْ رَّبِّكُمْ ۖ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً
فَذَرُوْهَا تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ
وَلَا تَمَسُّوْهَا بِسُوْٓءٍ
فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ ۝

Section 10 consists of 12 verses i.e., verses 73 to 84. Verses 73 to 79 speak of the Mission of Prophet Saalih, his opposition by the people, and the ultimate destruction of his opponents. In these verses Allah the Almighty says that to Samood (We sent) their brother Saalih. He said (to them): O my people! worship Allah, you have no god other than Him. Clear proof has indeed come to you from your Lord. This is Allah's She-Camel – a Sign for you – so leave her alone to pasture in Allah's earth, and cause her no harm, lest a painful punishment may overtake you. And remember (the time) when He made you successors after Aad and settled you in the land – you make mansions on its plains and hew out houses in the mountains; so remember the benefits of Allah, and refrain from committing evil and mischief in the earth. The arrogant chiefs of his people said to those who were weak, those who believed from among them: do you know that Saalih is one sent by his Lord. They said: surely we are believers in that wherewith he has been sent. Those who were haughty said: surely we are disbelievers in that which you believe. Then they hamstrung the She-Camel, and defied the commandment of their Lord, and said: O Salih! bring upon us that with which you threatened us, if you are of the Messengers! So the earthquake seized them, and they lay prone in their houses. Then he (i.e. Salih) turned away from them and said: O my people! I conveyed to you the Message of my Lord and gave you good advice, but you love not good advisers.

Verses 80 to 84 speak of the Prophetic Mission of Prophet Lot, his opposition by the people, and the destruction of his opponents. In these verses Allah the Almighty says that (We sent) Lot; when he said to his people: do you commit an abomination which no one in the world did before you? Surely you come to males with lust instead of females! you are indeed a people transgressing beyond limits. And the answer of his people was no other than that they said: turn them out of your town; surely they are a people who aspire to purity! So We delivered him and his household except his wife -she was of those who remained behind. And We rained upon them a rain (of brimstone). See then what was the end of the sinners!

2. The Samood people were the successors of the culture and civilization of the Aad people. They were cousins to the Aad, apparently a younger branch of the same race. Their story also belongs to Arabian tradition, according to which their eponymous ancestor Thamud (Samood) was a son of Abir (a brother of Aram), the son of Sam, the son of Noah. Their seat was in the north-west corner of Arabia (Arabia Petraea), between Medinah and Syria. It included both rocky country (*Hijr,* xv, 80), and the spacious fertile valley (*Wadi*) and plains country of Qur'an, which begins just north of the City of Medinah and is traversed by the Hijaz Railway (Yusuf Ali, Vol. I, Note 1043).

3. Prophet Saalih and the Samood: In these verses Qur'an speaks of the Prophetic Mission of Prophet Saalih, his opposition by the people i.e. the Samood, and their destruction on account of unbelief. The narration given in these verses, however, is not complete. Qur'an has made references to it in various other verses also, as for instance in verses 61 to 68 of

Contd....

74. And remember when He made you successors after Aad and settled you in the land – you make mansions on its plains and hew out houses in the mountains; So remember the benefits of Allah, and refrain from committing evil and mischief on the earth.

٧٤-وَاذْكُرُوٓا إِذْ جَعَلَكُمْ خُلَفَآءَ
مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى الْأَرْضِ
تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوٓا ءَالَآءَ اللَّهِ
وَلَا تَعْثَوْا فِى الْأَرْضِ مُفْسِدِينَ ○

75. The arrogant chiefs of his people said to those who were weak, those who believed from among them: do you know that Saalih is one sent by his Lord? They said: surely we are believers in that wherewith he has been sent.

٧٥-قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا
مِن قَوْمِهِۦ لِلَّذِينَ اسْتُضْعِفُوا
لِمَنْ ءَامَنَ مِنْهُمْ
أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ
قَالُوٓا إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ○

76. Those who were haughty said: surely we are disbelievers in that which you believe.

٧٦-قَالَ الَّذِينَ اسْتَكْبَرُوٓا
إِنَّا بِالَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ○

Chapter 11 (*Hud*); verse 9 of Chapter 14 (*Ibrahim*); verses 80 to 84 of Chapter 15 (*Hijr*); verse 38 of Chapter 25 (*Furqaan*); verses 141 to 159 of Chapter 26 (*Sho'ara*); verses 45 to 53 of Chapter 27 (*Naml*); verse 38 of Chapter 29 (*Ankaboot*); verses 13, 14 and 17 of Chapter 41 (*Haa Meem Sajdah*); verses 43 to 45 of Chapter 51 (*Zaariyat*); verse 51 of Chapter 53 (*Najm*); verses 23 to 31 of Chapter 54 (*Qamar*); verses 4 and 5 of Chapter 69 (*Haaqqah*); Verse 9 of Chapter 89 (*Fajr*); and verses 11 to 15 of Chapter 91 (*Shams*).

Prophet Saalih was the "son of Obaid, the son of Asif, the son of Mashaj, the son of Abeed, the son of Jader, the son of Thamood" ("Essays on the Life of Muhammad", by Syed Ahmad Khan, Vol. I, p. 22).

4. It is said that Prophet Saalih, from his young age, started his mission to invite the Samood to give up arrogance and idolatry, and submit to Allah the Almighty, and worship him alone. But his people did not listen to him till he became old, and one day they put demand to him, which they thought, he would not be able to fulfil, and thus they would be able to get rid of him. With this view they asked him to bring out a She-Camel from a hill, known as *Tabah,* pregnant of ten months as well as quite healthy. Prophet Saalih took a convenant from them that if such a She-Camel was brought before them, they would accept his invitation. Thereafter he offered two *Rak'ats* of prayer, and then prayed to Allah the Almighty for fulfilment of the demand. Allah the Almighty accepted the prayer, and all of a sudden a big rock of the hill burst open, and there came out from it a She-Camel exactly according to the demand, and Prophet Saalih

77. Then they hamstrung the she-camel[5] and defied the commandment of their Lord, and said: O Saalih! bring upon us that with which you threaten us, if you are of the Messengers!

٧٧. فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
وَقَالُوا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ
إِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ○

78. So the earthquake seized them, and they lay prone in their houses![6]

٧٨. فَأَخَذَتْهُمُ الرَّجْفَةُ
فَأَصْبَحُوا فِيْ دَارِهِمْ جٰثِمِيْنَ ○

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said to the Samood, *Qad Jaa'atkum Bayyanatum Min Rabbekum,* i.e. clear proof has indeed come to you from your Lord; *Hazehe Naaqatullaahe,* this is Allah's She-Camel; *Lakum Ayatan,* a Sign for you; and when he suspected violation of the covenant on their part, he asked them to "let her pasture freely in Allah's earth, and cause her no harm", and also warned them saying "lest a painful punishment overtakes you" (verse 73) (Ma'ariful Quran, Vol. III, p. 606).

5. It is said that two beautiful women of the Samood declared that any one who would hamstrung that particular She-Camel, he would be free to marry any of them or their daughters. On this two youths, namely Misda' and Qazaar came forward, and when the She-Camel came before them, Misda' shot an arrow at her and Qazaar cut her legs with his sword, and thus they killed the She-Camel. Qur'an has used the words *Izim Ba'sa Ashqaha* (i.e. when the basest of them broke both with mischief) in verse 12 of Chapter 91 (*Shams*), for this particular act, because, on account of this the entire Samood people were made to suffer.

6. When Prophet Saalih came to know of it, he, under the Command of Allah, said to the Samood, "enjoy yourselves in our houses for three days: this is a promise not to be belied" (*Hud,* 11:65). The Samood, however, even then did not mend themselves and made further mockery of the warning, and asked for further details of the punishment. Prophet Saalih told them that "tomorrow (which fell on Thursday) the faces of all of you will become pale and no male or female, child or adult, will be an exception to it; then day after tomorrow (i.e. on Friday) faces of all of you will become dark-red; and on the next day (i.e. on Saturday) faces of all of you will become dark and that will be the last day of your life". Even these forecasts were mocked at by the disbelievers, and they actually decided to kill Prophet Saalih himself so that, they thought if, God forbid, he was not truthful, then he should have his unfortunate end at their hands; or if he was truthful (as he really was), then before their destruction he should also be put to an end. With this intention some of them proceeded towards his house, during the night, but, in the way, Allah the Almighty destroyed them by raining stones on them. It is this incident which has been mentioned by the Qur'an in the verse *Fa Makaru Makran Wa Makarna Makran Wahum La Yash'oroon,* i.e. they planned and We also planned a scheme which they knew not (*Naml,* 27:50).

Things happened as Prophet Saalih had already fore-told, and accordingly on Thursday their faces became pale, then on Friday they became dark-red, and finally on Saturday they became totally dark, but even then the disbelievers did not learn the lesson, and increased in their arrogance and indignation against Prophet Saalih. Ultimately they were destroyed by an earthquake, and, as verse 78 tells us, (on the next morning) they were seen lying prone in their dwellings.

79. So he turned away from them and said: O my people! I delivered to you the Message of my Lord and gave you good advice, but you love not good advisers.

٧٩-فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ
لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَنَصَحْتُ لَكُمْ
وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ○

80. And (We sent) Lot;[7] when he said to his people:[8] do you commit an abomination[9] which no one in the world did before you?

٨٠-وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ
اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ
اَحَدٍ مِّنَ الْعٰلَمِيْنَ ○

81. Surely you come to males with lust instead of females: you are indeed a people transgressing beyond bounds.

٨١-اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ
دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○

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7. **Prophet Lot and the Sodomites:** Verses 80 to 84 speak of the Prophetic Mission of Prophet Lot, his opposition by the people and their ultimate destruction. It may, however, be noted that in these verses also, as in the previous verses, the narration about Prophet Lot and his Prophetic Mission is not complete in all respects. Qur'an has mentioned different aspects of it in different verses, as for instance in verse 87 of Chapter 6 (*An'aam*), verses 61 to 74 of Chapter 15 (*Hijr*); verses 74 and 75 of Chapter 21 (*Ambia*), verses 160 to 173 of Chapter 26 (*Sho'ara*); verses 54 to 58 of Chapter 27 (*Naml*), verses 32 to 35 of Chapter 29 (*Ankaboot*); verses 133 to 136 of Chapter 37 (*Saaffaat*); verses 32 to 37 of Chapter 51 (*Zaariyat*); verses 53 and 54 of Chapter 53 (*Najm*); verses 34 to 38 of Chapter 54 (*Qamar*), and verse 10 of Chapter 66 (*Tehreem*). We have also given the history of Prophet Lot and his people i.e. the Sodomites and the Gomorites in Part VIII of Vol. I, of this Compilation, which may also be read along with these comments.

8. The people towards which Prophet Lot was sent are known as the Sodomites, who were settled in the region of Kikkar in the Jordan Valley, which was extremely fertile and full of exuberant vegetation (Maajid, *ibid.,* 562). This region consisted of five important cities known as Sodom, A'murah, Admah, Sabubeem, and Bale' or Saughar, and the capital was Sodom (Ma'ariful Quran, Vol. III, p. 615). Sodom was situated in the neighbourhood of the Dead Sea (also known as the Lot Sea) on the road from Arabia to Syria, and is now known as the Trans-Jordan.

The Sodomites were a people of extremely bad character. They indulged in indecent homo-sexual activities, and made mischief in the land. It is said that they used to commit carnal-intercourse even in open public meetings, and never felt ashamed of it. They also used to rob the people and snatch away everything from them. Thus in spite of having plenty of wealth and prosperity of this world, they indulged in evil deeds. Allah the Almighty, as such, deputed Prophet Lot to them (verse 80) (Ziaul Quran, Vol. II, Chapter 7, Note 104).

9. The word *fahisha,* i.e. abomination, mentioned in verse 80 actually refers to their indulgence in carnal intercourse with the boys, which is also made clear by verse 81, according to which Prophet Lot said to them, "surely you come to males with lust instead of females: you are indeed a people exceeding bounds.

82. And the answer of his people was no other than that they said: turn them out of your town; surely they are a people who aspire to purity!

٨٢- وَمَا كَانَ جَوَابَ قَوْمِهٖٓ إِلَّآ
أَنْ قَالُوٓا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۖ
إِنَّهُمْ أُنَاسٌ يَّتَطَهَّرُونَ ○

83. So we delivered him and his household,[10] except his wife – she was of those who remained behind.

٨٣- فَأَنجَيْنَٰهُ وَأَهْلَهٗٓ إِلَّا ٱمْرَأَتَهٗ ۖ
كَانَتْ مِنَ ٱلْغٰبِرِينَ ○

84. And we rained upon them a rain.[11] See then! What was the end of the sinners!

٨٤- وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ○ ع

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10. Instead of mending their habits, Sodomites, however, became more arrogant and said, "turn them (i.e. Prophet Lot and his followers) out of your town; surely they are a people who aspire to purity!" (verse 82). Allah the Almighty, therefore, says, "We delivered him (i.e. Prophet Lot) and his household, except his wife (because) she was of those who remained behind; and We rained upon them a rain. See, then, what was the end of the guilty" (verses 83 and 84).

According to the learned Commentators, by the word *Ahlahu,* as interpreted to mean "his household", were meant his only two daughters who had accepted the faith in him. His own wife was not included in the word *Ahlahu* because she did not accept the faith. There are, however, others who say that the word *Ahlaho* also includes those few persons who had accepted faith in him.

11. As regards the punishment, in other verses of the Holy Qur'an, particularly verses 77 to 83 of Chapter 11 (*Hud*), it is said that, "when Our messengers came to Lot, he was grieved for them, and he was unable to protect them and said: this is a distressful day! And his people came to him (as if) driven on towards him and they were used to doing of evil deeds. He said: O my people! these are my daughters – they are purer for you; so guard against (the punishment of) Allah and disgrace me not about my guests. Is there not among you any right-minded man? They said: certainly you know that we have no claim on your daughters and you know what we desire. He said: would that I had the power to repel you! – rather I shall have recourse to a strong support. They (i.e. the angels who had come in the form of handsome boys) said: O Lot! we are the messengers of your Lord. They shall not reach you. So travel with your people for a part of the night – and let none of you turn back – except your wife. Surely whatsoever befalls them would befall her. Surely their appointed time is the morning. Is not the morning near? So when Our decree came to pass, We turned them upside down and rained on them stones, as decreed, one after another, marked (for punishment) from your Lord. And it is not far off from the wrong-doers." This shows that the rain mentioned in verse 84 of the present chapter was actually the rain of stones. It is said that the Angel Gabriel lifted up the entire region on his wings and then threw it upside down, and then there was raining of the stones, and in verse 73 of Chapter 15 (*Hijr*) it is also said, "so the cry overtook them at sun-rise", which shows that first there was some huge cry and then enforcement of the punishment.

SECTION 11[1]

85. And to Madyan[2] (We sent) their brother Shu'aib.[3] He said: O my people! worship Allah, you have no god other than Him. Clear proof indeed has come to you from your Lord, so give full measure and weight and diminish not to man their things, and make not mischief in the land after its reform: this is the best for you, if you are believers.

٨٥- وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ
قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ
غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ
فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟
فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝

The Old Testament also speaks of the destruction of the Sodomites in Chapter 19 of Genesis, and according to it also, two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom, in their lust for unnatural crime, invaded Lot's house but were repulsed. In the morning, the angels warned Lot to escape with his family. Then, as it is said in verses 24 to 26 of Chapter 19 of Genesis, "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt" (Yusuf Ali, Vol. I, Note 1049).

1. In continuation of the previous Section, in Section 11 there is mention of the Prophetic Mission of another Prophet of Allah, namely Shu'aib, his opposition by the people, and the destruction of his opponents by way of punishment through an earthquake.

Section 11 consists of 9 verses i.e. verses 85 to 93 which deal with the Prophetic Mission of Prophet Shu'aib, his opposition by the Midianites, and destruction of his opponents. Allah the Almighty says that to Midyan (We sent) their brother Shu'aib. He said (to Midianites): O my people! worship Allah, you have no god other than Him. Clear proof has indeed come to you from your Lord, so give full measure and weight and diminish not to men their things, and make not mischief in the land after its reform; this is the best for you if you are believers. And lie not in wait on every road, threatening and turning away (the people) from the path of Allah, him who believes in Him, and seeking to make it crooked; and remember (the time) when you were few (in number), then He multiplied you, and see what was the end of the mischief-makers! And if there is a party of you who believe in that wherewith I am sent, and a party which does not believe, then wait patiently till Allah judges between us, and He is the Best of judges.

The arrogant chiefs of his people said: we will certainly turn you out, O Shu'aib! and those who believe with you from our, or you shall come back to our religion. He said: what! even though we dislike (it)! Indeed we will have forged a lie against Allah, if we go back to your religion after Allah has delivered us from it; and it is not for us to go back to it, unless Allah, our Lord pleased. Our Lord comprehends all things in His knowledge; in Allah do we trust. Our Lord! decide with truth between us and our people, and you are the Best of the deciders.

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86. And lie not in wait on every road, threatening and turning away from the path of Allah him who believes in Him, and seeking to make it crooked;[4] and remember when you were few, then He multiplied you, and see what was the end of the mischief-makers!

٨٦-وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللّٰهِ
مَنْ اٰمَنَ بِهٖ وَتَبْغُونَهَا عِوَجًا ۚ
وَاذْكُرُوٓا اِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ
وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ○

And the chiefs of his people, who disbelieved, said: (to the people): If you follow Shu'aib, you are surely losers.

So the earthquake overtook them and they lay prone in their houses. Those who called Shu'aib a liar were as though they had never dwelt therein; those who called Shu'aib a liar, it were they who became the losers.

So he (i.e. Shu'aib) turned away from them and said: O my people! Indeed I delivered to you the Messages of my Lord and I gave you good advice; then how can I be sorry for a disbelieving people?

2. Midian or Madyan was the name of a son of Abraham through his wife Qaturah (Genesis, 25:2), and there also existed a city of the same name on the Red Sea, south-east of mount Sinai, where the descendants of Midyan settled, which is also mentioned by Ptolemy as Modiana. According to "Encyclopaedia Britannica", "Madyan was a station on the pilgrim route from Egypt to Mecca, the second beyond Aila (Elath). Here in the Middle Ages was shown the wall from which Moses watered the flocks of Shu'aib (Jethro), and the place is still known as the 'Caves of Shu'aib'. It has considerable rivers, which have been described by Sir R. Burton" (Vol. XVIII, p. 419, 11th Edition). To quote another authority, "it is bounded on the north by lat. 29° 29' and on the south by lat. 27° 39'. In other words it extends from the bed of the Gulf of Akaba, and down the eastern shore of the Red Sea for about 200 miles in all" ("The Bible is True", by Marston, p. 43) (Maajid, Vol. I, Part VIII, Note 575).

3. Prophet Shuaib and the Midianites: In verses 85 to 91, Qur'an speaks of the struggle between Prophet Shu'aib and the Midianites. The story in these verses, however, is not complete in all of its details. Qur'an has made references to it in various other verses, as for instance verses 84 to 95 of Chapter 11 (*Hud*), verses 78 and 79 of Chapter 15 (*Hijr*), verses 176 to 191 of Chapter 26 (*Sho'ara*), and verses 36 and 37 of Chapter 29 (*Ankaboot*).

Prophet Shu'aib, according to Mohammad bin Ishaq, was a descendant of Midyan – a son of Prophet Abraham, and he was also related to Prophet Lot. He was an eloquent orator and is generally known as *Khateebul Ambia* among the Prophets (Ibne Kaseer, as referred to by Ma'ariful Quran, Vol. III, pp. 621-622).

4. To quote Abdullah Yusuf Ali, "their besetting sins are thus characterised here (1) giving short measure or weight, whereas the strictest commercial probity is necessary for success, (2) a more general form of such fraud, depriving people of rightful dues, (3) producing mischief and disorder, where peace and order had been established (again in a literal as well as a metaphorical sense); (4) not content with upsetting settled life, taking to highway robbery, literally as well as (5) metaphorically, in two ways, viz., cutting off people from access to the worship of God, and abusing religion and piety for crooked purposes, i.e. exploiting religion itself for their crooked ends (Yusuf Ali, Vol. I, Note 1055).

87. And if there is a party of you who believe in that wherewith I am sent, and a party which does not believe, then wait patiently till Allah Judges between us; and He is the Best of Judges.

٨٧- وَإِنْ كَانَ طَآئِفَةٌ مِّنكُمْ آمَنُوا
بِالَّذِيٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا
فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ
وَهُوَ خَيْرُ الْحَٰكِمِينَ ○

PART IX – (*QAALAL MALAO*)

88. The arrogant chiefs of his people said: we will certainly turn you out, O Shu'aib! and those who believe with you from our town, or you shall come back to our religion. He said: what! even though we dislike (it)?

٨٨- قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا
مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ
وَالَّذِينَ آمَنُوا مَعَكَ
مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ
قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ○

89. Indeed we would have forged a lie against Allah, if we go back to your religion after Allah has delivered us from it; and it is not for us to go back to it, unless Allah our Lord (so) pleased. Our Lord comprehends all things in His knowledge; in Allah do we trust. Our Lord! decide between us and our people with truth, and you are the Best of the deciders.

٨٩- قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا
فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا اللَّهُ مِنْهَا ۖ
وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ
إِلَّآ أَن يَشَآءَ اللَّهُ رَبُّنَا ۖ وَسِعَ رَبُّنَا كُلَّ
شَىْءٍ عِلْمًا ۖ عَلَى اللَّهِ تَوَكَّلْنَا ۖ
رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنتَ خَيْرُ الْفَٰتِحِينَ ○

According to the author of Behrul Moheet, by the phrase *La Tabkhasun Naasa Ash'yaa Akum,* not only shortfalls in weights and measures is declared as *Haram* by this verse 85 but all sorts of denials of the rights to the people have been prohibited.

The words *La Tufsedu Fil Ard,* in verse 85, indicate that denial of the lawful rights of the people, in fact, is to create mischief in the land, and, therefore, to give full weights and measures, and doing justice to the people in all respects, is *Zalekum Khairul Lakum* i.e. "the best for you".

Similarly, highway robbery is also condemned by verse 86. In this respect, according to the learned Commentators, all unlawful extractions of the money or property from the people come within the ambit of verse 86 (Qurtabi). Further, the words *Tabghoonaha E'waja* indicate that there should be not seeking to work crookedness in the Way of Allah, which means that there should be no attempt to deviate people from the Way of Allah by creating doubts in their minds.

90. And the chiefs of his people, who disbelieved, said: if you follow Shu'aib, you are surely losers.

٩٠- وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ
لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَاسِرُونَ ○

91. So the earthquake overtook them, and they lay prone in their houses![5]

٩١- فَأَخَذَتْهُمُ الرَّجْفَةُ
ع فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ○

92. Those who called Shu'aib a liar were as though they had never dwelt therein; those who called Shu'aib a liar, (it were) they who became the losers.

٩٢- الَّذِينَ كَذَّبُوا شُعَيْبًا
كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا
شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ○

93. So he turned away from them and said: O my people! indeed I delivered to you the Messages of my Lord and I gave you good advice; how then should I be sorry[6] for a disbelieving people?

٩٣- فَتَوَلَّىٰ عَنْهُمْ
وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي
وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ
ع عَلَىٰ قَوْمٍ كَافِرِينَ ○

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5. The fate of the Madyan people is described in the same terms as that of the Samood in verse 78 above. An earthquake seized them by night, and they were buried in their own homes, no longer to vex God's earth (verse 91). But a supplementary detail is mentioned in verse 189 of Chapter 26 (*Shu'ara*), "the punishment of a day of overshadowing gloom", which may be understood to mean a shower of ashes and cinders accompanying a volcanic eruption. Thus a day of terror drove them into their homes, and the earthquake finished them (Yusuf Ali, Vol. I, Note 1063).

As regards a detailed account of how the Midianites were destroyed, Hazrat Abdullah Ibne Abbas has said that Allah the Almighty opened a door of Hell towards the Midianites and confronted them with unbearable heat of the Hell, on account of which they could not even breathe, nor save themselves; they entered into undergrounds but there also the heat was unbearable and, therefore, they again came out and ran towards the jungle where they saw a thick cloud and cool breeze and then all of them including the women and children gathered together under the shade of the cloud, there started raining a fire from the cloud in which they were all burnt (Behrul Moheet, as referred to by Ma'ariful Quran, Vol. III, p 630; and also Naimuddin, Chapter 7, Note 173).

The Old Testament also speaks of the destruction of the Midianites in verses 5 to 9 of Psalm No 83, and verses 21 to 26 of Chapter 10 of Isaiah.

6. The lament of Shu'aib, in verse 93, is almost the same as that of Saalih in verse 79, with two differences (1) Shu'aib's messages attacked the many sins of his people (see note 1055)

SECTION 12[1]

94. And We sent not a Prophet to a town but We seized its people with distress and affliction[2] that they might humble themselves.

٩٤-وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ
إِلَّآ أَخَذْنَآ أَهْلَهَا بِالْبَأْسَآءِ
وَالضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ○

95. Then We changed the suffering into prosperity, till they became affluent and said: distress and happiness did indeed touch our fathers. Then We took them by surprise while they perceived not.[3]

٩٥-ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ
حَتَّىٰ عَفَوا وَّقَالُوا قَدْ مَسَّ ءَابَآءَنَا الضَّرَّآءُ
وَالسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ○

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and are, therefore, expressed in the plural, while Saalih's fight was chiefly against selfish arrogance, and his message is expressed in the singular; (2) The Samood were the more cultured people of the two, and perished in their own pride; as Saalih said, "Ye love not good counsellors"; the Midianites were a rougher people, and their minds were less receptive of argument or faith; as Shu'aib said, they were a people who "refused to believe" (Yusuf Ali, *ibid.*).

1. After mentioning the tragic fate of some of the non-believing nations in the previous Sections, in Section 12 Qur'an first mentions the tradition of Allah in sending a Prophet to a township, and then there is a warning to the Quraish of Mecca that the same fate might befall them if they rejected the Message of Allah, sent through the Holy Prophet.

Section 12 consists of 6 verses i.e. verses 94 to 99. Verses 94 to 96 speak of a general scheme of Allah the Almighty in sending the Prophets to towns and the responsibility of the people to it. In these verses Allah the Almighty says: We sent not the Prophet to a town but We seized its people with distress and affliction that they might humble themselves. Then We changed the suffering into prosperity, till they (the people) became affluent and said, "distress and happiness did touch our fathers". So We seized them by surprise while they perceived not. And if the people of the towns had believed and feared, We would have indeed opened for them blessings from the heavens and the earth; but they rejected (Our Messengers) so We seized them for what they earned.

Verses 97 to 99 carry a warning to the non-believers in general, and the Quraish of Mecca in particular, against rejection of the Prophet of Allah. In these verses it is said: Are the people of the towns, then, secure from Our Wrath coming to them by night while they are asleep?, or, are the people of the town secure from Our Wrath coming in the broad daylight while they play? Are then they secure from the Plan of Allah? But none can feel himself secure from the Plan of Allah except the people (who are) losers.

2. The words *Ba'sa* and *Darra,* used in this verse, according to the learned Commentators, particularly Hazrat Abdullah bin Masood, respectively mean the "loss of property" and the "loss of life", and, therefore, according to this verse, whenever a Prophet was sent to any nation, it was subjected to distress and affliction in the form of loss of property and loss of life.

3. From these verses it is clear that if in spite of misdeeds one gets prosperity in this

96. And if the people of the towns had believed and feared, We would indeed have opened for them blessings from the heavens and the earth; but they rejected, so we seized them for what they earned.

٩٦- وَلَوْ اَنَّ اَهْلَ الْقُرٰٓى اٰمَنُوْا وَاتَّقَوْا
لَفَتَحْنَا عَلَيْهِمْ
بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا
فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○

97. Are people of the towns, then, secure from Our wrath coming to them by night while they are asleep?

٩٧- اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ
بَاْسُنَا بَيَاتًا وَّهُمْ نَآئِمُوْنَ ○

98. Or, are the people of the towns secure from Our wrath coming to them in the broad daylight while they play?[4]

٩٨- اَوَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ
بَاْسُنَا ضُحًى وَّهُمْ يَلْعَبُوْنَ ○

99. Are then they secure against the Plan of Allah? But none can feel secure from the Plan of Allah except the people (who are) losers!

٩٩- اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ
فَلَا يَاْمَنُ مَكْرَ اللّٰهِ
اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ○ ع

SECTION 13[1]

100. Is it not a guiding to those who inherit the earth after its

١٠٠- اَوَلَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ

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world, then he should not think that he is on the right path, or that Allah is pleased with him. On the contrary, he should be mindful of the fact that unbelief, idolatry, as well as evil deeds, always result in ultimate destruction, and periodical prosperity or happiness proves of no avail in any respect whatsoever.

4. In the form of a warning to the non-believing people, in general, and the Quraish of Mecca in particular, it is impliedly said in verses 97 to 99, that as the people of the towns (to which reference has already been made in the previous Sections, namely the people of Prophet Noah, the Aad, the Samood, the Midianites, and the Sodomites) could not remain safe from the punishment of Allah when it came to them by night while they were asleep, nor in the day light while they were busy in play or sport or engagement in other affairs of their lives, nor they could protect themselves from the Plan of Allah, which ultimately destroyed them for their own unbelief and evil deeds, the non-believing Quraish of Mecca should also not feel themselves secure from the Wrath of Allah in case they persisted in opposing the Holy Prophet.

1. The previous section ended with the statement that none feels himself secure from

previous possessors that, if We please, We would afflict them for their sins, and seal their hearts so that they hear not?[2]

مِنْۢ بَعْدِ اَهْلِهَآ
اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ
وَنَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَسْمَعُوْنَ ○

101. Such were the towns – some of whose news We have related to you. And certainly their Messengers came to them with Clear (Signs), but they would not believe (in) that which they had rejected before. Thus does Allah seal up the hearts of the disbelievers.

١٠١- تِلْكَ الْقُرٰى
نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآئِهَا ۚ
وَلَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ
فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُ ؕ
كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ○

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the punishment of Allah excepting those who are bound to perish on account of their persistent rejection of Truth. In continuation of it Section 13 starts with a warning to the succeeding generations against sinful activities reminding them of the awe-inspiring destruction of the previous nations for rejecting the Prophets of Allah. Further, in continuation of the Prophetic Missions and their opposition by the people and the ultimate destruction of the wrong-doers who opposed Prophets Noah, Hud, Saalih, Lot and Shu'aib, in Sections 8 to 11, in the present Section, i.e. Section 13, Qur'an also mentions the Prophetic Mission of Prophet Moses and his first confrontation with Pharaoh and his chiefs towards whom he had been deputed.

Section 13 consists of 9 verses i.e. verses 100 to 108. Verses 100 to 102 give a warning to the succeeding generations against the sins, reminding them of the destruction of the preceding wrong-doing nations. In these verses Allah the Almighty says: Is it not a guiding to those who inherit the land after its (previous) possessors that, if We please, We would afflict them for their sins, and seal their hearts so that they would not (be able to) listen (and reform)? Such were the towns – some of whose news We have related to you. And certainly their Messengers came to them with Clear Signs (of the Absolute Unity of Allah), but they would not believe (in) what they had rejected before. Thus Allah seal up the hearts of the disbelievers. And We found not most of them (true) to covenant; and We found most of them to be transgressors.

Verses 103 to 108 speak of the Prophetic Mission of Prophet Moses and his first confrontation with Pharaoh. In these verses Allah the Almighty says that then, after them (i.e. earlier Prophets), We sent Moses with Our Signs to Pharaoh and his chiefs, but they rejected them. See, then, what was the end of the mischief-makers! And Moses said: O Pharaoh! surely I am a Messenger from the Lord of the worlds, Worthy of not saying anything about Allah except the truth. I have come to you indeed with Clear Sign from your Lord; So let the children of Israil go with me. He (i.e. Pharaoh) said: if you have come with a Sign (from Allah), produce it, if you are truthful. So he (i.e. Moses) threw his staff and behold! It was a serpent manifest! And he (i.e. Moses) drew forth his hand (from his bossom) and behold! It was white to the beholders!

2. In fact this unfortunate state of affairs arises when any nation persists in unbelief and opposes the Prophet of Allah, inspite of repeated warnings. The warning in these verse was therefore, to ask primarily the Quraish of Mecca to learn a lesson from stories of the previous nations, mend their ways, and obey the Holy Prophet, and avert the impending disaster.

102. And We found not most of them (true) to covenant; and We found most of them to be transgressors.

١٠٢- وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ○

103. Then after them, We sent Moses with Our Signs to Pharaoh[3] and his chiefs, but they rejected them:[4] See then, what was the end of the mischief-makers![5]

١٠٣- ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَائِهِ فَظَلَمُوا بِهَا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ○

104. And Moses said: O Pharaoh! surely I am a Messenger from the Lord of the worlds:

١٠٤- وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ○

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3. Reference to Pharaoh has also been previously made in Section 6 of Chapter 2 (*Baqarah*) with reference to the Bani Israil, who were subjected to torment and suffering by Pharaoh.

Pharaoh (known in Arabic as *Fir'aon*) was in fact a dynastic title and not the name of any particular king in Egypt. It has been traced to the ancient Hieroglyphic words, Per'aa, which means "Great House". The *Nun* is an "infirm" alphabetical letter in Arabic added in the process of Arabisation (Yusuf Ali, Vol. I, Note 1072).

4. Prophet Moses and Pharaoh: In verses 103 to 108, Qur'an gives a graphic account of confrontation of Prophet Moses with Pharaoh, which was one aspect of his Prophetic Mission, and as such, the story of Prophet Moses, in the present verses, is not complete. Qur'an makes mention of it in many other verses, as for instance, in verses 49 to 71 of Chapter 2 (*Baqarah*); verse 153 of Chapter 4 (*Nisa*); verses 20 to 26 of Chapter 5 (*Maa'idah*); verses 75 to 92 of Chapter 10 (*Yunus*); verses 96 to 99 of Chapter 11 *(Hud);* verses 101 to 104 of Chapter 17 *(Bani Israil);* verses 60 to 82 of Chapter 18 (*Kahf*); verses 51 and 52 of Chapter 19 (*Maryam*); verses 90 to 98 of Chapter 20 (*Taa Haa*); verses 45 to 49 of Chapter 23 (*Mo'menoon*); verses 10 to 68 of Chapter 26 (*Sho'ara*); verses 7 to 14 of Chapter 27 (*Naml*); verses 3 to 44 of Chapter 28 (*Qasas*); verses 114 to 122 of Chapter 37 (*Saaffaat*); verses 23 to 55 of Chapter 40 (*Mo'min*); verses 46 to 56 of Chapter 43 (*Zukhruf*); verses 17 to 33 of Chapter 44 (*Dukhan*); verses 38 to 40 of Chapter 51 (*Zaariyaat*); verse 5 of Chapter 61 (*Saf*); and verses 15 to 26 of Chapter 79 (*Naazi'aat*).

In verse 103, Allah the Almighty says that then (i.e.) after rejection of Prophets Noah, Hud, Saalih, Lot, and Shu'aib, by their people (of which the details have been given in the previous Sections), We deputed Prophet Moses, with Our Signs to Pharaoh and his chiefs, but they rejected the Signs (and then asks the Quraish to) See, then, what was the end of the mischief-makers. Then, in verses 104 to 108, there is the actual confrontation between Prophet Moses and Pharaoh.

5. The details of rejection of Prophetic Signs by Pharaoh and his chiefs, and the result thereof, have however, been given in verses 10 to 68 of Chapter 26 (*Sho'ara*).

105. Worthy of not saying anything about Allah except the truth. I have come to you indeed with Clear (Sign) from your Lord; so let the Children of Israel go with me.

١٠٥- حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ
عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ
قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ
فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ۝

106. He (Pharaoh) said: if you have come with a Sign, produce it, if you are truthful.

١٠٦- قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ
فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ۝

107. So he threw his staff and behold! it was a serpent[6] manifest!

١٠٧- فَأَلْقَىٰ عَصَاهُ
فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ۝

108. And he drew forth his hand, and behold! it was white[7] to the beholders!

١٠٨- وَنَزَعَ يَدَهُۥ
فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ۝ ع

SECTION 14[1]

109. The chiefs[2] of the people of Pharaoh said: surely this is a skilful enchanter!

١٠٩- قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ
إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ۝

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6. It may be noted that the transformation of the staff into a serpent was not a mere psychic illusion, but actually it became a serpent – it lived and moved, as any other living reptile (Moses: His Life and Times, by Rawlinson, p. 93) (Maajid, Vol. I, Part IX, Note 47).

7. Hazrat Abdullah Ibne Abbas has said the whiteness of the hand was not an ordinary whiteness. It was in fact a shining whiteness which actually illuminates alround (Qurtabi). The phrase *Lin Naazereen* (for the beholders), used in verse 108, shows that the spectacle (evidence) was such that it invited the people to look at it.

Thus, while the first Prophetic Miracle created terror in the hearts of the people, the second one soothed the terror and created an inclination in their hearts to look at the hand of Moses – an inclination which actually indicated that the mission of Prophet Moses was carrying a light of guidance for them to follow and receive the success of life (Ma'ariful Quran, Vol. IV, pp. 24-25).

1. The previous Section ended with the statement relating to the display of Prophetic Miracles by Prophet Moses before Pharaoh and his chiefs. In continuation of it, in Section 14, details of the confrontation between Prophet Moses and the enchanters summoned by Pharaoh, on the advice of his chiefs, and their acceptance of the faith, after defeat, are given.

Contd...

110. He intends to turn you out of your land: What do you then advise?

١١٠- يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ ○

111. They said: put him off and his brother, and send summoners into the cities.

١١١- قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ○

112. To bring to you all skilful enchanters.[3]

١١٢- يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ○

Section 14 consists of 18 verses i.e. verses 109 to 126. Verses 109 to 112 speak of the advice which the chiefs of Pharaoh gave to him to summon the skilful enchanters to face Prophet Moses. First the chiefs of Pharaoh said (to each other) that, "this (i.e. Moses) is surely a skilful enchanter. He intends to turn you out of your land (so) what do you advise?" They (i.e. the chiefs after deciding among themselves) said (to Pharaoh) "put him off and his brother (Aaron, for a while), and send summoners into the cities to bring to you all skilful enchanters".

Verses 113 and 114 speak of the meeting together of the enchanters and the promise of reward to them by Pharaoh. The enchanters came to Pharaoh (and) said, "we must of course have a reward if we win". He (Pharaoh) said, "Yes, and (moreover) you shall be of these who are nearest (to me)."

Verses 115 and 116 speak of the enchanters' challenge to Prophet Moses. They (i.e. the enchanters) said, "O Moses! Will you cast (first your object) or shall we (be the first to) cast?" Moses said, "you cast (first)." So when they (i.e. the enchanters) cast (their objects on the ground) they deceived the eyes of the people, and terrified them, and they produced a mighty enchantment.

Verses 117 to 122 speak of the defeat of the enchanters and their acceptance of faith in Prophet Moses, Allah the Almighty says that, "We revealed to Moses (saying): cast your staff'; (and he accordingly cast his staff), then behold! it (became a serpent and) swallowed up that which they had feigned. Thus the truth was established and all that they did was made of no effect. Thus they were vanquished, and were made to look small. And the enchanters fell down prostrate – they said "we believe in the Lord of the worlds, the Lord of Moses and Aaron."

Verses 123 to 126 speak of the punishment which Pharaoh inflicted on the enchanters. Pharaoh turned (to the enchanters, who had accepted the faith in Prophet Moses, and roared in anger: (how dare) you believe in him before I give you permission? Surely this is a plot which you have plotted in the city (so that) you may turn out its people, but soon you shall come to know (your fate)! Surely I will have your hands and your feet cut-off on opposite sides (and) then I will hang you all! They (i.e. the enchanters) said: surely to our Lord are we to return, and you seek revenge on us only because we believed in the Signs of our Lord when they came to us! Our Lord! pour out on us patience, and cause us to die as Muslims!

2. It may be noted that in the days of Pharaoh, "the priests and the military men held the highest position in the country after the family of the king, and from them were chosen his ministers and confidential advisers, (i.e. the wise counsellors of Pharaoh) ("Historians' History of the World", Vol. I, p. 200) (Maajid, Vol. I, Part IX, Note 50).

3. As it is said in verses 56 to 59 of Chapter 20 (*Baqarah*), Pharaoh said to Moses: have you come to us to turn us out of our land by thy enchantment, O Moses? We too can bring an enchantment like it, so make an appointment between us and thee, which we break not – neither we nor thou, in a central place. Moses said: your appointment is the day of festival, and let the people gather in the early afternoon.

113. And the enchanters came to Pharaoh, (and) said: We must of course have a reward[4] if we win!

١١٣- وَجَآءَ السَّحَرَةُ فِرْعَوْنَ
قَالُوٓا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَٰلِبِينَ ○

114. He said: yes, and you shall be of those who are nearest (to me).

١١٤- قَالَ نَعَمْ
وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ○

115. They said: O Moses! will you cast (first), or shall we (be the first to) cast?

١١٥- قَالُوا يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ
وَإِمَّآ أَن نَّكُونَ نَحْنُ الْمُلْقِينَ ○

116. He said: cast you (first). So when they cast, they deceived the eyes of the people and terrified them, and they produced a mighty enchantment.[5]

١١٦- قَالَ أَلْقُوا۟ ۖ
فَلَمَّآ أَلْقَوْا سَحَرُوٓا۟ أَعْيُنَ النَّاسِ
وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ○

117. And We revealed to Moses (saying): cast your staff; and behold! it swallowed up that which they had feigned.

١١٧- وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ
أَنْ أَلْقِ عَصَاكَ ۖ
فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ○

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4. When the enchanters collected, they first settled the reward which was fixed for them in case of success against Moses and, as verse 114 tells us, Pharaoh promised them to make them as *Muqarrabeen,* i.e. the nearest ones, or, in other words, make them his close associates. This shows that those who are away from the truth, always keep in view the worldly gains, and in any act of theirs, the ultimate motive is the profit of this world as against the righteous servants of Allah who live and die only for the pleasure of Allah and not for the sake of any worldly gain.

5. It is said in verse 66 of Chapter 20 (*Taa Haa*) that the enchanters cast their ropes and rods, and it appeared to him, (i.e. Prophet Moses) by their enchantment, as if they were running like snakes; and, thus, as it is said in verse 116 of this Chapter, they produced a "mighty enchantment."

According to the Old Testament, "the Egyptian magicians cast down their rods, and they became serpents" (Exodus, 7:12). It may, however, be noted that the Holy Qur'an lends no support to the view that the rods and cords of the magicians actually "became serpents". It only says, as in verse 116 of this Chapter, that the enchanters "deceived the eye of the people", and terrified them, and they produced a "mighty enchantment". Thus they actually "enchanted the eyes of the people". The modern European scholars also agree with the Holy Qur'an rather than with the Bible. In the "Encyclopaedia Biblica" by Cheyne and Black, it is said, "it would be quite wrong to ascribe the miracles performed by the Pharaoh's magicians to anything but jugglery" (Col. 1221). (Maajid, *ibid.,* 65).

118. Thus the truth was established, and all that they did was made of no effect.

١١٨-فَوَقَعَ الْحَقُّ
وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۝

119. Thus they were vanquished, and were made to look small.

١١٩-فَغُلِبُوا هُنَالِكَ
وَانْقَلَبُوا صَاغِرِينَ ۝

120. And the enchanters fell down prostrate.[6]

١٢٠-وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ۝

121. They said: we believe in the Lord of the worlds.

١٢١-قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۝

122. The Lord of Moses and Aaron.

١٢٢-رَبِّ مُوسَىٰ وَهَارُونَ ۝

123. Pharaoh said: you believe in Him before I give you permission? Surely this is a plot which you have plotted in the city, to turn out of it its people,[7] but soon you shall know!

١٢٣-قَالَ فِرْعَوْنُ آمَنتُمْ بِهِ
قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ
مَّكَرْتُمُوهُ فِي الْمَدِينَةِ
لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ۝

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6. This shows that the enchanters themselves knew the difference between magic and a Prophetic Miracle, and it was for that reason that when the magic which they had brought failed, they realised that whatever Moses had shown was not enchantment but actually a Prophetic Miracle and there was no doubt, therefore, that Moses was a Prophet of Allah, and as such they forthwith fell down in prostration before Allah the Almighty and declared their faith in Prophet Moses.

7. When the enchanters, after the defeat, accepted the faith in Prophet Moses, Pharaoh naturally felt that his own end was near at hand and, therefore, instead of submitting to Allah and accepting the word of Prophet Moses, he became angry with the enchanters on whom he had relied upon for saving his throne and his self-made godhood of the people.

It may be noted that according to the Old Testament, it was not Prophet Moses, but Prophet Aaron, who had cast the staff which swallowed up the rods of the enchanters (Exodus, 7:12). Further, the Bible also does not speak of the magicians as believing in the Divine Mission of Prophet Moses when they were defeated. They are actually shown as opposing Prophet Moses, even after the Signs were shown to them, though their hearts seemed to be impressed by the truth brought by Moses, as on one occasion they are said to be saying to Pharaoh that there was "the finger of God in what Moses did" (Exodus, 8:19).

124. Surely I will cut off your hands and your feet on opposite sides, and then I will crucify you all![8]

١٢٤-لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ
خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ○

125. They said: surely to our Lord are we to return.

١٢٥-قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝

126. And you seek revenge on us only because we believed in the Signs of our Lord when they came to us! Our Lord! pour out on us patience, and cause us to die as Muslims!

١٢٦-وَمَا تَنقِمُ مِنَّا
إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا
لَمَّا جَاءَتْنَا ۚ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَوَفَّنَا مُسْلِمِينَ ۝ ع

SECTION 15[1]

127. And the chiefs of the people of Pharaoh said: will you leave Moses and his people to make mischief in the land and forsake yourself and your gods?[2] He said: we will slay their sons and spare their females,[3] and surely we are dominant over them.[4]

١٢٧-وَقَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ
أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذَرَكَ وَآلِهَتَكَ ۚ
قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ
وَنَسْتَحْيِي نِسَاءَهُمْ ۚ وَإِنَّا فَوْقَهُمْ
قَاهِرُونَ ○

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8. Thus by way of punishment, Pharaoh crucified the enchanters, and, as it is said by Hazrat Abdullah Ibne Abbas, the first man, who crucified the people after cutting off their hands and feet from opposite sides, was Pharaoh himself (Naimuddin, Chapter 7, Note 221).

1. The previous Section ended with the statement that the enchanters were punished by Pharaoh for acceptance of faith, in Prophet Moses, after the defeat. In continuation of it, Section 15 speaks of persecution of the Bani Israil by Pharaoh, by way of revenge, and consolation of the Bani Israil by Prophet Moses.

Section 15 consists of 3 verses i.e. verses 127 to 129, which speak of the persecution of the Bani Israil by Pharaoh and his people. In these verses it is said that the chiefs of Pharaoh's people said (to Pharaoh): will you leave Moses and his people to make mischief in the land and forsake you and your gods? Pharaoh said: we will slay their sons and spare their females, and surely we are dominant over them. In order to console the Bani Israil, and raise their morale

Contd.....

128. Moses said to his people: seek help from Allah and be patient; Surely the land is of Allah – He gives it for an inheritance to such of His servants as He pleases; and the (best) end is for the righteous.[5]

١٢٨-قَالَ مُوْسٰى لِقَوْمِهِ
اسْتَعِيْنُوْا بِاللّٰهِ
وَاصْبِرُوْا ۚ إِنَّ الْاَرْضَ لِلّٰهِ ۖ
يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۗ
وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ○

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during their persecution by Pharaoh, Prophet Moses said to them: seek help from Allah and be patient; surely the land is of Allah – He gives it for inheritance – to such of His servants as He pleases; and the (best) end is for the righteous. They (i.e. the Bani Israil) said (to Moses): We were persecuted before you came to us and (also) since you have come to us. He said: it may be that your Lord will destroy your enemy and make you inheritors in the land; that He may see how you act.

2. As we have noted in the previous Section, Pharaoh punished the enchanters, who, after the defeat, had accepted the faith in Prophet Moses, but this could not finish up the matter and, as it is clear from verse 127, the chiefs of Pharaoh were really worried as they could easily foresee the end of their supremacy over the people.

3. In verse 127 it is worth noting that, while the chiefs advised Pharaoh regarding Moses as well as his people, Pharaoh, in his decision, did not speak of Moses at all. He only ordered for persecution of the Bani Israil which fact, according to the learned Commentators, show that Pharaoh himself was totally over-awed or terrified by the Prophetic Miracles which Prophet Moses had shown to him and, therefore, he could not take any action against him and his brother Prophet Aaron (Ma'ariful Quran, Vol. IV, p. 38).

Another important thing to be noted in connection with verse 127 is that, instead of ordering for slaying of the males and sparing the females of Bani Israil, Pharaoh could also command them to leave the country, but he did not do so, which may be on account of a two-fold reason, namely: firstly, the entire prosperity of Egypt depended upon the labour and skill of the Bani Israil right from cultivation up to the construction of palaces and the household lives of the Egyptians, because the Bani Israil were also serving the Egyptians as their slaves; and secondly, the Egyptians would also fear that if the Bani Israil were ousted from the country, they would be in a position to consolidate their power and take revenge against the Egyptians for sufferings and persecution at their hands. Thus the decision was to finish their power and strength in the country itself by slaying their males and sparing their females.

4. Actually the Egyptians were having the dominance over the Bani Israil who had no status more than that of mere slaves. The Old Testament also speaks of this situation in Chapter 5 of Exodus (verses 5, 9 and 14).

5. When Prophet Moses came to know of the decision of Pharaoh, regarding the persecution of the Bani Israil by way of revenge, he, as a Prophet of Allah, consoled the Bani Israil to "seek help from Allah," and observe patience during that particular time of distress, and he, in order to allay their fear, and by way of encouragement, said, "surely the land is of Allah and He gives it as inheritance to such of His servants as He pleases; and the (best) end (result) is for righteous" (verse 128).

129. They said: we were persecuted before you came to us and (also) since you have come to us.[6] He said: it may be that your Lord will destroy your enemy and make you inheritors in the land, that He may see how you act.[7]

١٢٩-قَالُوٓا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا
وَمِنۢ بَعْدِ مَا جِئْتَنَا ۖ
قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ
فَيَنظُرَ كَيْفَ تَعْمَلُونَ ۝ ع ٥

SECTION 16[1]

130. And We overtook the people of Pharaoh with years (of drought) and lack of fruits, that they might be mindful.[2]

١٣٠-وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ
وَنَقْصٍ مِّن ٱلثَّمَرَٰتِ
لَّعَلَّهُمْ يَذَّكَّرُونَ ۝

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6. This shows that the Bani Israil were not at all strong in their faith in Allah the Almighty and Prophet Moses, and, therefore, instead of submitting to Allah, and seeking help from him, they started blaming Prophet Moses himself as if he was responsible for bringing the distress upon them. In this respect, the Old Testament also says, "and they (i.e. the Bani Israil) met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them: the Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us" (Exodus, 5:20-21).

7. That was obviously because Prophet Moses knew that he was sent by Allah the Almighty for the rescue of the Bani Israil from the clutches of Pharaoh and his chiefs, and, therefore, the suffering was only for the time being, and by way of trial, which, as it appears, was also necessary in order to create unity and sense of organisation among the Bani Israil so that they could stand up as a unified nation against Pharaoh and his people who had been persecuting them for a long time.

1. The previous Section concluded with a forecast by Prophet Moses for inheritance of the land by the Bani Israil after destruction of their enemy i.e. Pharaoh and his people. In continuation of it in Section 16 we are told that firstly Pharaoh and his people were made to suffer with different kinds of punishments and then finally drowned in the sea for rejecting Prophet Moses, and the Bani Israil were rescued from Egypt, and made to inherit the land which Allah had blessed, but then they themselves misbehaved and were condemned.

Section 16 consists of 12 verses i.e. verses 130 to 141. Verses 130 to 137 speak of the punishment which Pharaoh's people were subjected to, by Allah the Almighty, on account of their misdeeds and their ultimate replacement (succession) by the Bani Israil. In these verses Allah the Almighty says that We overtook Pharaoh's people with years of (droughts) and lack of fruits (so) that they might be mindful. But whenever good befell them, they said: this is due to us; and whenever evil afflicted them, they attributed it to the evil omen of Moses and those

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131. But when good (time) came to them, they said: this is due to us; and when evil afflicted them, they attributed[3] it to evil omens of Moses and those with him! Behold! in truth the omens

١٣١- فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ
قَالُوا لَنَا هٰذِهٖ ۚ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ
يَّطَّيَّرُوا بِمُوسٰى وَمَنْ مَّعَهٗ ۗ

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with him. (It is said) Behold! in truth the omens of evil are theirs in the sight of Allah, but most of them know not! And they said (to Moses): whatever Signs you may bring to us to enchant us therewith we shall not believe in you. So We sent upon them widespread deaths and the locusts and the lice and the frogs and the blood – clear signs. But they behaved haughtily and they were a sinful people. And when the terror fell upon them, they said: O Moses! pray for us to your Lord by that which He has covenanted with you. If you remove the terror from us, we will certainly believe in you, and we will let the children of Israil go with you. But when We removed the terror from them, till a term which they were to reach, Behold! they broke their word! So We exacted retribution from them, and we drowned them in the sea, because they rejected Our Signs, and were neglectful of them. And We made the people who were deemed weak (i.e. the Bani Israil) to inherit the eastern lands and the western ones, which We had blessed. And the good word of your Lord was fulfilled in the children of Israil – because of their patience, and We destroyed that which Pharaoh and his people had built and that which they had raised.

Verses 138 to 141 speak of the misbehaviour of Bani Israil themselves. In these verses, Allah the Almighty says: We took the children of Israil across the sea. Then they came to a people who were devoted to the idols they had. They said: O Moses! make for us a god like the gods they have. He (Moses) said: surely you are a people who have no knowledge. These, that wherein they are engaged shall be destroyed and that which they are doing is vain. He (Moses) said: shall I seek for you a god other than Allah, while He has favoured you with excellence over the nations? And (remember the time) when We delivered you from Pharaoh's people, who subjected you to severe torments, killing your sons and sparing your females. And therein was a great trial from your Lord.

2. In verses 94 and 95 we were told that the tradition of Allah is that whenever a Prophet is sent to any nation, it is first afflicted with sufferings, as a matter of trial, so that it may humble and submit to the Prophet of Allah. Then it is given prosperity which is also with a view to make it realise the favours of Allah, and be thankful to Him, but if a nation neither submits on account of affliction nor shows gratefulness to Allah for prosperity, then it is subjected to destruction.

Following this tradition, the people of Pharaoh were also treated likewise. When they rejected the Word of Moses and, even after the defeat of the enchanters, became more arrogant, they were afflicted with different kinds of sufferings as mentioned in verse 130.

3. In verse 131 the word *Yattayyaru,* translated as "attributed", has been derived from the word *Tair,* which literally means "a bird", signifies the actions of a man, which are, as it were, attached as a necklace to his neck (Qamoos; and Arabic English Lexicon). In fact, it was a custom of the Arabs to augur good and evil from birds, by observing whether a bird flew away of itself or on being roused, whether it flew to the right or to the left, or directly upwards, and the proposed action was accordingly deemed good or evil; hence the word came to signify "good or evil actions" (Raazi). Thus the word *Tair* signifies that the people of Pharaoh used to attribute all evil afflictions to the ill-omen of Prophet Moses and those with him.

of evil are theirs[4] in the Sight of Allah, but most of them know not!

أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

132. And they said: whatever Sign you bring to enchant us therewith – we shall not believe in you.

١٣٢- وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ
لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ○

133. So We sent upon them widespread deaths and the locusts and the lice and the frogs and the blood – Clear Signs.[5] But they behaved haughtily and they were a sinful people.

١٣٣- فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ
وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ
وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ○

134. And when the terror fell upon them, they said: O Moses! pray for us to your Lord by that which He has covenanted with you. If you remove the terror from us, we will truly believe in you, and we will send away the Children of Israil with you.

١٣٤- وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟
يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِندَكَ
لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ

135. But when We removed the terror from them, till a term which they were to reach, behold! they broke their word!

١٣٥- فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ
إِلَىٰٓ أَجَلٍ
هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ○

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4. Allah the Almighty, however, made it clear that the omens of evil were theirs in the Sight of Allah, but most of them knew not, which means that the misfortunes which the people of Pharaoh suffered were on account of their own misdeeds but they did not realise it.

5. Further, not only the people of Pharaoh attributed their sufferings to the ill-omen of Moses and those with him, but, as we are told in verse 132, they showed more arrogance and disrespect to the Prophetic Miracles of Prophet Moses, and declared that, "whatever Sign you may bring to us to enchant us therewith, we shall not believe in you." The result was that Allah the Almighty afflicted them with more sufferings as mentioned in verse 133.

136. So We exacted retribution from them: and We drowned them in the sea, because they rejected Our Signs,[6] and were neglectful of them.

١٣٦- فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنٰهُمْ فِي الْيَمِّ
بِأَنَّهُمْ كَذَّبُوا بِاٰيٰتِنَا
وَكَانُوا عَنْهَا غٰفِلِينَ ○

137. And We made the people who were deemed weak, to inherit the eastern lands, and the western ones, which We had blessed.[7] And the Good Word of your Lord was fulfilled in the Children of Israil – because of their patience,[8] and

١٣٧- وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا
يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ
وَمَغَارِبَهَا الَّتِي بٰرَكْنَا فِيهَا ۖ
وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى
عَلٰى بَنِي إِسْرَاءِيلَ ۛ بِمَا صَبَرُوا ۖ

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6. In verse 101 of Chapter 17 (*Bani Israil*), Qur'an tells us that nine different Prophetic Miracles were given to Prophet Moses, in order to warn the people of Pharaoh, against infidelity and idolatry, and to make them submit to the Command of Allah. These nine Prophetic Miracles were (1) the Staff, (2) the Radiant Hand, (3) Years of drought and famine and lack of fruits, (4) *Toofaan* i.e. widespread deaths (by flood), (5) locusts, (6) lice, (7) frogs, (8) blood and (9) terror (plague). The first two of these Prophetic Miracles appeared during the first confrontation of Prophet Moses with Pharaoh (vide verses 107 and 108 of this Chapter). The third one appeared after Pharaoh decided to take revenge of the defeat of his enchanters and commanded his people to slay the sons of the Bani Israil and put them to more hardship (vide verse 130 of this Chapter). The rest six appeared in subsequent years (vide verses 133 and 134 of this Chapter).

After repeated violation of the promise to submit (verses 134 adn 135), on each of the nine above mentioned afflictions, Pharaoh and his people were ultimately punished by drowning in the sea (verse 136) of which the details are given in other verses of the Holy Qur'an.

7. By the words *Baarakna Feeha,* i.e. We had blessed therein, the learned scholars have inferred that it was the Holy Land for which the Divine Promise was given to Prophet Abraham in verse 51 of Chapter 5 (*Maa'idah)*. This was Palestine which, in the words of a foreign writer, "not merely by its situation but by its comparative fertility, might well be considered the prize of the eastem world the possession of which was the mark of God's special favour; the spot for which the nations would contend" (Sinai and Palestine, by Stanley, p. 98), (Maajid, *ibid.,* 120).

Thus the promise which Prophet Moses had given to Bani Israil, during the period of their suffering, vide verses 128 and 129 of this very chapter, was duly fulfilled.

8. According to verse 137, while fulfilling the promise of giving the inheritance of land to Bani Israil, Allah the Almighty says that this was "because of their patience". It may be noted that Prophet Moses also, according to verse 128, had asked the Bani Israil to be patient during their persecution by the people of Pharaoh. According to the learned Commentators, patience and seeking of help from Allah is the most successful way to get over any difficult situation (Roohul Bayan, vide Ma'ariful Quran, Vol. IV, p. 53).

We destroyed that which Pharaoh and his people had built and that which they had raised.[9]

وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ
قَوْمُهٗ وَمَا كَانُوْا يَعْرِشُوْنَ ○

138. And We took the Children of Israil across the sea. Then they came to a people who were devoted to the idols they had. They said: O Moses! make for us a god like the gods they have.[10] He said: surely you are a people having no knowledge.

١٣٨-وَجٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ
فَاَتَوْا عَلٰى قَوْمٍ يَّعْكُفُوْنَ عَلٰٓى اَصْنَامٍ
لَّهُمْ ۚ قَالُوْا يٰمُوْسَى اجْعَلْ لَّنَآ
اِلٰهًا كَمَا لَهُمْ اٰلِهَةٌ ۭ قَالَ
اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ ○

139. (As to) these, that wherein they are engaged shall be destroyed and that which they do is vain.

١٣٩-اِنَّ هٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيْهِ
وَبٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ○

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9. To quote Abdullah Yusuf Ali, "The splendid monuments which they had erected with so much skill and pride were mingled with the dust. Their great cities – Thebes (or No-Ammon), Memphis (or Noph, sacred to the Bull of Osiris), and the other splended cities, became as if they had not existed, and archaeologists have had to dig up their ruins from the sands. The splendid moments – temples, palaces, tombs, statues, columns and stately structures of all kinds – were buried in the sands. Even monuments like the Great Sphinx, which seem to defy the ages, were partly buried in the sands, and owe their rescue to the comparatively recent researches of archaeologists. As late as 1743 Richard Pococke in his "Travels in Egypt" (p. 41), remarked: "Most of those pyramids are very much ruined" (Yusuf Ali, Vol. I, Note 1096).

10. The idol-worshipping people, referred to in verse 138, were either Amalekites or the tribe of Lakhm (Maajid, Vol. I, Part IX, Note 127). It is said that in the southern border of Sinai, the Bani Israil arrived at a place known as "Mafqah" where there was a huge idol-house of the Egyptians, and the remains of it are still present. Near about it was also another place where there was an idol of moon-god which the "Samees" used to worship from the primitive ages. Perhaps at this spot the Bani Israil made a request to Moses to prepare an idol for them also (Tafheemul Quran, Vol. II, Chapter 7, Note 98).

In fact the Bani Israil had themselves idolatrous leanings. As it is said in the Old Testament itself, "the people gathered themselves together unto Aaron, and said unto him, up, make us gods, which shall go before us" (Exodus, 32:1). It also says, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua, 24:14-15).

140. He said: shall I seek for you a god other than Allah, when He has given you excellence over the nations?

١٤٠- قَالَ أَغَيْرَ اللّٰهِ أَبْغِيكُمْ إِلٰهًا
وَّهُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ○

141. And (remember) when We delivered you from the people of Pharaoh, who subjected you to severe torment, killing your sons and sparing your females: and therein was a great trial from your Lord.

١٤١- وَإِذْ أَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ
يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ
يُقَتِّلُوْنَ أَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ۭ
وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ۝

SECTION 17[1]

142. And We appointed for Moses thirty nights, and We completed them with ten; so the appointed time of his Lord was complete by forty nights.[2] And Moses said to his brother Aaron: take my place among my people, and act well and follow not the way of the mischief-makers.[3]

١٤٢- وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً
وَّأَتْمَمْنٰهَا بِعَشْرٍ
فَتَمَّ مِيْقَاتُ رَبِّهٖٓ أَرْبَعِيْنَ لَيْلَةً ۚ
وَقَالَ مُوْسٰى لِأَخِيْهِ هٰرُوْنَ
اخْلُفْنِيْ فِيْ قَوْمِيْ وَأَصْلِحْ
وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ○

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1. After narrating the facts in the previous Section relating to the coming of the Bani Israil to the Sinai, on their rescue from the people of Pharaoh, in Section 17 we are told of the giving of the law i.e. the Torah by Allah the Almighty to Prophet Moses for reorganization of the social set up of the Bani Israil strictly according to the law of Allah.

Section 17 consists of 6 verses i.e. verses 142 to 147. Verses 142 and 144 speak of the forty nights' stay of Prophet Moses on Mount Sinai. In these verses Allah the Almighty says: We appointed for Moses thirty nights (of solitude), and We completed them with ten, so the appointed time of His Lord was complete by forty nights. And Moses said to his brother (Aaron): take my place among my people, and act well and follow not the way of the mischief-makers. And when Moses came at Our appointed time, and his Lord spoke to him, he (i.e. Moses) said: my Lord! Show me (Yourself) so that I may see You. He (i.e. Allah) said: you cannot see Me; but look at the mountain; if it remains firm in its place, then you will see Me. So when His Lord manifested (His Glory) to the mountain, He made it crumble and Moses fell down in a swoon (senseless). Then when he recovered, he said: Glory be to You:

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143. And when Moses came at Our appointed time, and his Lord spoke to him, he said: my Lord! show me (Thyself) so that I may look at You! He said: You

١٤٣-وَلَمَّا جَآءَ مُوسٰى لِمِيْقَاتِنَا
وَكَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ
اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ۭ قَالَ لَنْ تَرٰىنِيْ

I turn to You, and I am the first of the believers. He said: O Moses! Surely I have chosen you above the people by My Signs and My Words. So hold fast that which I give you, and be of the thankful (ones).

Verse 145 speaks of the giving of the Torah to Prophet Moses. In this verse Allah the Almighty says: And We ordained for him (i.e. Moses) in the Tablets admonition of every kind and clear explanation of all things, (and said:) take hold of them with firmness and enjoin your people to hold fast by the best thereof: Soon I shall show you the abode of the transgressors.

In verses 146 and 147 Allah the Almighty further addresses Prophet Moses, saying, I shall turn away from My Signs those who are unjustly proud in the earth; and although they see every Sign, they will not believe in it; and if they see the way of right conduct, they adopt it not, but if they see the way of error, they take it for (their) way. This is because they reject Our Signs and are neglectful of them. And those who reject Our Signs, and the meeting of the Hereafter their deeds are fruitless: Can they be rewarded except for what they did (in this world)?

2. According to the learned Commentators, the forty nights consisted of the thirty days of the month of *Zeeqadh* and the first ten days of the month of *Zilhij,* i.e. the 11th and 12th months respectively of the Hijra calender according to the present reckoning (Naimuddin, *ibid.,* 259 and 260). During this period of forty days and nights Prophet Moses remained at the Mount Sinai and fasted and remained busy totally in prayer to Allah.

From verse 142 it is also clear that even in the *Shariah* of Prophet Moses the reckoning of time was according to the lunar system. That is the reason that, while appointing the period of fasting, the word *Lailatan,* i.e. nights, was mentioned and not the word *Naharan,* i.e. the day, since the lunar month starts from the appearance of moon, which signals the beginning of the night and, accordingly, each and every date of lunar calendar starts from the setting of the sun. In all heavenly religions, therefore, the reckoning of the time is on the basis of the movement of the moon and, as noted by Qurtabi with reference to Ibne Arabi, *Hisabus Shamse Lil Manafe'e Wa Hisabul Qamare Lil Manaseke,* i.e. the solar system is for worldly gains and the lunar system is for the prayers (Ma'ariful Quran, Vol. IV, p. 58).

3. From this part of the verse it is clear that when a ruler, or man in authority, happens to go out, on a journey, he should appoint some one to officiate in his place and also give him the necessary directions to act in his absence. Whenever the Holy Prophet went outside Medinah, he appointed somebody to work in his place. Thus, on one occasion he appointed Hazrat Ali; on another, Abdullah bin Umme Maktoom; and similarly other Companions also on different occasions (Qurtabi).

While appointing Aaron his successor, Moses, according to verse 142, gave him two directions, viz., (1) *Asleh* which means to mend, signifying that if there arises any defect in the society, then it should be setright; and (2) *La Tattabe Sabilal Mufsedeen,* i.e. follow not the way of mischief-makers, which, in fact, means to say that there should be no co-operation with, or encouragement of, those who create mischief in the society. Following this direction of Moses, as explained in other verses of the Holy Qur'an, when the Bani Israil started the worship of Calf, prepared by Sameri, Prophet Aaron condemned them and commanded them not to worship the calf (Ma'ariful Quran, Vol. IV, p. 59).

cannot see Me;[4] but look at the mountain; if it remains firm in its place, then will you see Me. Then when his Lord manifested His Glory to the mountain He made it crumble and Moses fell down in a swoon. Then when he recovered, he said: Glory be to You: I turn to You, and I am the first of the believers.

وَلٰكِنِ انْظُرْ إِلَى الْجَبَلِ
فَإِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ
فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ
جَعَلَهٗ دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ أَفَاقَ
قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ
وَأَنَا أَوَّلُ الْمُؤْمِنِيْنَ ○

144. He said: O Moses! surely I have chosen you above the people by My Signs and My Words. So hold fast that which I give you and be of the thankful.

١٤٤- قَالَ يٰمُوْسٰى
إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ
بِرِسٰلٰتِيْ وَبِكَلَامِيْ ۖ
فَخُذْ مَآ اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ ○

145. And We ordained for him in the Tablets admonition of every kind and clear explanation of all things, (and said): take hold of them with firmness and enjoin your people to hold fast by the best thereof:[5] soon I shall show you the abode of the transgressors.[6]

١٤٥- وَكَتَبْنَا لَهٗ فِي الْأَلْوَاحِ
مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً
وَّتَفْصِيْلًا لِّكُلِّ شَيْءٍ ۚ فَخُذْهَا بِقُوَّةٍ
وَّأْمُرْ قَوْمَكَ يَأْخُذُوْا بِأَحْسَنِهَا ۚ
سَأُوْرِيْكُمْ دَارَ الْفٰسِقِيْنَ ○

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4. This shows that actually there was no negation of the fact that visibility or seeing of Allah was or is totally impossible as it is contended by the Motazelites. Had it been so, then the answer would have been *Lan Ura* i.e. I cannot be seen, or, in other words, seeing of Myself is not possible (Tafseer-e-Mazhari). This shows that visibility of Allah is possible, but in his present condition no man can see Him, which is actually the majority view of the *Ahlil Sunnah* (Qurtabi). It is also confirmed by a Tradition of the Holy Prophet, noted by Muslim viz., *Lan Yara Ahadum Minkum Rabbahu Hatta Yamoot* i.e. none of you can see Allah before death (Ma'ariful Quran, Vol. IV, pp. 61-62; and Ziaul Quran, Vol. II, Chapter 7, Note 177).

5. According to verses 144 and 145, after completion of forty nights' stay at Mount Sinai, Prophet Moses was given the Torah in the form of "Written Tablets" of stone; and, as Abdullah Yusuf Ali writes, "the Tablets of the Law contained the essential spiritual Truth, from which were derived the positive injunctions and prohibitions, explanations and interpretations, which it was the function of the prophetic office to hold up for the people to follow. The precepts would contain, as the *Shariat* does, matters absolutely prohibited, matters not prohibited

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146. I shall turn away from My Signs[7] those who are unjustly big with pride on the earth; and although they see every Sign, they will not believe in it; and if they see the way of right conduct, they adopt it not as a way (to follow), but if they see the way of error, they take it for their way. This is because they reject Our Signs and are neglectful of them.

١٤٦- سَأَصْرِفُ عَنْ اٰيٰتِيَ الَّذِيْنَ يَتَكَبَّرُوْنَ
فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ
وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ
وَاِنْ يَّرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ
وَاِنْ يَّرَوْا سَبِيْلَ الْغَيِّ يَتَّخِذُوْهُ سَبِيْلًا ؕ
ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا
وَكَانُوْا عَنْهَا غٰفِلِيْنَ ○

but disapproved, matters about which there was no prohibition or injunction but in which conduct was to be regulated by circumstances; matters of positive and universal duty, matters recommended for those whose zeal was sufficient to enable them to work on higher than minimum standards, and matters which were sought by persons of the highest spiritual eminence. No soul is burdened beyond its capacity; but we are asked to seek the best and highest possible for us in conduct" (Yusuf Ali, Vol. I, Note 1107).

The Old Testament says, "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, grave upon the tables." (Exodus, 32:15-16). According to a foreign writer, "Archaeological evidence has now established the fact that alphabetical writing was actually in existence in Sinai at the very time when Moses led the tribes there after the Exodus from Egypt" ("The Bible is True", by Marston, p. 32, as referred to by Maajid, Vol. I, Part IX, Note 157).

As previously stated, the forty nights consisted of the thirty nights of the *Zeeqad* and the first ten nights of *Zilhij,* which, according to Abdullah bin Abbas, means that the Torah was given to Prophet Moses on *Youmun Nahar* (or *Eid-ul-Adha)* i.e. the 10th of *Zilhij,* the last month of the present Hijri Calendar (Qurtabi, as referred to by Ma'ariful Quran, p. 58).

6. The Commentators differ as to what is meant by *Daral Faseqeen,* i.e. abode of the transgressors. At that particular time actually two countries were the abode of transgressors – one Egypt where the people of Pharaoh had transgressed the limits of Allah, and the other Syria in which also an idolater nation Amelikites resided. According to Mufti Shafee, nothing can be said definitely as to which of the two countries is referred to in verse 145 (Ma'ariful Quran, Vol. IV, pp. 62-63). According to Abdullah Yusuf Ali, however, "there are two meanings, one literal and the other figurative. Literally, the homes of the wicked, both individuals and nations, lie desolate, as in the case of the ancient Egyptians, the Aad, and the Thamud. Figuratively, the "home" shows the inner and more intimate condition of people. If you are dazzled by the outward prosperity of the ungodly, examine their inner anguish and fear and insecurity, and you will thank God for His gracious guidance" (Yusuf Ali, Vol. I, Note 1109).

7. To turn away the proud ones from the Signs of Allah actually means that they are disabled from the understanding of, and taking benefit from, the Messages of Allah. In other words, it means that pride is such a bad habit that it deprives man of understanding and makes him unable to understand the Messages as well as the Signs of Allah. According to the author of Roohul Bayan, pride is the greatest hurdle in the way of spiritual knowledge (Ma'ariful Quran, *ibid.,* p. 67).

147. And those who reject Our Signs, and the meeting of the Hereafter – their deeds are fruitless. Can they be rewarded except for what they did?

١٤٧- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
حَبِطَتْ أَعْمَالُهُمْ ۚ هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا يَعْمَلُونَ ۝

SECTION 18[1]

148. And the people of Moses, made, in his absence, of their ornaments, a calf: a body with a low. Could they not see that it spoke not to them, nor could guide them in the way? They took it (for worship) and they were wrong-doers.[2]

١٤٨- وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ
مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ ۚ
أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا ۘ
اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ۝

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1. The previous Section spoke of the situation when Moses was called on to the Mount Sinai to stay there for forty nights, after which he was given the Torah. The present Section (i.e. Section 18) speaks of the transgression of Bani Israil in the absence of Prophet Moses.

Section 18 consists of 4 verses i.e. verses 148 to 151 which speak of the transgression of Bani Israil, after Moses left for Mount Sinai, his wrath and grief over it and his prayer for forgiveness. In these verses it is said that the people of Moses, after him (i.e. when he left for Mount Sinai to stay there for forty nights under the command of Allah), made with their ornaments a (lifeless body) of a calf (for worship), making a lowing sound. Could they not see that it could neither speak to them nor guide them in the way? They took it (for worship) and they were wrong-doers. And when they repented, and saw that they had gone astray, they said: unless our Lord have mercy on us and forgive us, we shall indeed be of the losers. And when Moses returned to his people, wrathfully and grieved, he said: evil is that you have done after me. Did you hasten on the judgment of your Lord?, and he threw down the tablets, and seized his brother by the head dragging him towards him. He (i.e. his brother Aaron) said: Son of my mother! the people reckoned me weak and had almost killed me. So make not the enemies to rejoice over me and count me not among the wrong-doers. He said: my Lord: forgive me and my brother, and admit us to Your Mercy, and You are the Most Merciful of those who show mercy.

2. The making of the golden calf and its worship by the Israilites, in the absence of Prophet Moses, while he was on the Mount Sinai for forty nights, has already been referred to in verse 51 of Chapter 2 (*Baqarah*), and further details of it are also given in verses 85 to 97 of Chapter 20 (*Taa Haa*). Here in verse 148 also a reference is made to the extent it was necessary in the context of the present Section. Further details given in other verses show that, when, after completion of the thirty days' stay at the Mount Sinai, Prophet Moses did not return to the people, they, out of haste, as they were started talking different things about him. In these circumstances, a man, namely Samerri, who was taken to be very intelligent and influential in the Bani Israil, told them that the ornaments, which they had in trust from the Egyptians, were

149. And when they repented, and saw that they had gone astray, they said: if our Lord have not mercy on us and forgive us, we shall indeed be of the losers.[3]

١٤٩-وَلَمَّا سُقِطَ فِيْٓ اَيْدِيْهِمْ وَرَاَوْا اَنَّهُمْ
قَدْ ضَلُّوْا ۙ قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

150. And when Moses returned to his people, wrathful, grieved; he said: evil is that which you have done in my absence: did you hasten on the judgment of your Lord? And he cast down the Tablets[4] and seized his brother by the head, dragging

١٥٠-وَلَمَّا رَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ
اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْۢ بَعْدِيْ ۚ
اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَاَلْقَى الْاَلْوَاحَ
وَاَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗٓ اِلَيْهِ ۭ
قَالَ ابْنَ اُمَّ

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not lawful for them to keep. He asked them to bring all those ornaments out of which he prepared a lifeless body of calf, and in it he also included the dust which he had collected from the footsteps of Gabrail's horse, on account of which the body of the calf started giving a lowing sound which has been referred to in verse 148 as *Ijlan Jasadan Lahu Khuwar.*

On account of this so-called miraculous deed of Samerri, the Bani Israil took to the worship of that particular calf, and gave up the worship of Allah the Almighty, inspite of warnings by Prophet Aaron.

In fact, as Qur'an has said in another verse *Wa Ushrebu fee Qulubehim Ijlan* i.e. the love of calf had entered into their hearts, the Bani Israil, influenced as they were by the calf worship of their previous masters i.e. the Egyptians, were at heart having the love of the worship of the calf. This is also clear from the fact that, immediately after their coming over to the Sinai, when they saw the idolater nations worshipping the idols, they also made a request to Moses to provide them an idol for worship, as we have already seen in the foregoing verses. In view of this hidden tendency of the Israilites, Samerri did not feel any difficulty in making them inclined to the worship of the calf prepared by him.

3. It appears that when Prophet Moses condemned them, they also felt that they had gone astray and, therefore, they repented for their transgression and prayed for forgiveness and mercy saying: if our Lord have not mercy on us, and forgive us not, we shall certainly be of the losers (verse 149). The phrase *Walamma Suqeta fee Aidihim,* used in verse 149, according to the Arabic English Lexicon, means that, "they struck their hands upon their hands, by reason of repentance; or repented greatly: because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon by his teeth" (Maajid, *ibid.,* 177). According to Bukhari, "everyone who repents is spoken of as *Suqeta fee Yadehi* (Bukhari, 65:vii). This shows that the Israilites actually realised their fault and sincerely repented for the wrong committed by them.

4. In this respect, the Old Testament also says: "Moses's anger waxed hot, and he cast the tables out of his hands, and broke them beneath the mount" (Exodus, 32:19). It may, however, be noted that Qur'an does not speak of the breaking of the tablets, it simply says that, "he cast them down".

him towards him. He said: son of my mother! the people reckoned me weak and had well-nigh slain me.[5] So make not the enemies to rejoice over me and count me not among the wrong-doing people.

إِنَّ الْقَوْمَ اسْتَضْعَفُونِي
وَكَادُوا يَقْتُلُونَنِي ۖ
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ○

151. He said: my Lord! forgive me and my brother, and admit us to Your mercy! and You are the Most Merciful of those who show mercy!

١٥١-قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي
وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

SECTION 19[1]

152. Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with disgrace in this life; And thus do we recompense those who invent falsehoods.[2]

١٥٢-إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ
وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ
وَكَذَٰلِكَ نَجْزِي الْمُفْتَرِينَ ○

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5. The Jewish sources also tell us that when Hur stepped in to rebuke the Israilites for their blasphemy, "he was at once put to death, and Aaron was threatened with the same fate" (Jewish Encyclopaedia, Vol. III, p. 509) (Maajid, Vol. I, Part IX, Note 190).

1. In the previous section we were told that, on return from the Mount Sinai, Moses became wrathful and grieved because of calf worship by the Bani israil. In continuation of it in Section 19 we are told about the punishment of calf worship awarded to the Bani Israil, and taking of seventy persons from among the Bani Israil by Moses to the Mount Sinai.

Section 19 consists of 6 verses i.e. verses 152 to 157. Verses 151 to 153 speak of the punishment for the calf worship to the Bani Israil. In these verses it is said that those who took the calf (for worship), will indeed be overwhelmed with wrath from their Lord, and with disgrace in the life of this world; and thus do We recompense those who invent falsehoods. But those who do evil deeds (and) then repent after that and believe – your Lord, after that, is surely Forgiving, Merciful.

Verses 154 to 157 speak of the taking of seventy chosen persons, from among the Bani Israil, by Moses to the Mount Sinai, violent quaking of the mount on account of Wrath of Allah, prayer for forgiveness by Moses, and conditions laid down for mercy. In these verses Allah the Almighty says that when the anger of Moses calmed down, he took up the Tablets (of Torah) and in the writing thereof was guidance and mercy for those who fear their Lord. And Moses chose of his people seventy men for Our appointment. So when the earthquake overtook them,

Contd.....

153. And those who do evil deeds, then repent after that, and believe, your Lord, after that, is surely Forgiving, Merciful.

١٥٣-وَالَّذِيْنَ عَمِلُوا السَّيِّاٰتِ
ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا وَاٰمَنُوْٓا اِنَّ رَبَّكَ
مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ○

154. And when the anger of Moses calmed down, he took up the Tablets;[3] and in the writing thereof was guidance and mercy for those who fear their Lord.

١٥٤-وَلَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ
اَخَذَ الْاَلْوَاحَ ۖ وَفِيْ نُسْخَتِهَا هُدًى وَّ
رَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ○

155. And Moses chose of his people seventy men for Our appointment; So when the

١٥٥-وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا
لِّمِيْقَاتِنَا ۚ فَلَمَّآ اَخَذَتْهُمُ الرَّجْفَةُ

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he (i.e. Moses) said: my Lord! If you had so willed, you could have destroyed that before, and myself (too). Will you destroy us for that which the foolish among us have done? It is nothing but Your trial (of us). You cause to perish thereby whom You please, and guide whom You please. You are our Protector, so forgive us and have mercy on us, and You are the Best of those who forgive. And ordain for us good in the life of this world and in the Hereafter; for surely we turn to You (for forgiveness and mercy). Allah said: I afflict with My punishment whom I please, and My mercy encompasses all things. So I ordain it for those who are righteous, and pay the poor-rate, and those 'who believe in Our Signs; those who follow the Messenger-Prophet, the *Ummi,* who they find mentioned in the Torah and the Gospel. He enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them the impure things, and removes from them their burdens, and the shackles which were on them. So those who believe in Him, and honour him, and help him, and follow the light which has been sent down with him – these are the successful ones.

2. According to verse 152, the punishment for the calf worshippers, among the Bani Israil, was wrath from their Lord, and disgrace in the life of this world. Even the Jewish sources acknowledge the severity of the sin committed by the Bani Israil by calf worship. It is said that, "next to that fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direct consequences to the people of Israil. There is not a misfortune that Israil has suffered which is not partly a retribution for the sin of the calf" (Jewish Encyclopaedia, Vol. III, pp. 508-509) (Maajid, Vol. I, Part IX, Note 196).

3. Verses 150 and 154, read together, contradict the Old Testament in which it is said that Moses "broke them beneath the mountain" (Exodus, 32: 19); and were subsequently renewed (Exodus, Chapter 34). According to Qur'an, neither the Tablets were broken by Moses, nor was there any occasion of renewing them. Moses had only *Alqal Alwaha,* i.e. cast down the Tablets, or, to be more correct "kept them aside hastily" (verse 150), and they were totally safer, and were took up after the situation was calmed down.

earthquake overtook them,[4] he said: My Lord! had You so willed, you could have destroyed them before, and myself (too). Will you destroy us for that which the foolish among us have done? It is nothing but Your trial. You cause to perish thereby whom you please and guide whom You please. You are our Protector, so forgive us and have mercy on us, and You are the Best of those who forgive.

قَالَ رَبِّ لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَاِيَّاىَ ؕ
اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ
اِنْ هِىَ اِلَّا فِتْنَتُكَ ؕ
تُضِلُّ بِهَا مَنْ تَشَآءُ
وَتَهْدِىْ مَنْ تَشَآءُ ؕ
اَنْتَ وَلِيُّنَا
فَاغْفِرْ لَنَا وَارْحَمْنَا
وَاَنْتَ خَيْرُ الْغَافِرِيْنَ ○

156. And ordain for us good in the life of this world and in the Hereafter; for surely we turn to You. He said: I afflict with My punishment whom I please, and My Mercy encompasses all things. So I ordain it for those

١٥٦- وَاكْتُبْ لَنَا فِىْ هٰذِهِ الدُّنْيَا حَسَنَةً
وَّفِى الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ؕ قَالَ عَذَابِىْٓ
اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِىْ وَسِعَتْ
كُلَّ شَىْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ

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4. The Bani Israil, however, did not accept the word of Moses that the Tablets were actually given by Allah to him for guidance of the people. Prophet Moses, therefore, made a prayer to Allah the Almighty in this connection, and Allah asked him to bring seventy persons from amongst the Bani Israil to the Mount Sinai so that they could themselves be witness to what was to transpire there. As verse 155 tells us, Moses accordingly chose seventy persons to go to the Mount, and it is said that there they also heard Allah's Voice, but then they put forward another excuse as to how could they believe that the Voice was actually of Allah, unless they saw Him confirming Moses. It was on this that they were overtaken by a serious trembling, which was on account of an earthquake from the below, and thunder of the lightening from the above, making them terribly awe-striken and senseless, and it appeared as if they were all dead. For this incident, in Chapter 2 (verse 55) the word *Sa'eqah,* and in the present verse the word *Rajfah,* has been used. The former means the "thunder and the lightening", and the latter means "earthquake", and it appears that both these things happened together at that particular moment.

As regards the trembling of the people, on account of earthquake, the Old Testament also says, "and it came to pass on the third day in the morning, that there were thunders and lightenings, and a thick cloud upon the mount and the voice of the trumpet exceeding loud: so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the other part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exodus. 19: 16-18).

who are righteous and pay the poor-rate, and those who believe in Our Signs.[5]

وَيُؤْتُونَ الزَّكٰوةَ
وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۝

157. Those who follow the Messenger-Prophet, the *Ummi,* whom they find mentioned in the Torah and the Gospel; he enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them the impure things, and removes from them their burdens and the shackles which were on them.[6] So those who believe in him, and honour him, and help him, and follow the Light which has been sent down with him – those are the successful.[7]

١٥٧-اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ
النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا
عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ
يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰهُمْ عَنِ الْمُنْكَرِ
وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ
اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ؕ
فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ
وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ
اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ ع

SECTION 20[1]

158. Say: O men!, surely I am the Messenger of Allah sent to

١٥٨-قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ

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5. In answer to the prayer of Prophet Moses, as verse 156 further tells us, Allah the Almighty said, "I afflict My punishment to whom I please, and My mercy encompasses all things. So I ordain it for those who observe righteousness, and pay the poor-rate, and those who believe in Our Signs".

6. For a detailed discussion on the attributes of the Holy Prophet, see the Major Work, *ibid.,* Vol. VI, pp. 332-343.

7. After speaking of the attributes of the Holy Prophet, in the concluding part of verse 157, it is said: so those who believe in him, and honour him, and help him, and follow the light (i.e. the Qur'an) which has been sent down with him, they are the successful ones.

According to this part of the verse, there are four conditions laid down for success, viz., (1) Faith in the Holy Prophet, (2) his honour and respect (3) his help, and (4) following of the Qur'an.

1. The previous Section ended with the statement that only those are successful who believe in the Holy Prophet, honour him, and help him, and follow the Holy Qur'an which has been sent down with him. In continuation of it, Section 20 urges upon the people to follow him, so that they may be guided. This Section also speaks of the favours of Allah on Bani Israil, their misdeeds, and the punishment awarded to them.

Section 20 consists of 5 verses i.e. verses 158 to 162. Verse 158 speaks of universality

you all[2] of Him whose is the kingdom of the heavens and the earth: there is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the Ummi Prophet, who believes in Allah and His Words; and follow him so that you may be guided.

اِلَيْكُمْ جَمِيْعًا الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ يُحْىٖ وَيُمِيْتُ ۖ
فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِىِّ الْاُمِّىِّ
الَّذِىْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ
وَاتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ○

159. And of the people of Moses is a party who guide with truth, and do justice thereby.[3]

١٥٩- وَمِنْ قَوْمِ مُوْسٰٓى
اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ○

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of the Prophethood of Prophet Mohammad (ﷺ). In this verse Allah the Almighty calls upon the Holy Prophet to proclaim: O men! surely I am the Messenger of Allah sent to you all – of Him whose is the kingdom of the heavens and earth: there is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the *Ummi* Prophet who (himself) believes in Allah and His Words; and follow him so that you may be guided.

Verses 159 to 162 speak of the favours of Allah on Bani Israil, and their misdeeds, and the consequent punishment. In these verses it is said that of the people of Moses there is a party who guide (others) with truth, and (they) do justice thereby. And We divided them (i.e. the Moses' people) into 12 tribes, as nations. And We revealed to Moses, when his people asked him for water, strike the rock with your staff; so out-flowed therefrom 12 springs: each tribe knew its drinking-place. And We made the clouds to give shade over them, and We sent to them *Manna* and *Salwa* i.e. Quails, (saying): eat of the good things We have given you. And to Us they did no harm, but they wronged their ownselves. And when it was said to them: dwell in this town, and eat from it whence you wish, and make petition for forgiveness, and enter the gate submissively, We shall forgive you your faults (and) We shall give more to the doers of good. But those who did wrong, changed the word that had been told to them for another. So We set upon them a plague from heaven, for that they transgressed.

2. Earlier to Prophet Muhammad (ﷺ) all Prophets were for particular nations. In this connection we have already seen that Prophet Noah was sent towards his nation; Prophet Abrahim towards his own people, Prophet Hud towards the Aad, Prophet Saalih towards the Samood, Prophet Lot towards the Sodamites and the Gomorites, Prophet Shoaib towards the Midianites, and Prophets Moses and Jesus Christ towards the Bani Israil. But the Holy Prophet Muhammad (ﷺ) was sent for the entire mankind. In another verse the Holy Qur'an says, *Wa Oohiya Ilaiya Haazal Qur'ano Le Unzerakum Behi Wa Mam Balagha,* i.e. (O Prophet) declare that this (Qur'an) has been sent to me through revelation so that I may warn you with it and also to those to whom it reaches.

In a Tradition, noted by Ahmad on the authority of Abu Musa Ash'ari, the Holy Prophet has said that "whoever learns my coming, and does not accept the faith in me, may he be of my *Ummah,* or Jew or Christian, he will go to the Hell.

3. This shows that the entire people of prophet Moses were not wrong-doing people; among them there was surely a group, though small in number, who were righteous and used to guide the people with truth, and also decide their disputes with justice. And it was really this

160. And We divided them into twelve tribes, as nations. And We revealed to Moses, when his people asked him for water: Strike the rock with your staff; so out-flowed from it twelve springs: Each tribe knew its drinking-place. And We made the clouds to give shade over them, and We sent to them *Manna* and *Salwa,* (saying): Eat of the good things We have given you. And to Us they did no harm, but they wronged their own souls.

١٦٠-وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا
اُمَمًا ؕ وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اِذِ اسْتَسْقٰىهُ
قَوْمُهٗٓ اَنِ اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ
فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ
قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ
وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ
وَاَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ؕ
كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

161. And (remember) when it was said to them: dwell in this town and eat from it whence you wish, and make petition for forgiveness, and enter the gate submissively; We shall forgive you your faults; We shall give more to those who do good.

١٦١-وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ
وَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ
وَقُوْلُوْا حِطَّةٌ وَّادْخُلُوا الْبَابَ سُجَّدًا
نَّغْفِرْ لَكُمْ خَطِيْٓئٰتِكُمْ ؕ
سَنَزِيْدُ الْمُحْسِنِيْنَ ○

162. But those who did wrong among them changed the word that had been told to them for another, so We sent upon them a plague from heaven, for that they transgressed.[4]

١٦٢-فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ
قَوْلًا غَيْرَ الَّذِيْ
قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ
السَّمَآءِ بِمَا كَانُوْا يَظْلِمُوْنَ ○ ع

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small group, from among the people of the Book, who also accepted the faith in the Holy Prophet Muhammad (ﷺ) when he came and invited the mankind to the religion of God i.e. Islam. It may be noted that while Qur'an condemns the Bani Israil on account of their misdeeds, it also recognizes the righteousness of those who were really good among them. In this respect, regarding that particular group, Qur'an, in another verse, says, *Min Ahlil Kitabe Ummatun Qaa'ematun Yatluna Asyatillahe Aanaa-al-Laila Wahum Yasjadoon,* i.e. among the people of the Book there is a group which is firmly on the right: they recite the Revelations of Allah during night and lie prostrate before Allah. In another verse it is said *Allazina Aataina Humul Kitaba Min Qablehe Hum Behi Yumenoon,* i.e. those to whom Books were given before the Holy Prophet (i.e. Torah and Gospel) accept the faith in him (Ma'ariful Quran, *ibid.*).

4. Verse 160 tells us that the Bani Israil were divided in twelve tribes, and for them

SECTION 21[1]

163. And ask them about the town which stood by the sea. Behold! they violated the Sabbath,[2] For their fish came to them, on the day of their Sabbath, on the surface, and when it was not the day of their Sabbath they came not to them.[3] Thus did We try them because they transgressed.

١٦٣- وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِيْ كَانَتْ
حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ
فِي السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ يَوْمَ
سَبْتِهِمْ شُرَّعًا
وَّيَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۛ
كَذٰلِكَ ۛ نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ○

arrangement for water was made through the twelve springs of water, and they were given the shade of clouds, and provided with *Manna* and *Salwa* (Quails) for food, while they were in the plain of Sinai, after their rescue from Pharaoh and his people.

Verse 161 and 162 tell us that they were commanded by Allah to dwell in a particular town, and eat from it whence they wished, and make petition for forgiveness, and enter the gate submissively but, as usual, they proved to be disobedient and changed the word, which was told to them by Allah, for some other word, and, therefore, by way of punishment, they were overtaken by plague from the heaven.

Favours on Bani Israil and their misdeeds have also been dealt with in verses 57 to 60 of Chapter 2 (*Baqarah*) and verses 44 to 46 of Chapter 5 (*Maa'idah*), which may also be read alongwith these verses.

1. In continuation of the previous Section, Section 21 also speaks of the transgressions and violations of the Law by the Bani Israil, and the punishment which was rewarded to them on account of their misdeeds. It also speaks of the Sinai covenant which was taken by Allah from them by raising the mountain above them.

Section 21 consists of 9 verses i.e. verses 163 to 171. In these verses, Allah the Almighty calls upon the Holy Prophet to ask them (i.e. the Jews) about the town which stood by the sea. When they violated the (command relating to) the Sabbath, for their fish came to them, on the day of Sabbath, on the surface, and when it was not the day of their Sabbath, they came not to them. Thus did We try them because they transgressed. And when a party of them said (to those who preached the people): why do you preach a people whom Allah would destroy or whom He would punish with a severe punishment? They said: (we preach) to discharge our duty to your Lord, and that perhaps they may fear. Then when they neglected that wherewith they had been exhorted, We delivered those who forbade evil, and We overtook those who were iniquitous with a grievous punishment, because they transgressed. So when they revoltingly persisted in that which they had been forbidden, We said to them: Be you apes, despised and rejected. And behold! your Lord declared that He would send against them, to the Day of Resurrection, those who would subject them to severe torment. Surely your Lord is swift in requiting; and surely He is Forgiving, Merciful.

And We divided them (i.e. the Bani Israil) into parties on the earth – some of them are righteous, and some of them ate otherwise. And We tried them with blessings and misfortunes, that perchance they might turn (in repentance to Us). Then after them came an evil generation: they inherited the Book, but taken the frail goods of this low life and saying: that is will be

Contd....

164. And when a party of them said: Why do you preach to a people whom Allah would destroy or whom He would punish with a severe punishment? They said: to discharge our duty to your Lord, and that perhaps they may fear.

١٦٤- وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ
لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ
قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ○

165. Then when they neglected that wherewith they had been exhorted,[4] We delivered those

١٦٥- فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ
أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

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forgiven to us. And if the like good came to them they would take it (too). Was not the covenant taken from them in the Book that they would not speak anything about Allah except the truth? And they study what is in it. And the abode of the Hereafter is better for those who fear. Would you not then understand? And as for those who hold fast by the Book, and keep up prayer – surely We shall not waste the reward of the reformers. And (remember) when We shook the mountain over them, as if it were a covering, and they thought that it was going to fall on them, (We said): hold firmly to that which We have given you, and that which is therein, so that perchance you may fear.

2. The incident of the violation of the Sabbath by the Israilites has also been mentioned by the Holy Qur'an in verse 65 of Chapter 2 (*Baqarah*) and we have already commented on it in detail under that verse. It is said that Allah the Almighty had commanded the Israilites not to do any work on the Sabbath. They are prohibited even from taking any service from their servants. Whoever violated this command was to be put to death. In the days of Prophet Jeremiah (628-586 B.C.), however, the Israilites violated the Sabbath and the Prophet warned them against punishment for it (Jeremiah, 17:21-27). Similar warning was also given by Prophet Ezekiel (595-536 B.C.) (Ezekiel, 20:12-24).

3. Verse 163 speaks of the violation of the Sabbath specifically with reference to the catching of the fish. As Abdullah Yusuf Ali puts it. "Fishing, like every other activity, was prohibited to the Israil on the Sabbath day. As this practice was usually observed, fish used to come up with a sense of security to their water channels or pools openly on the Sabbath day, but not on other days when fishing was open. This was a great temptation to the law-breakers, which they could not resist. Some of their men of piety protested, but it had no effect. When their transgression, which, we may suppose, extended to other commandments, passed beyond bounds, the punishment came. They were despised among their own people, and became like apes, without law and without order or decency (Yusuf Ali, Vol. I, Note 1137).

4. This was in fact a trial of the Israilites as to whether they could submit to the Command of Allah inspite of temptation. They could, however, not endure it, and, when they found that the fish used to come in great number to the shore on the night of the Sabbath and stayed there all the day, but as the night spread they returned into the sea again, the Israilities cut canals from the sea for the fish to enter with sluices, which they shut on the Sabbath, to prevent their return to the sea; and they dressed and ate as soon as the Sabbath had ended. This was tantamount to circumventing the Sabbath and violating its sanctity (Maajid, Vol. I, Part IX, Note 251).

who forbade evil,[5] and We overtook those who were iniquitous with a grievous punishment, because they transgressed.

وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ○

166. So when they revoltingly persisted in that which they had been forbidden, We said to them: Be You apes, despised and rejected.[6]

١٦٦- فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ
قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ○

167. And behold! your Lord declared that He would send against them, to the day of Resurrection, those who would subject them to severe torment.[7] Surely your Lord is swift in requiting; and surely He is Forgiving, Merciful.

١٦٧- وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ
إِلَىٰ يَوْمِ الْقِيَامَةِ
مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ
إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ○

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5. As Maulana Maududi puts it, it appears there were three types of people among the Israilites i.e. (1) those who openly violated the command of Allah, (2) those who did not violate but kept silence on violation of it by others, and they also used to say to the preachers: why do you preach to the people whom Allah would destroy or whom He would punish with a severe punishment, and (3) those who did not violate and also tried their best to restrain others from the violations, and when people of the second group asked them not to preach them, as verse 164 tells us they used to say that (We preach to the transgressors) to discharge our duty to your Lord, and that perhaps they may fear (Tafheemul Quran, Vol. II, Chapter 7, Note 125).

From these verses it appears that only the third group, which was righteous, and which also continued to warn the transgressors against the punishment, was saved, and the other two groups, namely those who violated the commands and those who kept silence, were punished (Tafheemul Quran, *ibid.*).

6. It is also clear from verses 165 and 166, that the particular town was destroyed in two successive stages. Firstly, it was only *Azabim Ba'ees* i.e. severe punishment, and secondly, on account of further transgression, by making the transgressors as apes (Tafheemul Quran, *ibid.*, 125).

7. According to verse 167, the Israilites had already been given the warning by the Prophets of Allah that, on account of their misdeeds, in this very world they would be subjected to the subordination of such nations who will cause them severe torment by way of punishment. In this respect the Old Testament also says that, "But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I will also do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for

168. And We divided them into parties on the earth – Some of them are righteous,[8] and some of them are otherwise. And We tried them with blessings and misfortunes, that perchance they might turn.

١٦٨- وَقَطَّعْنٰهُمْ فِي الْاَرْضِ اُمَمًا ۚ
مِنْهُمُ الصّٰلِحُوْنَ
وَمِنْهُمْ دُوْنَ ذٰلِكَ ۚ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ
وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ○

169. Then after them came an evil generation: they inherited the Book, but taking frail goods of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not the covenant taken from them in the Book that they would not speak anything about Allah but the truth?[9] And they study what is in it. And the abode of the Hereafter is better for those who fear. Would you not then understand?

١٦٩- فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ
وَّرِثُوا الْكِتٰبَ
يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى
وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا ۚ
وَاِنْ يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ۭ
اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ
اَنْ لَّا يَقُوْلُوْا عَلَى اللّٰهِ
اِلَّا الْحَقَّ وَدَرَسُوْا مَا فِيْهِ ۭ
وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۭ
اَفَلَا تَعْقِلُوْنَ ○

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your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you" (Leviticus, 26:14-17). Similarly, it was also said to them that, "Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them ali the day long, and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away (Deuteronomy, 28:32 and 33).

8. The words *Minhumus Swalehuna* i.e. some of them are righteous, appearing in verse 168, might also refer to those of the Jews who accepted the faith in the Holy Prophet following the forecast contained in the Torah and the Gospel.

9. This part of the verse actually refers to the changing of the Torah, and misinterpreting it, by the Jews for worldly gains, and then claiming that they will not be punished for such an offence. Further, instead of repenting they persisted in their evil course; and, when a similar occasion arose, they again returned to it.

In this connection it may be noted that according to the Old Testament they were given the command that, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deuteronomy, 4:2); and, "what thing so ever I command you, observe to do it: thou shalt not add thereto, not diminish from it" (*ibid.,* 12:32).

170. And those who hold-fast by the Book, and keep up prayer,[10] surely We shall not waste the reward of the reformers.

١٧٠- وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ
وَاَقَامُوا الصَّلٰوةَ ؕ
اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ○

171. And (remember) when We shook the mountain over them, as if it were a covering, and they thought that it was going to fall on them; (We said): Hold firmly to that which We have given you, and remember that which is therein, so that perchance you may fear.[11]

١٧١- وَاِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ
كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوْٓا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ
خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ
وَّاذْكُرُوْا مَا فِيْهِ
لَعَلَّكُمْ تَتَّقُوْنَ ○ ع

SECTION 22[1]

172. And when your Lord brought forth from the children of Adam, from their loins, their

١٧٢- وَاِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِيْٓ اٰدَمَ
مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ

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10. In verse 170, two specific qualifications of the righteous ones have been mentioned, viz., they hold-fast by the Book and they keep up prayer. By the word *Kitab,* i.e. Book, is meant the Torah in particular, and all heavenly Books in general. Immediately after the Book there is the mention of *Salaat,* which shows that mere keeping of the Book was of no avail unless it was also acted upon; and as regards acting upon the Book of Allah, keeping of the prayer is the first and the foremost. The Holy Prophet has said that prayer is the pillar of religion, whoever keeps up prayer he actually keeps up the religion, and whoever demolishes it he demolishes the religion too.

Prayer, being the first and the foremost command for a believer, actually serves as a symbol of a righteous servant of Allah. There is no doubt that one who keeps up prayer, as it should be, does not remain unmindful of observing the other commands of the *Shariah* also.

11. In verse 171 Qur'an speaks of a very prominent incident of the Bani Israil, according to which, as we have already been told in verse 63 of Chapter 2 (*Baqarah*), the covenant of Sinai was taken by Allah from the Israilites by raising the mountain over them. We have already dealt with this incident in detail in Chapter 2 (*Baqarah*) that when the Israilites did not accept the word of Prophet Moses, and insisted that Allah should speak to them, Prophet Moses took 70 of their elders to the mount Sinai, and there Allah took the covenant of obedience from them by shaking the mount itself.

1. With Section 21 ended the narration about the previous nations towards whom Prophets were sent but they neglected their messages and violated the Commands of Allah and were punished. Section 22 starts with an address to the people in general, and in this connection

descendants, and made them bear witness about themselves (saying): Am I not your Lord? They said: yes! we bear witness![2] Lest you should say on the Day of Resurrection: We were unaware of this,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ۝

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they are first reminded of the very first covenant which Allah the Almighty had taken from them to have faith in the Absolute Unity of Allah. The Quraish, in particular, were also warned that they should not be like the previous wrong-doing nations to whom Messages were sent but they rejected them and were, therefore, punished.

Section 22 consists of 10 verses i.e. verse 172 to 181. Verses 172 to 174 speak of the covenant which Allah the Almighty had taken from the mankind in general on the very first day of their creation. In these verses it is said: And (remember the time) when your Lord brought forth the children of Adam, from their loins, their descendants, and made them bear witness about themselves (saying): Am I not your Lord? They said: yes! we bear witness! (That was) lest you should say on the Day of Resurrection: we were unaware of this; or (lest) you should say: it was only our fathers who associated partners (with Allah) before (us), and we were (their) descendants after them. Will you destroy us on account of that which the liars did? And thus do We make the Messages clear, and that perchance they may return.

In verses 175 to 177 it is said: and recite to them the story of him to whom We sent Our Signs, but he passed them by, so Satan followed him up, and he is of those who went astray. And if We had been pleased, We would have exalted him thereby, but he inclined to the earth, and followed his low desires. 'His parable is the parable of the dog – if you drive him away he lolls out his tongue, or if you leave him alone, (still) he lolls out his tongue. Such is the parable of the people who reject Our Signs. So relate the story (to them) that perchance they may reflect. Evil is the example of the people who reject Our Signs and wrong their own souls.

According to verse 178, whomsoever Allah guides – he is on the right way; and whomsoever He leaves in error – they are the losers.

In verse 179 Allah says: Certainly We have created for Hell many of the Jinn and men – they have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like cattle; nay, they are mere astray; for they are the heedless ones.

In verse 180 it is said: Allah's are the most beautiful Names, so call on Him thereby and leave alone those who profane His Names; they will be recompensed for that they do.

In verse 181, Allah says: of those whom we have created is a community (of the righteous ones) who guide (the people) with the truth and do justice therewith (between the people).

2. The previous discussion concluded on the covenant of obedience taken by Allah the Almighty from the Bani Israil. Now there is the mention of the covenant taken by Allah the Almighty from the mankind in general on the very first day of Creation.

According to various Traditions of the Holy Prophet, this incident took place on the creation of Adam. At that time when all the angels were gathered together and were asked to prostrate before Adam, and vicegerancy of Adam over the earth was proclaimed, all the

173. Or (lest) you should say: it was Only our fathers who associated partners (with Allah) before (us), and we were (their) descendants after them. Will you destroy us for that which the liars did?[3]

١٧٣-أَوْ تَقُولُوٓا
إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ
وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ
أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ○

174. And thus do We make the Messages clear; and that perchance they may return.

١٧٤-وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ
وَلَعَلَّهُمْ يَرْجِعُونَ ○

175. And recite to them the story of him[4] to whom We sent Our Signs, but he passed them by: so Satan followed him up, and he is of those who went astray.

١٧٥-وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ
ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا
فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ○

176. And if We had pleased, We would have exalted him thereby; but he inclined to the earth, and followed his low

١٧٦-وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا
وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ
وَٱتَّبَعَ هَوَىٰهُ ۚ

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human beings, who were to be born till the Day of Judgment, were also gathered together, and Allah the Almighty made each of them to bear witness to His Absolute Unity.

According to Abdullah bin Abbas, as reported by Ahmad, Nisai and Haakim, this covenant was taken when Adam: was sent down to earth, and it was taken actually in the valley of No'man which is now known as the plain of Arafat (Tafseer-e-Mazhari, as referred to by Ma'ariful Quran, Vol. IV, p. 114).

3. Thus everybody is reminded of the first and the foremost covenant of obedience to Allah the Almighty so that none could have an argument in defence of his evil doing that he was not aware of it, or that evil doing was actually inherited by him from his fore-fathers.

4. In particular this parable is reported to belong to one Bal'am Baa'oor, who, it is said, lived in the time Moses, and was a very virtuous and learned man. When Moses attacked Syria, the people of Bal'am Baa'oor came to him and made a request for prayer against Moses. First Bal'am refused to pray because he knew that Moses was a Prophet of Allah and no prayer against him could be accepted, and it is said that in the dream he was also prohibited by Allah from making such a prayer, but then, on further request, and worldly temptations he prayed in favour of his people. Allah the Almighty, however, granted all his prayers in favour of the Bani Israil and the tongue of Bal'am came out, and he said to his people that his world as well as the Hereafter were both destroyed, and thus his life ended in disgrace (Naimuddin, *ibid.,* 342, and Ma'ariful Quran, Vol., IV, pp. 119-120).

Bal'am Baa'oor was of the Cannanite race and his story is also mentioned in the Old Testament (Vide Numbers, Chapters 22 to 24). (Maajid, Vol. I, Part IX, Note 295).

فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ
اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ
اَوْ تَتْرُكْهُ يَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ
الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ
فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝

desires. His parable is as the parable of a dog – if you drive him away, he lolls out his tongue, or if you leave him alone, (still) he lolls out his tongue.[5] Such is the parable of the people who reject our Signs. So relate the story that perchance they may reflect.

١٧٧- سَآءَ مَثَلًا ۨ الْقَوْمُ الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا وَاَنْفُسَهُمْ كَانُوْا يَظْلِمُوْنَ ۝

177. Evil is the example of the people who reject Our Signs and wrong their own souls.

١٧٨- مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ
وَمَنْ يُّضْلِلْ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

178. Whomsoever Allah guides – he is on the right way; and whomsoever He leaves in error – they are the losers.

١٧٩- وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا
مِّنَ الْجِنِّ وَالْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا
يَفْقَهُوْنَ بِهَا ۫ وَلَهُمْ اَعْيُنٌ

179. And certainly We have created for Hell many of the jinn and the men – they have hearts wherewith they understand not, and they have eyes wherewith

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5. **The parable of dog:** As regards the parable of dog, mentioned in verse 176, it may be noted that dog is, with many nations and peoples, a term of abuse. In the Bible, it is mentioned in many places, but almost "always with contempt. The Eastern street dog is a type of all that is cowardly, lazy, filthy, treacherous, and contemptible" (Dictionary of the Bible, by Hastings, Vol. I, p. 616). The word is in English, synonymous, in a secondary and derived sense, with a "worthless, surely, or cowardly fellow". Certain other nations, on the other hand, have venerated and worshipped the dog. According to the "Encyclopaedia of Religion and Ethics", "In ancient Egypt, dogs were commonly respected and mummified, in particular at Cynopolis. In ancient Persia the dog was held in the highest esteem, and most rigorous penalties were executed for killing it" (Vol. I, p. 312). In ancient Syria, to quote a foreign writer, "the dog was sacred among the Harranians. They offered sacrificial gifts to it and in certain mysteries dogs were solemnly declared to be the brothers of the mystae" (Religion of the Semites, by Smith, p. 291) (Maajid, *ibid.,* 305).

As regards the lolling out of the tongue, it is symbolic of base restiveness. The Jews still seem to see in the parable an illusion to Ka'b, Jewish Poet of Madina, who had travelled to Makka to incite the pagans against the Muslims. In the words of Jewish Encyclopaedia, "the points of simile are not only the alliteration of Ka'b and Kalb (dog) out also the putting forth of the tongue, which was regarded as a symbol of poetic satire" (Vol. II, p. 59) (Maajid, *ibid.,* 307).

they see not, and they have ears wherewith they hear not. They are like cattle; nay, they are more astray; for they are the headless ones.

لَا يُبْصِرُوْنَ بِهَا ۫ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ
بِهَا ۭ اُولٰۗىِٕكَ كَالْاَنْعَامِ
بَلْ هُمْ اَضَلُّ ۭ اُولٰۗىِٕكَ هُمُ الْغٰفِلُوْنَ ○

180. And Allah's are the most beautiful Names, so call on Him by them;[6] and leave alone those who profane[7] His Names. They will be recompensed for what they do.

١٨٠- وَلِلّٰهِ الْاَسْمَاۗءُ الْحُسْنٰى
فَادْعُوْهُ بِهَا ۠ وَذَرُوا الَّذِيْنَ
يُلْحِدُوْنَ فِيْٓ اَسْمَاۗىِٕهٖ ۭ
سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ○

181. And of those whom We have created is a community[8] who guide with the truth and do justice therewith.

١٨١- وَمِمَّنْ خَلَقْنَآ اُمَّةٌ يَّهْدُوْنَ
بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ۧ ع

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6. In the previous verses there was talk of persons destined to go to the Hell, they are those who do not utilise their faculties in understanding, seeing, and hearing the Signs of Allah, and do nothing for the life Hereafter. They remain unmindful of mending their ways and degrade themselves lower than the cattle. The cure of such persons is given in verse 180 in which it is said that "Allah's are the most beautiful Names, so call on Him by them.

The term *Asma'ul Husna* refers to the highest attributes of Allah the Almighty, which show His excellence and supremacy over all, and befit Him alone. Therefore the mankind is called upon to *Fad'ooho Beha* i.e. pray to Allah by invoking the *Asma'ul Husna* i.e. the Names which do not benefit any being other than Allah. It may noted that prayer can be through the praise of Allah, which is known as *Hamd-o-Sana* and by asking help in sufferings and needs, because it is really He Who is all-powerful, and it is really He Who removes the sufferings, and gives whatever one deserves.

According to Abdul Maajid Daryabadi, verse 180 "repudiates the queer doctrine of the namelessness of God, characteristic of the Alexandrian schools of philosophy and also, to some extent, of Jewish thought". In the words of "Encyclopaedia of Religion and Ethics", "Philo taught that God was without qualities and incomprehensible in His essence. He was the Nameless Existing. So to Plotinus God as the One could be described only negatively" (Vol. IX, p. 179) (Maajid, *ibid.,* 317).

7. The word "Profane" stands for *Yulheduna.* which is derived from *Alhada* which means 'he deviated from the right course with respect to the thing' (Arabic English Lexicon); and according to Raaghib, it means deviation from the right course with respect to the Names of Allah, or violation of the sanctity of His Names and it is of two kinds, firstly giving Him improper or inaccurate attribute and secondly to interprete His attributes in a manner which does not befit Him (Mufradaat).

8. Ibne Jareer Tabri has noted a Tradition in which, after reciting this verse,

SECTION 23[1]

182. And those who reject Our Signs – We lead them (to destruction) step by step from whence they know not.

١٨٢- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۙ

183. And I grant them respite. Surely My scheme is firm.[2]

١٨٣- وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ۝

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the Holy Prophet has said this is actually my community which decides all disputes according to justice and equity according to the Law of Allah. According to A'bd bin Humaid, the Holy Prophet addressed the companions and said that "this verse has been revealed in your favour, and even before you there was a community of this type, and then recited the verse *Wa Min Qaume Musa Ummatun Yahduna Bil Haqqe Wa Behi Ya'deloon,* meaning thereby that in the followers of Moses also there was a community which used to guide the people on the Straight Path and decide their disputes according to the Command of Allah; and this singular distinction has also been given to the followers of the Holy Prophet (Ma'ariful Quran, Vol. IV, pp. 134-135).

1. The previous Section concluded with the assertion that among the mankind there is a community who guide the people with truth and therewith decide their disputes. As against this community there are those who reject the messages of Allah of which Qur'an speaks in Section 23.

Section 23 consists of 7 verses i.e. verses 182 to 188. Verses 182 to 186 deal with those who reject the Signs of Allah and still prosper in this world. In these verses it is said that those who reject Our Signs – We lead them (to destruction) step by step from whence they know not. And I grant them respite. Surely My scheme is firm. Do they not reflect (that) there is no madness in their companion (i.e. the Holy Prophet)? He is only a plain warner. Do they not see at the governance of heavens and the earth, and all that Allah has created, and (do they not consider) that it may be that their doom has drawn near? In what announcement after this will they then believe? Whomsoever Allah leaves in error, there is no guide for them: and He leaves them in their contumacy, blindly wandering in distraction.

Verses 187 and 188 speak of the Day of Judgment. In these verses Allah the Almighty addresses the Holy Prophet, saying that they (i.e. the non-believers) ask you about the Hour (i.e. the Day of Judgment), (as to) when will it come to pass? Say: the knowledge thereof is with my Lord only. None but He will manifest it at its time. It is heavy in the heavens and the earth. It will not come to you but all of a sudden. They ask you as if you were solicitous about it. Say: its knowledge is with Allah only, but most people know not. Say: I control not benefit or harm for myself except as Allah wills. And had I known the Unseen, I should have multiplied all good, and no evil should have touched me. I am but a warner, and the giver of good news to a people who believe.

2. Verse 182 is in continuation of verse 180, in which the Holy Prophet was asked by Allah "to leave alone those who profane His Names; they will be recompensed for what they do". In verse 182 it is said that those who are arrogant and "reject Our Signs", and still they are prospering in this world, should not think themselves to be out of the reach of Allah (or the ones enjoying special favours of Allah)! Allah "leads them (to destruction) step by step from whence they know not", and it is further said in verse 183 that they are granted respite under a definite scheme and the scheme of Allah is firm i.e. strong and effective.

184. Do they not reflect (that) there is no madness in their companion? He is only a plain warner.[3]

١٨٤- أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بِصَاحِبِهِم
مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ○

185. Do they not see at the governance of the heavens and the earth and all that Allah has created? And (do they not consider) that it may be that their doom has drawn near?[4] In what announcement after this will they then believe?[5]

١٨٥- أَوَلَمْ يَنظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَيْءٍ ۙ
وَأَنْ عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ
فَبِأَيِّ حَدِيثٍ
بَعْدَهُ يُؤْمِنُونَ ○

Qur'an has spoken of *Istedraj* in other verses also, as, for instance, in verse 44 of Chapter 6 (*An'am*) it is said, *Falamma Nasu Ma Zukkeru Behi Fatahna Alaihim Abwaba Kulle Shai'in Hatta Iza Farahu Bema Ootu Akhaznahum Baghtatan Fa Izahum Mublesoon,* i.e., when they neglected that with which they had been admonished, We opened the doors of all things for them, until when they rejoiced in that which they were given, We all of a sudden caught them (in punishment) and they became despaired.

This Divine Scheme is for the non-believers as well as the believers. Therefore the sinful among the believers should also fear when worldly riches and pleasures come to them, lest they may be by way of *Istedraj* on account of any misdeed of theirs (Ma'ariful Quran, Vol. IV, pp. 136-137).

3. It is said that when the Holy Prophet announced the Message of Allah from the Hill of Safa, the non-believers of Quraish of Mecca declared him as mad. In order to refute their allegation, in this verse, they were asked to reflect and see that there was no madness in him at all. He was only a plain warner to them as: well as to the mankind is general (Naimuddin, Chapter 7, Note 359).

4. Thus they were invited to think over the creation, the governance, and the ultimate end of the universe, and understand that all this was not for the purpose of mere show. As a prudent people it should have been easy for them to understand that this universe, and all that is in it, is ultimately to end, and there will naturally be accountability for all the good and had deeds done in this world. In verses 190 and 191 of Chapter 3 (*Imran*) also Qur'an says, "in the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding. Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord You have not created this in vain! Glory be to you! Save us from the punishment of the Fire."

The words *Ann A'sa Ann Yakuna Qadiqtaraba Ajalahum* (it may be that their doom has drawn near), used in verse 185, actually point at this very fact, that had the disbelievers pondered over the creation and its purpose, it would have become easy for them to understand that the warning given by the Holy Prophet was not at all madness. It was in fact something which was going to happen in reality.

5. By the words *Fabe Ayye Hadisin Badahu Yu'menoon* (in what announcement after this will they believe?), they are again warned not to forget that they are swiftly heading on towards their end; will they then believe only when it actually arrives; and, as it is said in other verses, accordance of faith at that particular moment will be of no avail in any respect whatsoever.

186. Whomsoever Allah leaves in error, there is no guide for them: And He leaves them in their contumacy, wandering in distraction.[6]

١٨٦- مَنْ يُّضْلِلِ اللّٰهُ
فَلَا هَادِيَ لَهٗ ؕ
وَيَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○

187. They ask you about the Hour – when will it come to pass? Say: the knowledge thereof is with my Lord only. None but He will manifest it at its time. It is heavy, in the heavens and the earth. It will not come to you but all of a sudden, They ask you as if you were solicitous about it. Say: Its knowledge is with Allah only, but most people know not.

١٨٧- يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ
اَيَّانَ مُرْسٰىهَا ؕ قُلْ اِنَّمَا عِلْمُهَا
عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَآ
اِلَّا هُوَ ۘ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ
لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ
حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

وقف لازم
وقف منزل

188. Say: I control not benefit or harm for myself except as Allah wills. And had I known the Unseen, I should have multiplied all good, and no evil should have touched me. I am but a warner, and the giver of good news to a people who believe.

١٨٨- قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا
ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَلَوْ كُنْتُ اَعْلَمُ الْغَيْبَ
لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۛۚ
وَمَا مَسَّنِيَ السُّوْٓءُ ۛۚ اِنْ اَنَا اِلَّا نَذِيْرٌ
وَّبَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ○ ع

معانقة
ع ٢٤ ١٤

SECTION 24[1]

189. He it is who created you from a single soul, and He

١٨٩- هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ

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6. In fact this state of affair arises on account of insistence of the people themselves on unbelief, and rejection by them of the Messages and Prophets of Allah. Naturally, when people reject the guidance provided by Allah through His Prophet, they cannot have any other guide to achieve the real success of the life in this world as well as in the Hereafter, and they have naturally to remain blindly wandering on in their contumacy.

1. Section 23 ended with a declaration through the Holy Prophet that he had no control over the benefit or harm even for himself except as Allah wills.

In continuation of it, Section 24 starts with manifestation of the Absolute Unity and Authority of Allah the Almighty over the universe, and then speaks of the total inability of the false gods to help anybody, and commands the believers to listen to the

created therefrom his mate, that he might find comfort in her.[2] So when he covers her, she bears a light burden, and moves about with it. Then when she grows heavy, they both call upon Allah, their Lord: If you give us a good one (child), we shall certainly be of the grateful.

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ
فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا
فَمَرَّتْ بِهِ ۖ
فَلَمَّا أَثْقَلَتْ
دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا
لَّنَكُونَنَّ مِنَ الشَّاكِرِينَ ○

Holy Qur'an, attentively and in complete silence, and remember Allah with humility and fear.

Section 24 consists of 18 verses i.e. verses 189 to 206. Verses 189 to 190 speak of the creation of the mankind, and raising of sharers to Allah by the non-believers. In these verses it is said: He (i.e. Allah) it is Who created you from a single soul (self), and therefrom did He make his mate, that he might find comfort in her. So when he covers her, she bears a light burden, and (she) moves about with it. Then when he grows heavy, they both (i.e. husband and wife) call upon Allah, their Lord (saying): if you give us a good one (child), we shall certainly be of the grateful. But when He (i.e. Allah) gives a good one, they set up with Him associates in (respect of) that which He has given them. High is Allah above what they associate (with Him).

Verses 191 to 198 speak of those who raise sharers to Allah. In these verses it is said: Do they associate (with Him) those who cannot create anything but are themselves created? And they (i.e. the false gods) cannot give them help, nor can they help themselves! And if you call them (i.e. the false deities) to guidance, they will not follow you. It is the same to you whether you call them or you be silent!

Those whom you call on besides Allah are servants like unto you; so call on them, and let them answer you, if you are truthful! Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear?

Say (O Prophet): call upon your associates-gods and then plot against me and give me no respite! Surely my Protector is Allah, Who revealed the Book, and He befriends the righteous. Those whom you (O idolators) call upon, besides Him, are not able to help you, nor can they help themselves; and if you call them (i.e. false deities) to guidance, they hear not; and you see them looking towards you, yet they see not.

Verses 199 to 203 address the Holy Prophet saying: Hold to forgiveness, and enjoin good, and turn away from the ignorant. And if a suggestion from the Satan assail you, seek refuge in Allah. Surely He is the Hearer, the Knower. Those who fear, when an instigation from Satan afflicts them, they become mindful, then behold! they see (aright)! And their (devils) brethren plunge them into error, and they never relax (their efforts). And when you bring them not a sign, they say: why do you not select it? Say: I follow only that which is revealed to me from my Lord. These are Clear Proofs from your Lord and a guidance and a mercy for a people who believe.

Contd.....

190. But when He gives them a good one, they set up with Him associates in that which He has given them.[3] High is Allah above what they associate (with Him)!

١٩٠- فَلَمَّآ اٰتٰىهُمَا صَالِحًا
جَعَلَا لَهٗ شُرَكَآءَ فِيْمَآ اٰتٰىهُمَا ۚ
فَتَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ○

191. Do they associate (with Him) those who cannot create anything, but are themselves created?

١٩١- اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا
وَّهُمْ يُخْلَقُوْنَ ○

192. And they (the associates) cannot give them (the associaters) help, nor can they help themselves!

١٩٢- وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّ
لَآ اَنْفُسَهُمْ يَنْصُرُوْنَ ○

193. And if you call them to guidance, they will not follow you: it is the same to you whether you call them or you be silent!

١٩٣- وَاِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى
لَا يَتَّبِعُوْكُمْ ۭ سَوَآءٌ عَلَيْكُمْ
اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ○

Verses 204 to 206 lay down some principles relating to the listening of the Holy Qur'an when recited. In these verses it is said that when the Qur'an is recited, listen to it (attentively) and keep silence, that mercy may be shown to you. And remember your Lord within yourself with humility and fear, without loudness in words, in the mornings and in the evenings, and be not of the heedless. Surely those who are with your Lord disdain not to worship Him; and they celebrate His praises, and prostrate themselves before Him.

2. According to this verse, first Adam was created and then; from him, his mate Eve was created, and the purpose of the creation of Eve was that Adam could find comfort in her.

The word *Sakan,* meaning comfort, to quote Abdul Maajid Daryabadi, "puts in a nutshell a various attitudes the two sexes can adopt towards each other – of love in youth, of companionship in middle age, and of care and attendance in infirmity. Contrast with this the status of woman in Christianity: "Woman was represented as the door of hell, as the mother of all humanills ... Woman were forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist with their naked hands. Their essentially subordinate position was continually maintained" ("History of European Morals", by Leckey, Vol. II, p. 142) (Maajid, Vol. I, Part IX, Note 348).

3. In fact this applied to the mankind in general, and particularly the Quraish of Mecca, who, before the advent of Islam, used to pray to Allah for the birth of children, but after the birth, they used to name their children, after their false deities, as Abdul Uzza, Abdul Laat, etc., as if they were actually given to them by their false deities. (See Ziaul Quran, Vol. II, Chapter 7, Note 247; Tafheemul Quran, Vol. II, Chapter 7, Note 146; and Ma'ariful Quran, Vol. IV, p. 149).

194. Verily those whom you call on[4] besides Allah are servants like unto you;[5] so call on them, and let them answer you, if you are truthful!

١٩٤-إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ
عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ
فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنتُمْ صَادِقِينَ ○

195. Have they feet with which they walk?, or have they hands with which they hold?; or have they eyes with which they see?, or have they ears with which they hear?[6] Say: Call upon your associate-gods and then plot against me and give me no respite![7]

١٩٥-أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا
أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا
أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ
أُذَانٌ يَسْمَعُونَ بِهَا قُلِ ادْعُوا شُرَكَاءَكُمْ
ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ○

196. Verily my Protector is Allah, Who revealed the Book, and He befriends the righteous.

١٩٦-إِنَّ وَلِيِّيَ اللَّهُ
الَّذِي نَزَّلَ الْكِتَابَ ۖ
وَهُوَ يَتَوَلَّى الصَّالِحِينَ ○

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4. Here it may be noted that according to the Old Testament, the idolators actually used to call on the famous idol, known as Ba'l, saying "O Baal, hear us. But there was no voice, nor any that answered" (I Kings, 18:25-26) (Maajid, *ibid.,* 359).

5. Since every created thing is in a state of subjugation to Allah, as men, the idols, alongwith other deities, are also here spoken of as *Ibad* – the idea being that all, including the idols, are after all in a state of subjugation to Allah the Almighty. The idols have been referred to as *Ibadun,* also, because the idolators believed that they were alive and they were hearing and understanding, and it is also possible that these words have been used as *Istehza* (or mockery) of the false beliefs of the idolators (Tafseer-e-Kabeer). According to Allama Qurtabi, the idols have been referred to as *Ibad* because after all they are also under the subjugation to Allah, and have been made out of matter created by Him like the man (Ziaul Quran, *ibid.,* 252-253).

6. According to the Old Testament also, "their idols are silver and gold, the work of man's hands. They have mouths, but they speak not, eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through throat" (Psalms, 115:4-7; also Psalms 135:15-17) (Maajid, *ibid.,* 360).

7. It is said that when the Holy Prophet, under the Command of Allah, condemned idol-worship, and declared the inability of the false deities, the idolators threatened the Holy Prophet that those who condemn the idolators are destroyed because the idols destroy them. It was on this verses 195 and 196 were revealed, and, after speaking of the total inability of the false deities, the Holy Prophet was commanded by Allah the Almighty to "Say: call upon your associate-gods, and then plot against me, and give me no respite! Surely my Protector is Allah, Who revealed the Book, and He befriends the righteous (Naimuddin, Chapter 7, Note 381).

197. And those whom you call upon besides Him are not able to help you, nor can they help themselves.

١٩٧- وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَا
يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنفُسَهُمْ يَنصُرُونَ ○

198. And if you call them to guidance, they hear not; and you see them looking towards you, yet they see not.

١٩٨- وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ
لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ
وَهُمْ لَا يُبْصِرُونَ ○

199. Hold to forgiveness, and enjoin good, and turn away from the ignorant.[8]

١٩٩- خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ
وَأَعْرِضْ عَنِ الْجَاهِلِينَ ○

200. And if a suggestion from Satan assail you, seek refuge in Allah.[9] Surely He is Hearing, Knowing.

٢٠٠- وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ ○

201. Those who fear, when an instigation from Satan afflicts them, they become mindful, then behold! they see (aright)!

٢٠١- إِنَّ الَّذِينَ اتَّقَوْا
إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ
تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ۝

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8. Verse 199 gives some directions to the Holy Prophet in respect of his dealings with the non-believers.

In this verse he is directed to "hold to forgiveness, and enjoin good, and turn away from the ignorant". According to Hazrat Imam Jafar al-Sadiq, verse 199 is the most exhaustive of all verses of the Holy Qur'an, bearing the moral teachings (Qurtabi), and every believer must follow these directions, particularly while working for the propagation of Islam (Ziaul Quran, *ibid.,* 259).

9. According to this verse, if on account of insulting attitude of the opponents, one feels to pay in the same coins, according to verse 200, instead of doing so, he should seek refuge in Allah the Almighty. It is said that when the Holy Prophet saw two persons fighting with each other and one of them was beyond control on account of wrath, the Holy Prophet said that if this man recites *A'oozo Billahe Minash Shaitan-ir-Rajeem,* his wrath will subside. That man recited it and forthwith his wrath subsided (Ma'ariful Quran, Vol. IV, p. 158).

According to Ibne Kaseer, in the Holy Qur'an, there are 'three verses dealing with moral teachings and at the end of each such verse there is direction to seek refuge in Allah from the Satan. One of these verses is verse 200 of this Chapter. The second one is verse 97 of Chapter 23 (*Mo'menoon*), in which it is said, "and say: my Lord! I seek refuge in You from the evil suggestions of the Satans". The third one is verse 34 of Chapter 41 (*Haa. Meem. Sajdah*) in which it is said, "and if a false imputation from the Satan afflicts you, seek refuge in Allah; Surely He is Hearing, Knowing". From all these verses, it is clear that the Satan has special role to play in disputes among the mankind, and his endeavour always is to make them fight with each other,

202. And their brethren plunge them into error, and they never relax (their efforts).[10]

٢٠٢-وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ
ثُمَّ لَا يُقْصِرُونَ ○

203. And when you bring them not a Sign, they say: Why do you not select it? Say: I follow only that which is revealed to me from my Lord. These are Clear Proofs from your Lord and a guidance and a mercy for a people who believe.

٢٠٣-وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ
قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ
قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي ۚ
هَٰذَا بَصَائِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُؤْمِنُونَ ○

204. And when the Qur'an is recited, listen to it and keep silence,[11] that mercy may be shown to you.

٢٠٤-وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ
وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ○

205. And remember your Lord within yourself with humility and

٢٠٥-وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ

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and, therefore, Qur'an commands the believers to seek refuge in Allah, against the Satan, whenever they feel any imputation for fighting against anybody (*ibid.,* pp. 158-159).

10. Verses 201 and 202 are also connected with verse 200, according to which, when any inducement is received from the Satan, those who guard against evil, or, in other words, are the righteous ones, they become mindful of their duty to Allah, and those who are the bretheren (of Satan), they follow the Satanic imputation and go astray and increase in error and do not cease doing evil deeds.

11. The scholars, however, agree that, in any case, when there is recitation of Qur'an, it must be listened to attentively. The words *La'allakum Turhamoon* indicate that while listening to the recitation of Qur'an is a matter of mercy, not to listen it as such, or to interrupt the recitation, may result in punishment from Allah the Almighty. Since, according to this verse, it is necessary that one should listen to the Holy Qur'an with attentiveness and silence, it is equally necessary for one who recites the Holy Qur'an that he should not recite it when people are busy in other engagements, or are sleeping, and are not in a position to listen to it (Ma'ariful Quran, Vol. IV, pp. 162-163).

As regards recitation of Qur'an by the "Imam" in a congregational prayer, Abu Hanifa is of the view that all others following the "Imam" should not themselves recite, irrespective of the fact whether the prayer is "Jabry" (the one in which recitation by the "Imam" is by a loud voice) or "Sirri" (the one in which recitation is silent), which Maalik and Ahmad say that the followers should not recite only in the former type of prayer. Shaafa'ee is, however, of the view that there should be recitation by the followers too in either case, because according to him it is clear from some Traditions of the Holy Prophet that one who does not recite the *Suratul Faatiha* (Chapter 1) in the prayer, whether offering individually or in congregation, his prayer is not complete (Tafheemul Quran, *ibid.,* 153).

fear, without loudness in words, in the mornings and evenings, and be not of the heedless.[12]

خِيْفَةً وَّدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ○

206. Surely those[13] who are with your Lord disdain not to worship Him; and they celebrate His praises, and prostrate themselves before Him.[14]

۲۰۶-اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ
لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ
وَيُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ ۩

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12. According to this verse, there are three ways of recitation of Qur'an and remembrance of Allah: (1) meditation in the heart without the use of the tongue, (2) utterance by the tongue with a low voice, and (3) meditation at heart as well as utterance by the tongue but in a low voice. The first two are included in the words *Wazkum Rabbaka fee Nafseka* and the third one is indicated by the words *Wadunal Jahre Minal Qaule.* In another verse also Qur'an has given the direction *Wala Tajhar Be Salatika Wala Tankhafit Beha Wabtaghe Baina Zalika Sabeela* (i.e. O Prophet) utter not your prayer loudly nor be silent in it, and seek a way between these (*Bani Israil,* 17:110).

The other condition governing the recitation of Qur'an and remembrance of Allah is that it should be humbly and fearing, which is indicated by the words *Tadarro'an wa Kheefatan,* which indicate that there should be fear of Allah in that we may not be violating any Command of Allah or doing anything which may be disrespectful towards Him or His Prophet. In other words, we should be mindful of our duties and obligations towards Allah and His worthy Prophet in all respects (Ma'ariful Quran, Vol. IV, pp. 167-168).

13. In this verse, by the words *Allazina E'nda Rabbeka* are meant the angels who are always busy in the worship of Allah and submission to His Commands. Those words may also include the righteous servants of Allah, particularly the Prophets and their true followers, regarding whom it is said that whenever they worship Allah, they do not do it with pride but with total submission.

14. It may be noted that this is one of the fourteen (or, according to Shaafa'ee and Ahmad, fifteen) verses at the end of which according to Abu Hanifa, performance of a prostration is *Waajib* (obligatory), while according to other scholars it is *Sunnah* (Tafheemul Quran, *ibid.,* 157), which indicates that the physical state of the body is in perfect agreement with the spiritual state of the mind and soul. The other such verses are: *Ra'd,* 13:15; *Nehl,* 16:50; *Bani Israil,* 17:109; *Maryam,* 19:58, *Hajj,* 22:18; *Furqaan,* 25:60; *Naml,* 27:26; *Sajdah,* 32:15; *Swaad,* 38:24; *Haa. Meem. Sajdah,* 41:38; *Najm,* 53:62; *Inshiqaaq,* 84:21; and *Alaq,* 96:19. The fifteenth one, according to Shaafa'ee and Ahmad, is at verse 77 of Chapter 22 (*Hajj*).

The verse on which prostration is necessary is known as the *Aayat-us-Sajdah,* and the *Sajdah* itself is known as *Sajdah-ut-Tilawat.* It is to be performed by the one who recites such a verse as well as the one or all who hear its recitation, immediately on the recitation, even though it be during the *Salaat* (prayer) or *Khutba* (*Jumu'ah* or *Eid* address).

According to the general opinion of the scholars, the *Sajdah* should be performed with *Wuzu* (ablution), facing the *Qiblah,* and by placing the hand-palms, knees, feet and forehead on the ground, just like the *Sajdah* in *Salaat* (prayer). However, performance of *Sajdah-ut-Tilawat* without *Wuzu* or ablution is also proved from the practice of Hazrat Abdullah bin Umar (Bukhari) and even by mere bowing down of head, while walking along, from Abu Abdur Rahman Sulami (Fathul Bari) (Tafheemul Quran, *ibid.*).

CHAPTER 8

AL-ANFAAL

(Booty of the War)

Name

This Chapter is known as *Anfaal* (i.e. the Booty of the War) because it begins with the commands relating to the booty of war.

This Chapter consists of 10 Sections, 75 verses, 1075 words and 5080 letters.[1]

Revelation

From the subject matter of this chapter it is clear that it was revealed in the second year of Hijra immediately after the battle of Badr. According to Abdullah bin Abbas, seven of its verses i.e. verses 30 to 36 starting from *Wa Izyamkoro Be'kal Lazin Kafaru* are Mecci and the rest of the Chapter is Madani. The general opinion of the scholars, however, is that this entire Chapter is Madani.

According to the generally accepted chronological under this Chapter is placed at Serial No. 88.[2]

Background

This Chapter particularly speaks of the Battle of Badr which was the first battle fought between the Holy Prophet and the non-believing Quraish of Mecca, in the second year, after migration of the Holy Prophet from Mecca to Medinah. The background of this battle was that after migration from Mecca, the Holy Prophet succeeded in establishing his followers as a separate nation in Medinah where, within a short period of time, his message received good response from

1. Naimuddin, Ch. 8, Note 1; Ziaul Quran, Vol. II, p. 123.
2. Index cum concordance of the Holy Qur'an, by Khairi, *ibid.*

the Aws and Khazraj, the two most prominent tribes of Medinah, whose people had already come to Mecca, embraced Islam, and invited the Holy Prophet to come to Medinah in the last years of his Mecci life. The Quraish of Mecca could not tolerate this situation, more particularly, because they found that, on account of consolidation of the Muslim *Ummah* in Medinah, their trade route with Syria was not safe, when they were actually informed that their caravan coming from Syria, under the leadership of Abu Sufyan, was in danger at the hands of the Muslims, they collected a huge army of one thousand warriors, fully equipped with arms, and advanced towards Medinah, and though, in their way, they came to know that their caravan had safely passed through the suburbs of Medinah, yet on the provocation of their leaders, particularly Abu Jehl, they choose to fight against the Muslims and finish the danger once for all. They thought that the Muslims were weak and if they did not check and cripple them, through armed clash at that very moment, they would not be able to do so in future. With this idea they advance towards Medinah and encamped at Badr. On the other hand the Holy Prophet, after counselling with his followers, came out against the Quraish with only 313 persons, and though ill-armed and ill-equipped, yet totally relying upon the Providential Help, the Holy Prophet and his followers faced the Quraish and defeated them.

This resounding victory against heavy odds, on one hand brought rich reward in the shape of spoils gained in the battle-field, and on the other hand, it also opened a new chapter in the socio-political set-up of Muslim society which was to lead to the establishment of an independent Islamic State in the world.

Subject Matter

As Abdullah Yusuf Ali puts it, the summary of this Chapter is as follows: All booty is really at the disposal of God's Apostle under directions from God. Men of faith accept and obey these directions with cheerfulness. Victory and the prize of victory come from God, as was proved at Badr (verses 1 to 19). Obedience and intelligent discipline, zeal, faith and gratitude to God, are the true passports to success and protection from the assaults of evil. Evil will be piled up with evil and destroyed (verses 20-37). The Battle of Badr was a testing time, and showed how virtue and valour can conquer against odds. Steadfastness and obedience; faith, courage and fearlessness; due preparation and free expenditure of resources and energy; – these are expected from you by God, and His help is all-sufficient (verses 38 to 64). Even ten-fold odds against you do not count if you are fighting for truth and faith against enemies of truth and faith; but remember clemency and consideration in the hour of victory (verses 65 to 75) (Yusuf Ali, Vol. I, p. 414).

CHAPTER 8

AL-ANFAAL
(Booty of the War)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. They ask you (O Prophet!) concerning the booty of war.[2] Say: booty of war are for Allah and the Messenger.[3] So fear Allah and keep straight the relations between yourselves and obey Allah and His Messenger, if you are believers.[4]

١-يَسْئَلُوْنَكَ عَنِ الْاَنْفَالِ ؕ
قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ
فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۠
وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗٓ
اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

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1. The previous Chapter, i.e. Chapter 7, mostly dealt with the ignorance, envy, infidelity and polytheistic attitude of the non-believers as well as the people of the Book i.e. the Jews and the Christians. In the present Chapter, which particularly deals with the background and the result of the Battle of Badr, there is reference to the clear defeat of the opponents of the Holy Prophet against heavy odds, which incidently was the first ever encounter against the non-believers with the ratio of force of 3 to 1 against the believers, and their equipments were almost nothing as compared to those of the non-believers. This Chapter also speaks of consolidation of the believers as a separate independent nation, and also points out their initial weaknesses, in arm and men, which in any case were to be removed gradually, as the Message of Islam crossed the precincts of Medinah, to make them a well-organized and truly civilized nation of the world. In this respect, first there are commands relating to the booty of the war, and then an emphasis

Contd.....

2. The believers are only those, who, when Allah is mentioned, feel a tremor in their hearts, and when His Messages are recited to them, they increase their faith, and in their Lord do they trust;

٢- إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ
وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

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that the victory which the believers got over their enemy was account of the help and favour of Allah.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 speaks of the booty of war which came to the hands of the Holy Prophet and his companions at the battle-field of Badr. In this verse Allah the Almighty addresses the Holy Prophet saying that: they (the believers) ask you about the booty of war. Say: the booty of war are for Allah and the Messenger. So fear Allah, and keep straight the relations between yourselves and obey Allah and His Messenger, if you are believers.

Verses 2 to 4 give the qualities of true believers. In these verses it is said that: the believers are only those, who, when Allah is mentioned, feel a tremor in their hearts, and when His Messages are recited to them, they increase their faith, and in their Lord do they trust; (those) who keep up prayer and spend out of what We have given them. Such are the believers in truth. For them are grades of dignity with their Lord, and forgiveness, and an honourable sustenance.

Verses 5 and 6 speak of those who disputed in respect of fighting against the non-believers at Badr. In these verses it is said: just as your Lord caused you leave your home with truth, even though a party among the believers were averse, disputing with you about the truth after it had become clear as if they were being driven to death and they saw (it).

Verses 7 to 10 speak of the choice of Allah in confronting the believers with the well-equipped army of the non-believers and grant of victory to the believers at Badr. In these verses it is said that when Allah promised you (that) one of the two parties (of the enemy) would be yours (to ward off future danger and unsecurity) and you desired that the one unarmed should be yours, and Allah willed to establish the Truth by His Words, and to cut-off the roots of the disbelievers; that He might justify the Truth and falsify the false, even though the guilty ones were averse (to it). (And remember) when you be-sought the help of your Lord, so He answered you: I will help you with a thousand of the angels ranks on ranks. And Allah made it only as a happy tidings, and that your hearts might be at ease thereby. And there is no help except from Allah; Surely Allah is Mighty, Wise.

2. ***Anfaal, Ghaneemah,*** **and** ***Fai:*** Qur'an has used three different words in respect of the booty of war, viz. *Anfaal, Ghaneemah,* and *Fai*. The word *Anfaal* has been used in this verse the word *Ghaneemah* has been used in verse 41 of this very chapter, and the word *Fai* appears in verse 7 of Chapter 59 (*Hashr*).

The word *Ghaneemah* signifies the booty which is acquired through the war or battle. The word *Fai* means the booty which is acquired without actual fighting, which may be on account of leaving behind by the running army or which an enemy leaves under an agreement. The word *Anfaal* is generally used for anything that is given to a warrior by the commander of his army by way of reward (Ibne Kaseer and Ibne Jareer, on the authority of Abdullah bin Abbas).

Contd.....

3. (Those) who keep up prayer and spend out of what We have given them.

٣-اَلَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝

Sometimes the word *Anfaal* is also used for the booty, as in the present verse, and therefore, generally the learned Commentators have translated it to mean the booty or the spoils of war. According to Bukhari, Hazrat Abdullah bin Abbas has also understood it in the same sense.

3. Distribution of the Booty of War: Prior to Islam, the system for the disposal of the booty was that whoever plundered the booty was treated to be entitled to it: But with the advent of Islam, and its civilizing influence on all aspects of life, the concept of war and its spoils underwent a radical change. The battle-field of Badr demonstrated to the world that prior to Islam wars were fought for personal glory and wild plunder of the booty, but the wars in Islam, forced on it by inimical forces, were fought for a cause – the cause of Allah, and accordingly the booty of war was declared to the belonging to Allah and His Messenger.

According to Abdullah bin Abbas, Mujahid, Ikrama and Sudi the command in verse 1 continued upto the revelation of verse 41 of this very Chapter giving the manner of distribution of the booty. According to this verse, the Holy Prophet was authorised to dispose it off in any manner he liked. When verse 41 was revealed, 1/5th of the entire booty was to go to the National Treasury or *Baitul Maal* of the Muslim *Ummah,* and the rest was to be distributed among the believers taking part in the fighting. Thus, according to some Commentators, verse 1 is superseded by verse 41, but according to others, there is actually no supersession, because while verse 1 gives the principle in a nut-shell verse 41 gives it in detail.

As regards the *Anfaal,* the practice extant from the time of the Holy Prophet is that firstly, if it is declared that whoever kills an opponent, whatever he gets from his person will be his property and it will not be deposited in the booty. Secondly, if a small band from the army is sent to any particular direction and is given the authority to have whatever booty it gets in that fighting, it will be its own share excepting 1/5th of it which will go to the National Treasury. Thirdly, from the fifth share, deposited in the National Treasury, also the *Ameer* can give to any soldier by way of reward. Fourthly, something from the booty may also be resumed for those persons who serve the soldiers by maintaining their horses and helping in other connection matters (Ibne Kaseer, as referred to by Ma'ariful Quran, Vol. IV, pp. 174-176).

As regards the booty, it is also worth noting that, "by ancient custom a special share of the booty taken in war falls to the commander; he has the first choice; and in old Arabia (he) was entitled to a fourth of the whole. In ancient Israil the practice was similar" (Encyclopaedia Biblica, Col. 4905). According to the Dictionary of the Bible, in Israil, "booty was to be divided in equal shares between those who went into the battle and those who guarded the camp. A chosen part was sometimes dedicated to the Lord ... or reserved for a leader" (Vol. IV, p. 895) (Maajid, Vol. I, Part IX, Note 405).

As regards the principles given by Qur'an and *Sunnah,* to quote Abdullah Abdullah Yusuf Ali, "these principles are followed in the best modem practice of civilised nations. All acquisitions of war belong absolutely to the Sovereign as representing the commonwealth. In the distribution of booty not only the actual captors but also the 'joint captors' and the 'constructive captors' share: (See Sir R. Phillimore's International Law (1885), Vol. 3, pp. 209-210, 221-224) (Yusuf Ali, Vol, I, Introduction of Chapter VIII, p. 414).

Distribution of the *Fai:* As regards the *Fai,* of which the command is given in verse 7 of Chapter 59 (*Hashr*), it is entirely at the disposal of the Holy Prophet. He was fully authorized to deal with it in any manner he liked, and, therefore, in that verse it has been said, whatever

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4. Such are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and an honourable sustenance;

٤-أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَاتٌ
عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

5. Just as your Lord caused you leave your home with truth, even though a party among the believers were averse;[5]

٥-كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ
وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ ۝

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the Prophet gives you, accept it, and whatever he forbids you, abstain (from it)" (Ma'ariful Quran, *ibid.*).

4. Verse 1 concludes with the words *In Kuntum Mo'meneen* (if you are believers). Prior to it, by the words *Fattaqu, Aslehu,* and *Atee'oo,* the believers, who disputed the distribution of the booty of war at Badr, were commanded by Allah the Almighty, to subordinate their "worldly desires and ambitions when fighting for the Cause of Allah, and keep in view only one thing i.e. observance of duty to Allah and His Messenger the Holy Prophet Muhammad (ﷺ).

In continuation of it, by way of qualifications of true believers, in verses 2 to 4, it is said that (1) "they feel a tremor in their hearts when Allah is mentioned"; (2) "when the Messages of Allah are recited to them, they increase their faith; (3) "they trust in their Lord"; (4) they "keep up prayer"; and (5) "spend (willingly) out of what Allah has given them", in the Way of Allah, in order to help the poor and needy persons.

Finally, it is said that they are in fact "the believers in truth", and entitled to the reward of high ranks, pardon of sins, and honourable sustenance in this world as well as in the Hereafter from Allah the Almighty.

5. Verses 5 and 6 refer to the difference of opinion which some of the believers showed when the Holy Prophet discussed with them about the measures to be adopted in order to fight against the non-believers of Mecca who had encamped at Badr.

It is said that in about February or March 623 A.H. (2nd year of Hijra) a caravan of the Quraish of Mecca, under the leadership of Abu Sufyan, while returning from Syria, with loaded merchandise worth more than fifty thousand gold pieces of that time, under a self-styled danger from the Holy Prophet and his followers, sought help from the Quraish of Mecca, who deputed a well-equipped army of one thousand warriors, under the leadership of Abu Jehl, for safe arrival of the caravan at Mecca. However, while the Quraish army was on its way, the caravan safely passed by Medinah through a different route. Even after knowing this, the Quraish army decided to proceed towards Medinah to attack and finish the believers once for all. It was at that time that some of the companions, on account of their ill-preparation, thought it inadvisable to face the non-believers. They felt as if they were being driven to death which seemed to stare them in the face. It is said that when, in the valley of Zafran, the Holy Prophet counselled his followers, and declared his intention to face the army of the non-believers, most of his followers particularly Hazrat Abu Bakr, Hazrat Umar, Hazrat Miqdad, and Hazrat Sa'ad bin Ma'aaz Ansari, assured him of their full co-operation, while some of the believers showed their weakness in the beginning but, when the Holy Prophet informed them that Allah the Almighty had already promised him victory against the Quraish, they all, inspite of their being not fully prepared for the war, expressed their obedience to him and resolved to fight against the Quraish in the Battle-field of Badr. (Tafheemul Quran, Vol. II, Chapter 8, Introduction; Naimuddin, Chapter 8, Note 10; Ziaul Quran, Vol. II, Chapter 8, Introduction).

6. Disputing with you about the truth after it had become clear as if they were being driven to death and they saw (it).

٦- يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا
تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ
وَهُمْ يَنظُرُونَ ۝

7. And when Allah promised you one of the two parties that it should be yours, and you desired that the one unarmed should be yours, and Allah willed to establish the Truth by His Words, and to cut off the root of the disbelievers.[6]

٧- وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ
أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ
الشَّوْكَةِ تَكُونُ لَكُمْ
وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ
وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۝

8. That He might justify the Truth and falsify the false, even though the guilty ones were averse.

٨- لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ
وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝

9. When you be-sought the help of your Lord,[7] so He answered you: I will assist you with a thousand of the angels ranks on ranks.[8]

٩- إِذْ تَسْتَغِيثُونَ رَبَّكُمْ
فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ۝

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6. It is said that some of the believers wanted to face only the unarmed caravan as it was easy for them to overpower it, but, in this easy victory and lot of material gains, was the danger of setting a wrong example for the future, besides dampening the spirit of Valour and Zeal for the cause of Islam, which was (and still is) far above the material gains. The call of the hour was to retain, even increase and stabilise, the heroic spirit possessed by the believers in those critical days of survival. Therefore, it was very reassuring that, in His Providential Judgment, Allah the Almighty decided to give victory to the believers over the armed forces of the Quraish and give shameful defeat to the latter, or, in the words of Qur'an, to "cut-off the roots of the disbelievers" (verse 7), "Justify the Truth and Falsify the false, even though the guilty ones were averse (verse 8).

7. It is said that in the battle-field of Badr, the Holy Prophet prayed to Allah the Almighty saying, "O Allah! I beseech You to fulfil Your promise and Your assurance! O Allah! if this small hand of believers, who has come out to uphold the cause of Right and Justice, is smashed in the battle-field, there shall remain hardly any soul to worship You and establish Truth and Righteousness on the earth." The prayer was granted and the Holy Prophet came forth and said: so shall the enemy be routed and they will turn their backs (Bukhari, 56:59, on the authority of Hazrat Ibne Abbas).

8. It may be noted that, while in verse 9 the number of angels is given as one thousand,

10. And Allah made it only as a happy tidings, and that your hearts might be at ease thereby. And there is no help except from Allah; surely Allah is Mighty, Wise.

١٠- وَمَا جَعَلَهُ اللّٰهُ إِلَّا بُشْرٰى وَلِتَطْمَئِنَّ
بِهٖ قُلُوْبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ
اللّٰهِ ۗ إِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝ ع

SECTION 2[1]

11. When He made slumber cover[2] as a security from Him, and He sent down upon you water from heaven[3] that He might thereby purify you, and take away from you the uncleanness of the Satan, and that He might strengthen your hearts and make firm (your) feet thereby.

١١- إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ
وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً
لِّيُطَهِّرَكُمْ بِهٖ
وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ
وَلِيَرْبِطَ عَلٰى قُلُوْبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝

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in verses 124 and 125 of Chapter 3 (*Imran*) the number has been given as three thousand as well as five thousand. The reason for this is that there were actually three different promises from Allah the Almighty, made in three different circumstances. The first promise was for one thousand angels when the Holy Prophet prayed to Allah. The second promise for three thousand angels was made when the believers came to know that more army was coming for the help of the Quraish. It is said in 'Roohul Ma'ani', with reference to Ibne Abi Shaiba and Ibnul Munzir, on the authority of Sha'abi, that on the day of Badr, when the believers received the news that Kurz bin Jabir Maharabi was coming with more army to help the non-believers, they were naturally worried, and accordingly Allah the Almighty, as in Chapter 3, promised further help with three thousand angels. The third promise of five thousand angels was conditional to a sudden attack by the non-believers. It was said to the believers that "if you remain steadfast and observe your duty to Allah and the non-believers attack you all of a sudden, your Lord will help you with five thousand angels having special marks". Thus there was a three-fold condition for providing the help with five thousand angels i.e. steadfastness, observance of duty, and sudden attack by the enemy, the first two conditions were fully maintained by the believers throughout their confrontation with the enemy, and the occasion for the third one did not arise because the enemy could not dare attack all of a sudden because of vigilance and extraordinary courage shown by the believers.

1. In continuation of the previous section, and by way of manifestation of it, in Section 2 some details of the help provided by Allah to the believers in the battle-field of Badr are given. There are also some commands to the believers which were necessary for success against the non-believers. Side by side there is also warning to the non-believers.

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12. When your Lord inspired the angels (saying): I am with you, so make firm those who believe;[4] I will cast terror into the hearts of those who disbelieve; So smite them above the necks and smite every finger-tip of them.[5]

١٢-إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَٰٓئِكَةِ
أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ
سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۝

Section 2 consists of 9 verses i.e. verses 11 to 19. Verses 11 to 14 give details of the help which Allah the Almighty provided to the believers in the battle of Badr. In these verses it is said: when He (i.e. Allah) made slumber cover you (O believers) as a security from Him, and (He) sent down upon you water from heaven, that He might thereby purify you, and take away from you the uncleanness of Satan, and that He might strengthen your hearts and make firm (your) feet thereby. (And remember) when your Lord inspired the angels (Saying): I am with you, so make firm those who believe. I will cast terror into the hearts of those who disbelieve. So smite them above the necks and smite every finger-tip of them. This (is) because they opposed Allah and His Messenger, and whoever oppose Allah and His Messenger, then surely Allah is Severe in retribution. This (is the punishment of your opposition to Allah in this world so) taste it, and (know) that for the disbelievers is (also) the punishment of the Fire (of Hell).

Verses 15 and 16 give some important commands to the believers in respect of fighting against the non-believers. It is said: O you who believe! When you meet those who disbelieve, marching for war, turn not your backs to them. And whosoever turns his back to them on such a day, unless (it be) manoeuvering for war or turning to join a company (of his own, or any other company or band of believers) he incurs the wrath of Allah, and his refuge is Hell – an evil destination (it is)!

Verses 17 and 18 also speak of the help provided by Allah to the believers in the battle-field of Badr. In this verse it is said: It is not you (O Muslims) who slew them (i.e. the disbelievers), but (actually) Allah slew them, and you (O Prophet) threw not (the handful of dust towards the enemy) when you threw (it), but Allah threw (it), so that He might test the believers by a gracious trial from Himself. Surely Allah is Hearing, Knowing. This (is the fate); and (know) that Allah weakens the plans of the disbelievers.

Verse 19 addresses the Quraish of Mecca and says: if you sought a judgment, then judgment has indeed come to you; and if you desist (from persecuting of the believers), it is better for you; and if you return (to fight) against the believers. We (too) shall return; and your forces will be of no avail to you though they may be manifold; and (know) that Allah is surely with the believers.

2. It may be noted that slumber was also made to overcome the believers in the battle-field of Uhud (*Imran.* 3:154). On both occasions, however, the idea was to give peace, comfort, and firmness to the hearts of believers while in confrontation with the enemy, and this was also an important help which Allah the Almighty provided to the believers.

3. The rain proved to be beneficial to the believers in that, firstly, they got sufficient water for drinking, ablution and other uses; secondly, being on the hilly sands the

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13. This (is) because they opposed Allah and His Messenger; and whoever opposes Allah and His Messenger – then surely Allah is Severe in retribution.

١٣-ذٰلِكَ بِأَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ
وَمَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ
فَإِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

14. This (is the punishment so) taste it, and (know) that for the disbelievers is the punishment of the Fire.

١٤-ذٰلِكُمْ فَذُوْقُوْهُ
وَأَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ ○

15. O you who believe! when you meet those who disbelieve, marching for war, turn not your backs to them.

١٥-يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا
إِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا
فَلَا تُوَلُّوْهُمُ الْأَدْبَارَ ○

16. And whosoever turns his back to them on such a day – unless (it be) manoeuvering for war or turning to join a company, he incurs the wrath of Allah and his refuge is Hell[6] – an evil destination (indeed)!

١٦-وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ
إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلٰى فِئَةٍ
فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ
وَمَأْوٰهُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيْرُ ○

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believers, on account of the sand becoming firm, could stand and move about more coveniently; and thirdly, the land under the camps of the non-believers, being low, became difficult to stand on or move about on account of the dirt and mud.

4. The help provided through the angels, as it is said in verse 12, was two-fold. Firstly, Allah the Almighty commanded them to "make firm the believers", which, according to the Commentators, could be by themselves joining the believers in physical forms in the battle so that, as against their enemy, they could also appear to be of a large number, or by their spiritual power making the hearts of the believers firm against their enemy; and secondly, they were also commanded to take part in the actual fighting and to "smite above the necks and smite every finger tip of the non-believers".

5. To quote Abdul Maajid Daryabadi, "this was perhaps with a view to rendering them incapacitated, and hence to make them prisoners of war. Civilized warfare, the text-books tell us, is confined, as far as possible, to disablement of the armed forces of the enemy" (Encyclopaedia Britannica, Vol. XXVIII, p. 312, 11th edition) (Maajid, Vol. I, part IX, Note 452).

6. The Holy Prophet has included running away from the battle-field in the three big sins, the other two being *Shirk* i.e. raising sharers to Allah, and disobedience to the parents. In another Tradition, the Holy Prophet has said that there are seven major sins of which the one is running away from the battle-field which destroys the Hereafter of the man (Sahah Sitta on the authority of Hazrat Abu Hurairah). (Tafheemul Quran, *ibid.,* 13) The Holy Qur'an itself

17. It is not you (believers!) who slew them but Allah slew them, and you (O, Prophet!) threw not when you threw (the handful of dust[7] at the disbelievers), but Allah threw (it), So that He might test the believers by a gracious trial from Himself.[8] Surely Allah is Hearing, Knowing.

١٧- فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪
وَمَا رَمَيْتَ اِذْ رَمَيْتَ
وَلٰكِنَّ اللّٰهَ رَمٰى ۚ
وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ۭ
اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

18. This – and (know) that Allah weakens the plans of the disbelievers.

١٨- ذٰلِكُمْ وَاَنَّ اللّٰهَ
مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ ○

19. If you (O disbelievers!) sought a judgment, then judgment has indeed come to you; and if you desist (from persecuting the believers), it is better for you; and if you return (to fight), We (too) shall return; and your forces will be of no avail

١٩- اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ
وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَاِنْ تَعُوْدُوْا نَعُدْ ۚ
وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا
وَّلَوْ كَثُرَتْ ۙ

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declares the running away of the believers from the battle-field of Hunain as *Innamass Tazallahumush Shaitano,* i.e. "a devil's fault", which shows the gravity of the offence.

7. The throwing of dust is also recorded by the non-Muslim writers. In the "Historians History of the World" it is said, "The Holy Prophet, who, even according to the Christian historians, was watching the encounter from a leafy hut on a rising ground and praying to God with great ardour and excitement that He would not allow His faithful few to be destroyed, suddenly declared that victory had been promised him in a vision, and flinging a handful of dust after the Koreish, he called out, 'Shame on their faces'. Soon confusion seized the enemy and the battle ended with a complete defeat of the Koreish" (Vol. VIII, p. 120) (Maajid, *ibid.,* 467).

8. After the battle was over, and the non-believers were completely routed, the believers started talking among themselves that they had killed such and such of the non-believers. On this, verse 17 was revealed, and it was said to them that they should not claim to themselves the credit of killing the enemy because in fact "it is not you who slew them, but Allah slew them", and likewise regarding the throwing of the handful of dust by the Holy Prophet it was said, "and you threw not when you throw, but Allah threw it;" and this was declared *Bala-an-Hasana* for the believers. (Ma'ariful Quran, *ibid;* Naimuddin, Chapter 8, Note 30). And, as it is further said this was done in order to weaken the plans of the disbelievers (verse 18).

to you though they may be manifold; and (know) that Allah is surely with the believers.[9]

وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ۝

SECTION 3[1]

20. O you who believe! obey Allah and His Messenger and turn not away from him while you hear.[2]

٢٠-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ۝

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9. It is said that when the Quraish had left Mecca, with full preparation to fight against the believers, they, particularly their leader Abu Jehl, held on to the curtain of the *Ka'bah* and said, praying, "O Allah! assist the best of the two forces, and most rightly directed of the two parties, and the most honoured of the two groups, and the most excellent of the two religions." (Mazhari). It is also said that even in the battle-field Abu Jehl prayed, "O Allah! whoever of us is the greater cutter of the ties of relationship, and more wicked, destroy him tomorrow morning" (Raazi).

After the result of Badr, Allah the Almighty, in answer to the above mentioned prayer of the non-believers declared, in verse 19, that if you sought the judgment, then the judgment has indeed come to you (in the form of your defeat). Now it is better if you desist from opposition to the Messages of Allah and His Prophet, but if you return to fight against them, then We shall also return (to help the believers), and your forces will not be of any avail to you though they may be manifold; and know that Allah is surely with the believers (Ma'ariful Quran, Vol. IV, p. 203; Naimuddin, *ibid.,* 32; Ziaul Quran, Vol. II, Chapter 8, Note 23; Tafheemul Quran, Vol. II, Chapter 8, Note 15).

1. In the previous Section, the unbelievers were told that the cause of their defeat at Badr was that they opposed Allah and His Messenger. There was also a warning that whoever opposes Allah and His Messenger, then surely Allah is severe in punishment. Now in Section 3 the address is to the believers which, in fact, gives the other side of the picture. They are told that the victory which they got, inspite of ill-equipment, as also being small in number, was totally on account of the help of Allah which they were granted as a reward of their submission to Allah and His Prophet and, therefore, they should always obey Allah and the Holy Prophet Muhammad (ﷺ) so that the Help of Allah may always be for them against their enemy.

Section 3 consists of 9 verses i.e. verses 20 to 28. Verses 20 to 23 address the believers saying: O you who believe! Obey Allah and His Messenger, and turn not away from him while you hear. And be not like those (i.e. the non-believers and hypocrites) who say: we hear; and they hear not. Surely the vilest of beasts with Allah are the deaf (and) the dumb, who understand not. And had Allah known any good in them (i.e. the non-believers), He would have made them hear, and even if He had made them hear they would have surely turned away as backsliders.

Verses 24 to 26 also address the believers saying: O you who believe! answer Allah and His Messenger, when He calls you to that which gives you life; and know that Allah comes in between a man and his heart, and that to Him you will be gathered (on the Day of Judgment), and fear the trial that shall not afflict those alone who do wrong among you; and know that Allah is severe in punishment. And remember (that) when you were few, deemed weak in the land,

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21. And be not like those who say; We hear; and they hear not.[3]

٢١-وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ۚ

22. Surely the vilest of beasts with Allah are the deaf, (and) the dumb,[4] who understand not.

٢٢-إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ○

23. And had Allah known any good in them, He would have made them hear; and even If He had made them hear, they would have surely turned away as backsliders.[5]

٢٣-وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ○

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fearing lest people should carry you off by force, then He sheltered you, and strengthened you with His help, and provided you with good things (for sustenance) so that you might be thankful (to Him).

Verses 27 and 28 are also addressed to the believers: O you who believe! betray not the trust of Allah and the Messenger, nor misappropriate things entrusted to you while you know. And know that your wealth and your children are but a temptation and that Allah is He with Whom there is a mighty reward.

2. As Mufti Shafie writes, the word *Tasma'oon,* i.e. while you hear, in verse 20, can be interpreted in more than one sense. Either it implies (1) hearing physically but neither understanding, nor believing, nor acting on it; or (2) hearing and understanding but neither believing nor acting on it; or (3) hearing, understanding and believing, but not acting on it; or (4) hearing, understanding, believing in, as well as acting, on it. It is really the last one which carries the real spirit of the word *Tasma'oon,* because unless all these four elements are present at one and the same time, the mere hearing cannot be of any avail for anybody in reality.

3. They were the hypocrites and they have been condemned by the Holy Qur'an in many verses. Because, although they claimed to be the believers by the word of mouth, and even by outward deeds, yet in fact at heart, they were the non-believers. The words *La Yasma'oon,* may also mean the non-believers as different from the hypocrites. Their faculty of hearing is no more, rather worse, than that of an animal. An animal is devoid of understanding. But the non-believers as human beings are endowed with the power of understanding the 'good and evil' and the consequences thereof. Still, if they show no sign of emotion on hearing the Holy Prophet, it means as if they do not hear at all; and, therefore, according to verse 22, they are the "vilest of beasts with Allah" because they are "the deaf and the dumb, who understand not".

4. It is said that verse 22 was revealed in respect of Bani Abduuddarbin Qusi who used to say that "whatever the Holy Prophet has brought we are deaf, dumb and blind to it. Only two of them, viz., Mas'ab bin Umair and Swaibit bin Hurmalah accepted the faith in the Holy Prophet (Naimuddin, Chapter 8, Note 36).

5. As Abdul Maajid Daryabadi writes, "the meaning is: these infidels are totally wanting in the will to believe; had there been any such will, in them, God was sure to have led them to the right path" (Maajid, Vol. I, Part IX, Note 488).

24. O you who believe! answer Allah and His Messenger, when he calls you[6] to that which gives you life;[7] and know that Allah comes in between a man and his heart,[8] and that to Him you will be gathered.

٢٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ
وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ
وَقَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ ○

25. And fear the trial that shall not afflict those alone who do wrong among you;[9] and know that Allah is Severe in punishment.

٢٥- وَاتَّقُوْا فِتْنَةً
لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَاۤصَّةً ۚ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

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6. According to Bukhari, Hazrat Saeed bin Ma'la has said that, "while I was standing in prayers in the mosque, the Holy Prophet called me, but I did not answer the call. Therefore I presented myself before him and said: O Prophet of Allah! I was offering the prayers. The Holy Prophet said: Had not Allah the Almighty said that you should answer Allah and His Prophet when he calls you?" In another Tradition, noted by Tirmizi and, Nisai, on the authority of Hazrat Abu Hurairah, it is said that Hazrat Ubai bin Ka'ab was offering his prayer when the Holy Prophet called him; and he hastily completed the prayer, and offered salutation to the Holy Prophet. But the Holy Prophet asked him as to what prevented him to answer the call forthwith. He said that he was in prayer. The Holy Prophet said "have you not read in the Holy Qur'an that whenever Allah and His Prophet call you, you should respond to the call". He said, "surely in future I will do so" (Naimuddin, *ibid.,* 40).

On the authority of these Traditions, the learned Commentators have said that, in attending to the call by the Holy Prophet no defect is caused in the prayer itself. Rather, any thing so done, in compliance therewith, itself becomes a part of the prayer. This is, however, specially as regards the call of the Holy Prophet.

However, the learned scholars have also said that if there comes up anything extremely dangerous, during the prayer, then also one can call off the prayer, and, after dealing with the situation at hand, may complete the prayer. For instance, if one happens to know by chance, while in prayer, that any blind man is just near falling in any pit or well, he may call off the prayer forthwith, and rush to save from falling (Ma'ariful Quran, Vol. IV, p. 209; also see Ziaul Quran, Vol. II, Chapter 8, Note 29).

7. According to the learned Commentators, "that which gives you life" means "Faith" (*Sudi*), because, as against a believer, Qur'an declares a non-believer to be dead; or it means Qur'an itself, because it is a success and well-being for the mankind in this world as well as in the Hereafter (Qatadah); or "Truth" (*Mujahid*); or *Jehad* i.e. fighting in the Way of Allah through which Allah the Almighty gave honour and supremacy to the believers (Ibne Ishaq). All these, i.e. Faith, Qur'an, Truth, and *Jehad* are in fact inter-related, and complementary to each other, and therefore, if ever the Holy Prophet calls the believer for these or any of these obligations, he must have no hesitation at all to submit (Ma'ariful Quran, Vol. IV, pp. 208-209).

8. This means that we should respond forthwith because it is possible that, on account

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26. And remember when you were few, deemed weak in the land, fearing lest people should carry you off by force; then He sheltered you and strengthened you with His help and provided you with good things,[10] that perchance you might give thanks.[11]

٢٦- وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ
مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ
تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ
فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ
وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ○

27. O you who believe! betray not the trust of Allah and the Messenger, nor misappropriate things entrusted to you while you know.

٢٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ
وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ
وَاَنْتُمْ تَعْلَمُوْنَ ○

28. And know that your wealth and your children are but a temptation,[12] and that Allah is He with Whom there is a mighty reward.

٢٨- وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ
وَاَوْلَادُكُمْ فِتْنَةٌ ۙ
وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۚ ع

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of any delay, we may not have another chance of answering such a call at all, and thus deprive ourselves of the good.

9. As Abdul Maajid Daryabadi puts it, "the Divine chastisement visits not only those who are actual perpetrators of crime but it falls on those also who keep indifferent to the sin and vice around them, and do not admonish the wicked. Islam does not expect of its followers to be passive spectators of guilt and crime; it requires them to be active opponents, so far as in their power, to all forms of irreligion and impiety" (Maajid, *ibid.,* 494).

10. As Abdullah Yusuf Ali puts it, "On the immediate occasion the Muslims were reminded that they were a small band in Mecca; despised and rejected; living in a state of insecurity for their persons, their lives, their property, and those of their dependents; persecuted and exiled and how by the grace of God they found a safe asylum in Medinah, how they found friends and helpers, how their many needs were cared for, and how at length they gathered strength and numbers enough to defeat the forces of godlessness, injustice and oppression" (Vol. I, Note 1199).

11. As Abul Aala Maududi puts it, the significance of thanks-giving, in verse 26, is not only this much that we should acknowledge the obligation of Allah, but it also includes the idea that the believers should wholeheartedly, and more and more enthusiastically, submit to the Commands of Allah and work in aid of the Mission of the Holy Prophet (Tafheemul Quran, *ibid.,* 21).

This significance of the words *La'allakum Tashkoroon* also finds support by verses 27

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SECTION 4[1]

29. O you who believe! if you fear Allah, He will grant you a Criterion, and do away with your evils, and forgive you;[2] and Allah is the Lord of Mighty Grace.

٢٩-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ
يَجْعَلْ لَّكُمْ فُرْقَانًا
وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ
وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

and 28 in which it is said, "O you who believe! betray not the trust of Allah and the Messenger nor misappropriate things entrusted to you while you know, and know that your wealth and your children are but a temptation and that Allah is He with Whom there is a mighty reward".

12. The word *Fitna,* i.e. temptation, appearing in verse 28, in respect of the wealth and children, has been used in the sense of "a trial, a test to find out who mishandles these gifts of God and who own uses them in a proper legitimate way. Note that 'temptation' is not synonymous with sin, nor is love of children or fondness for wealth in itself sinful. Such emotions, appetites, instincts, etc., are part of man, as it has pleased God to make him: It is only the human will that can shape them into sins" (Maajid, *ibid.,* 504).

The love of wealth and children actually proves to be 'Fitna' if they come in the way of submitting to the Commands of Allah and His Prophet. Only those come out successful from this trial who, inspite of having wealth and children, never fail to respond to the call of Allah and the Holy Prophet, or, in other words, follow their Commands in each and every affair of life.

1. The previous Section ended with the declaration that wealth and children are in fact a temptation or trial. In continuation of it, Section 4 starts with a promise to the believers that if, inspite of wealth and children, they fear Allah, He will grant them a distinction, and remove their evils and forgive their sins. This Section also speaks of the evil plans of the non-believers against the Holy Prophet and his followers, and the punishment they suffered after migration of the Holy Prophet from Mecca, and also the punishment they will suffer on the Day of Judgment.

Section 4 consists of 9 verses i.e. verses 29 to 37. In verse 29 there is promise of reward for the believers who fear Allah. It is said: O you who believe! If you fear Allah, He will grant you a Criterion (between right and wrong), and (will) do away with your evils, and will forgive you; and Allah is the Lord of Mighty Grace.

Verses 30 and 31 speak of the evil plans of the non-believers. In these verses it is said: and (remember) when those who disbelieve (had) devised plans against you that they might confine you, or slay you, or drive you away (from your homes), and they made plans (to harm you) and Allah (too) made a plan (to counter their plans), and Allah is the Best of planners. And when Messages are recited to them, they say: we have heard (before). If we wished, we could (also) say (or produce) like these: these are nothing but tales of the ancients.

Verses 32 and 33 tell us why the non-believers of Mecca were not punished before migration of the Holy Prophet to Medinah. In these verses it is said: and (remember) when they said: 0 Allah: If this is indeed the truth from You, then rain down stones on us from heaven or bring on us a painful punishment. And Allah was not going to punish them while you (O Prophet) were among them; nor was Allah going to punish them while they could ask for forgiveness.

Verses 34 and 35 speak of the punishment that the disbelievers deserved on account of

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30. And when those who disbelieved devised plans against you that they might confine you, or slay you, or drive you away[3] (from your homes), and they made plans and Allah, too, made a plan;[4] and Allah is the Best of planners.

٣٠-وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ
وَاللَّهُ خَيْرُ الْمَاكِرِينَ ○

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their defiance. It is said: and what excuse have they (i.e. the non-believers) that Allah should not punish them, when they hinder (men) from the Sacred Mosque, and they are not its (true) guardians? Its guardians are none but those who are righteous; but most of them (i.e. the infidels) know not. And their prayer at the (Sacred) House (of *Ka'bah*) is nothing but whistling and clapping of hands. (Therefore) taste the punishment, because you disbelieved.

Verses 36 and 37 speak of the pangs of despair on account of their failure to harm the believers in this world, and the punishment they shall suffer on the Day of Judgment. It is said: surely those who disbelieve spend their wealth to hinder (people) from the Way of Allah; So they will go on spending it; then it will be to them a regret, then they will be overcome. And those who disbelieve will be gathered together to Hell. (In order) that Allah may separate the impure from the pure and put the impure one upon another, then heap them together, and cast them into Hell. These indeed are the losers.

2. In verse 29 there is a promise of three rewards from Allah for the believers, viz., (1) grant of a criterion, (2) doing away with evils, and (3) forgiveness, if they fear Allah.

The word *Furqaan,* translated as criterion, means that which distinguishes between right and wrong. Thus, according to this verse, by way of reward of *Taqwah,* Allah grants "wisdom" and "insight" to a believer on account of which it becomes easy for him to distinguish between right and wrong.

The second reward is *Yokaffir Ankum Saiyye-aatekum,* i.e. will do away with your evil deeds, which means that *Taqwah* serves as a ransom for the short-falls in the deeds.

The third reward is that Allah will grant *Maghferat* i.e. forgiveness on the Day of Judgment, which means that a righteous servant of Allah, who has adopted *Taqwah* in this world, will be admitted to the Paradise.

3. It is said that when the non-believers of Mecca saw that Islam was gaining strength in Medinah, and the believers were migrating from Mecca, they thought that if the Holy Prophet also migrated, he will be in a position to gain strength and one day defeat them. In order to avoid that situation, the Quraish held a meeting in their Daarul Nadwah, which was also known as Daarul Shura, in the house of Qusi bin Kulab, near the Sacred Mosque, in which the chiefs of all tribes, particularly Utbah, Abu Sufyan, Umayyah bin Khalaf, Nazar bin Haris, and Abu Jehl deliberated upon the next step to be taken against the Holy Prophet. In this meeting, it is said, Iblees, i.e. Satan, also participated in the garb of an Arab chief of Najd. One of the Quraish, namely Ibne Hisham, opined that the Holy Prophet should be tied down with a chain and locked up in a room so that he could die his own death. Another of them, namely Abul Aswad, was of the view that the Holy Prophet should be exiled from Mecca. Abu Jehl, however, said that from each tribe one person should be selected, and all the selected ones should attack the

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31. And when Our Messages are recited to them, they say: we have heard (before). If we wished, we could (also) say (or produce) like these: these are nothing but tales of the ancients.[5]

٣١-وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَٰذَا ۙ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ○

32. And when they said: O Allah! if this is indeed the truth from You, then rain down on us stones from heaven or inflict on us a painful punishment.[6]

٣٢-وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ ○

Holy Prophet with swords and kill him so that Bani Hashim may not be in a position to take revenge from anybody. This plan was very much applauded by Iblees and was approved by all, and one night the 'selected ones' gathered round the house of the Holy Prophet to attack him, all at one and the same time, when he came out of his house (Ma'ariful Quran, Vol. IV, pp. 219-221; Ziaul Quran, Vol. II, Chapter 8, Note 37; Naimuddin, Chapter 8, Note 51; Tafheemul Quran, Vol. II, Chapter 8, Note 25).

4. On coming to know in time of this plan of the Quraish, the Holy Prophet told Hazrat Ali that he was to migrate as commanded by Allah and that he should sleep in his bed, covered by his sheet and come to Medinah after returning the articles which the Holy Prophet had in trust with him. Hazrat Ali, accordingly, lay on the bed of the Holy Prophet as directed by him. The Holy Prophet came out of his house, and saw the "selected chiefs" of the Quraish sitting in wait for him, but, by the Grace of Allah, they could not recognise him in the darkness, and cause any harm to him. The next morning when the Quraish saw that Hazrat Ali was sleeping in the bed of the Holy Prophet, and that the Holy Prophet had already left, they caught hold of Hazrat Ali and brought him to the Sacred House but, after sometime, let him go. Then they all went in search of the Holy Prophet. Thus, by His plan, Allah the Almighty defeated the evil plan of the non-believers, and safely rescued the Holy Prophet from the clutches of the infidels (Ma'ariful Quran, *ibid.;* Ziaul Quran, *ibid.;* Naimuddin, *ibid.;* Tafheemul Quran, *ibid.*).

5. Verse 31, it is said, refers to the boastful talk of Nazar bin Haris, who had brought the well-known books of tales known as *Kalelah Damnah,* which contained tales or narrations about the rulers of Rome and Persia. When Qur'an narrated the historical events of the previous nations, as a warning and moral lesson to the non-believers, Nazar bin Haris boasted that "we have heard (them before, there is nothing new in them). If we wished, we could also say (or produce) like these: these are nothing but tales of the ancients", and he quoted from the *Kalelah Damnah.*

6. When the Companions of the Holy Prophet asked him to answer the challenge of the Holy Qur'an to bring a *Surah* like it, he said, O Allah! if this (i.e. the Holy Qur'an) is indeed the truth from You, then rain down on us stones from the heaven or inflict on us a painful punishment (verse 32).

33. And Allah was not going to punish them while you were among them;[7] nor was Allah going to punish them while they could ask for forgiveness.

٣٣- وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ
وَاَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ
وَهُمْ يَسْتَغْفِرُوْنَ ○

34. And what excuse have they that Allah should not punish them,[8] when they hinder (men) from the Sacred Mosque,[9] and they are not its (true) guardians? Its guardians are none but those who are righteous; but most of them know not.[10]

٣٤- وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ
يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا
كَانُوْٓا اَوْلِيَآءَهٗ ۭ اِنْ اَوْلِيَاۗؤُهٗٓ اِلَّا الْمُتَّقُوْنَ
وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

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7. Even in the previous ages no punishment was awarded to the non- believers unless the Prophets were taken out of them, as for instance, in the case of Prophets Hud, Swalih, and Lot. The Holy Prophet was, and is, *Rahmat-ul-Lil Aalameen* i.e. mercy for all the worlds, and as such even in that situation, so long as he remained among the non-believers, no punishment was awarded to them by Allah the Almighty, inspite of their arrogance and opposition (Roohul Ma'ani) (Ziaul Quran, *ibid.,* 40; Ma'ariful Quran, Vol. IV, p. 223).

When, however, the Holy Prophet left Mecca, the punishment was delayed on account of the fact that there were many who had accepted Islam, at heart, but could not declare it openly on account of the fear of the Quraish, and it is really those, according to the learned Commentators, who are referred in the concluding words of verse 33 i.e. *Wahum Yastaghferoon* (Ibne Jareer).

8. When, however, all believers migrated from Mecca, then, as we are told by verse 34, there was no reason to delay the punishment and it was accordingly inflicted (Ma'ariful Quran, *ibid.;* also see Naimuddin, *ibid.,* 54).

9. As regards causing hindrance to the people, one very glaring example of it was the incident of *Hudaibiah,* when, in the sixth year of Hijri, the Holy Prophet and his followers were not permitted by the non-believers of Mecca to enter the city of Mecca and perform *Umrah.* They thought that they were the guardians of the Sacred Mosque and, therefore, they could allow or disallow anybody according to their whims and choice.

10. In this verse, according to the learned Commentators, is contained the forecast of the victory of the believers over Mecca, which actually was granted to them in the 8th year after their migration to Medinah.

From verse 34 it is also clear that the *Mutawalli* or the trustee or the guardian of the Mosque should always be a righteous servant of Allah, and it is his duty to see that no such person is allowed to enter the Mosque who causes filth in the mosque or comes merely to raise quarrels among the believers. In all other cases none has the authority to stop anybody from entering the Sacred Mosque for the purpose of offering his prayer to Allah the Almighty (Ma'ariful Quran, Vol. IV, p. 228).

35. And their prayer at the House is nothing but whistling and clapping of hands.[11] Taste then the punishment,[12] because you disbelieved.

٣٥-وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ
إِلَّا مُكَاءً وَّتَصْدِيَةً ۭ
فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝

36. Surely those who disbelieve spend their wealth to hinder (people) from the Way of Allah; So they will go on spending it;[13] then it will be to them a regret, then they will be overcome.[14] And those who disbelieve will be gathered together to Hell.

٣٦-إِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ أَمْوَالَهُمْ
لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ۭ
فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً
ثُمَّ يُغْلَبُوْنَ ۭ
وَالَّذِيْنَ كَفَرُوْٓا إِلٰى جَهَنَّمَ يُحْشَرُوْنَ ۝

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11. In the words of Sale, "they used to go round the *Ka'bah* naked, both men and women, whistling at the same time through their fingers and clapping their hands". As Maajid writes, "witness also the present-day practices of many a creed which not only allow but prescribe the use of musical instruments at public worship. Worse still, dancing has formed part and even now forms part of the chief acts of devotion and worship in many religion". To quote a foreign writer, "religious processions went with song and dance to the Egyptian temples," and Plato said that all dancing ought to be thus an act of religion. In fact, it was so to a great extent in Greece, as where the Cretan chorus, moving in measured pace, sang hymns to Apollo, and in Rome, where the Salian priests sang and danced, beating their shields, along the streets at the yearly festival of Mars ... Remnants of such ceremonies come down from the religion of England before Christian times, are still sometimes to be seen in the dances of boys and girls round the Midsummer bonfire, or of the mummers of *Yuletide* ("Anthropology", by Taylor, pp. 297-298) (Maajid, Vol. I, Part IX, Note 529).

12. According to the learned Commentators, the word *Azab* i.e. punishment, used in this verse, would mean the punishment in this world which came in the form of defeat of the non-believers firstly in the battle-field of Badr and finally on victory of the Holy Prophet over Mecca. This may also mean the punishment which the non-believers are going to be awarded in the Hereafter.

13. According to Hazrat Abdullah bin Abbas, as reported by Mohammad bin Ishaq, when the defeated ones returned to Mecca from Badr, those whose relatives had been slain went to Abu Sufyan, who had led the caravan of merchandise from Syria to Mecca (reference to which has already been made), and requested him that since this battle was fought for safety of his caravan, therefore, they should be compensated from the merchandise of his caravan so that preparations could be made to meet the believers again. This request was accepted and a large sum of money was donated for the purpose of war against the believers which they fought at Uhud the next year.

14. In this there was a clear forecast that, inspite of preparations, the non-believers will not be able to defeat the believers, and will themselves be ultimately overcome by the latter, and this actually happened in, and after, the second encounter at the battle-field of Uhud.

37. In order that Allah may separate the impure from the pure, and put the impure one upon another, then heap them together, and cast them into Hell. These indeed are the losers.

٣٧-لِيَمِيْزَ اللّٰهُ الْخَبِيْثَ مِنَ الطَّيِّبِ وَيَجْعَلَ
الْخَبِيْثَ بَعْضَهٗ عَلٰى بَعْضٍ فَيَرْكُمَهٗ جَمِيْعًا
فَيَجْعَلَهٗ فِيْ جَهَنَّمَ ۭ اُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ۝ ع

SECTION 5[1]

38. Say to those who disbelieve; if they desist, that which is past will be forgiven them; and if they return, then already gone forth is the example of the ancients.[2]

٣٨-قُلْ لِّلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا يُغْفَرْ
لَهُمْ مَّا قَدْ سَلَفَ ۚ وَاِنْ يَّعُوْدُوْا فَقَدْ
مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ۝

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1. Section 4 concluded with a warning of punishment to the non-believers in this world as well as in the Hereafter. However, in order to give them one more chance to mend their ways, Section 5 starts with a declaration that if the non-believers desist from persecuting the believers, that which is passed will be forgiven but if they persist in their misdeeds, then they are sure to be punished. This Section also gives the principles of distribution of the booty, and also details of the help provided to the believers.

Section 5 consists of 7 verses i.e. verses 38 to 44. Verses 38 to 40 speak of the situation arising after the battle of Badr. In these verses the Holy Prophet is addressed, and is commanded by Allah, to say to those who disbelieve that if they desist (i.e. cease from persecuting the believers) that which is past will be forgiven them; but if they return (i.e. repeat the persecution of the believers), then already gone forth is the example of the ancients. And fight (O believers) against them until persecution is no more, and obedience be wholly to Allah. But if they desist (from persecution of the believers), then surely Allah is Seer of what they do. And if they turn away, then know that Allah is your Patron – Most Excellent the Patron and Most Excellent the Helper.

Verse 41 gives the principles for distribution of the booty of war. In this verse it is said: and know that whatever you acquire in war (as booty); fifth of it is for Allah and for the Messenger, and for the near of kin, and the orphans, and the needy, and the way-farer, if you believe in Allah and in that which We revealed (i.e. Qur'an) to Our servant on Day of Distinction (i.e. the day of Badr), the day on which the two parties (i.e. the believers and the non-believers) met. And Allah has power over all things.

Verses 42 to 44 provide us with some more details of the help which Allah the Almighty provided to the Holy Prophet and the believers against their enemy in the battle-field of Badr, In these verses it is said: and (remember) when you were on the hither side (of the valley) and they (i.e. the non-believers) were on the farther side, and the caravan (i.e. the caravan of merchandise coming from Syria under the leadership of Abu Sufyan) was on a lower place than you. And if you had made a mutual appointment (to meet), you would certainly have failed in

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39. And fight against them until there is no more persecution, and obedience be wholly to Allah.[3] But if they desist, then surely Allah is the Seer of what they do.[4]

٣٩-وَقَاتِلُوهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ
وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ
فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ۝

40. And if they turn away, then know that Allah is your Patron. Most Excellent the Patron! and Most Excellent the Helper![5]

٤٠-وَاِنْ تَوَلَّوْا فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ۚ
نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ۝

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the appointment (of confrontation with the armed force of the non-believing Quraish of Mecca), but (thus you met) in order that Allah might accomplish a matter already exacted; so that he who died might die after a Clear Sign, and he who lived might live after a Clear Sign. And surely Allah is Hearing, Knowing. And when Allah showed them (i.e. the non-believers) to you (O Prophet) in your dream as few (in number), and if He had showed them to you as many, you would have surely become weak-hearted, and would have disputed about the matter; but Allah saved (you). Surely He is Knower of what is in the hearts (of men). And when He showed them to you, when you met (them), as few in your eyes, aid He made you to appear few in their eyes, in order that Allah might accomplish a matter already exacted. And to Allah all affairs return.

2. It may be noted that in verse 55 of Chapter 18 (*Kahf*) regarding the non-believing Quraish of Mecca Qur'an says, "and nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the way of the ancients to overtake them, or that the punishment should confront them".

3. The words *Fitnah* and *Deen,* used in verse 39, are very significant. According to Hazrat Abdullah bin Abbas, *Fitnah* means infidelity and idolatry; and *Deen* means Islam. Accordingly, the meaning of verse 39 would be that fighting should continue till infidelity and idolatry are uprooted and Islam prevails and no other religion remains in the field.

According to Abdullah bin Umar, the word *Fitnah* means the persecution of the believers and the word *Deen* means victory. Accordingly, within the meaning of verse 39, fighting is to continue till the non-believers are completely routed and the believers get total victory over them (Ma'ariful Quran, Vol. IV, pp. 232-233).

4. The words, "Allah is Seer of what they do" indicate that, in case of an offer of peace from the non-believers, the believers should not fear and leave the matter to Allah the Almighty, and accept the offer of peace. If the non-believers, in the garb of an offer of peace, actually plan to gain time to cause any harm to the believers, then Allah, in any case, is at the help of the believers, and He will punish the non-believers for their treachery.

5. The meaning is that the believers should also continue fighting inspite of having less resources and being less in number, because actually the victory does not depend upon the excess of resources or strength of the soldiers; it actually depends upon the Help and Pleasure of Allah which was, and has always been, with the believers, because they fight not for any gain of this world but solely for the Cause of Allah (Ma'ariful Quran, Vol. IV, pp. 233-235).

PART X – (*WA'LAMOO*)

41. And know that whatever you acquire in war, a fifth of it is for Allah, and for the Messenger, and for the near of kin, and the orphans, and the needy, and the wayfarer,[6] if you believe in Allah and in that which We revealed to Our Servant on the Day of Distinction[7] – the Day on which the two parties met. And Allah has power over all things.

٤١- وَاعْلَمُوٓا أَنَّمَا غَنِمْتُم مِّن شَىْءٍ
فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ
وَلِذِى الْقُرْبَىٰ وَالْيَتَٰمَىٰ وَالْمَسَٰكِينِ
وَابْنِ السَّبِيلِ ۙ إِن كُنتُمْ ءَامَنتُم بِاللَّهِ
وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ
يَوْمَ الْتَقَى الْجَمْعَانِ ۗ
وَاللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ○

42. And when you were on the hither side (of the valley) and

٤٢- إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا

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6. According to verse 41, the 1/5th share will be divided in six equal portions. One reserved for Allah goes to the Islamic Treasury for use of the nation, the second portion goes to the Holy Prophet himself (which after the passing away of the Holy Prophet has ceased), the third portion goes to the near relatives of the Holy Prophet, and, according to the learned Commentators, they are the Bani Hashim and the Bani Muttalib. The fourth portion goes to the orphans, the fifth one to the needy, and the sixth one to the wayfarer. The remaining 4/5th goes to all those believers who take part in the battle. This is also confirmed by the Traditions of the Holy Prophet who used to distribute the 4/5th of the booty among the believers taking part in the battle.

Further, verse 41 simply says that 1/5th share should be distributed among the categories of men mentioned in it, but nowhere it is said that it is to be distributed equally. It is said that the Holy Prophet used to distribute the 1/5th among the persons, mentioned in verse 41, in whatever shares he chose and he was not, therefore, bound to distribute it equally (Ziaul Quran, Vol. II, Chapter 8, Note 49; Ma'ariful Quran, Vol. IV, pp. 237-243, Tafheemul Quran, Vol. II, Chapter 8, Note 32 and Maajid, Vol. I, Part X, Notes 3-4).

7. As Abdul Maajid Daryabadi puts it, "it is not for nothing that Qur'an has characterised this battle as the 'Day of Distinction'. A different result would have changed the entire fate of mankind. If there is any single episode in history of which it can be said that on it depended the march of the world's events, it was this. Even sceptics and rejectors have not entirely failed to grasp its full significance. The day, in the words of Encyclopaedia Britannica, 'both for internal and external policies was of incalculable advantage to Islam' (Vol. XV, p. 648). To quote a foreign writer, 'Seldom has such an insignificant conflict had such far-reaching consequences ... The Prophet had received undeniable proof that God was on his side'. ("Muhammad", by Andre, p. 205). As Muir puts it "not only was a most decisive victory gained over a force three times his own in number, but the slain on the enemy's side included in a remarkable manner many of his most influential opponents ("Life of Mahomet", p. 236) (Maajid, *ibid.*, 9).

43. And when Allah showed them to you in your dream as few[11] – and if He had shown them to you as many, you would surely have become weak-hearted, and you would have disputed about the matter; but Allah saved (you); Surely He is Knower of what is in the hearts.

٤٣-إِذْ يُرِيكَهُمُ اللّٰهُ فِي مَنَامِكَ قَلِيلًا ۖ
وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ
وَلَتَنَازَعْتُمْ فِي الْأَمْرِ
وَلَٰكِنَّ اللّٰهَ سَلَّمَ ۚ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

44. And when He showed them to you, when you met, as few in your eyes, and He made you to appear few in their eyes, in order that Allah might accomplish a matter already exacted. And to Allah all affairs return.

٤٤-وَإِذْ يُرِيكُمُوهُمْ
إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا
وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ
لِيَقْضِيَ اللّٰهُ أَمْرًا كَانَ مَفْعُولًا ۗ
وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ ○ ع

SECTION 6[1]

45. O you who believe! when you meet an army, be firm,[2] and remember Allah much,[3] that you may be successful.

٤٥-يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً
فَاثْبُتُوا وَاذْكُرُوا اللّٰهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ○

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11. This had the added advantage for the believers in that while they fought with determination to vanquish the seeming few of the non-believers, the latter fought in a relaxed and self-assumed confidence as they were conscious of the greater number and better armed. On a battle-field, self-assumed confidence is a great illusion, as it invariably brings about the downfall of its own cherishers! The same happened to the non-believers in the battle-field at Badr.

1. In the previous Section (verses 38 and 39), after the confrontation in the battle-field of Badr, the non-believers were told that if they desisted from fighting against, and persecution of, the believers, they would be forgiven. And the believers were commanded that if the non-believers did not desist, then they must fight against them till their persecution ended. Now with reference to this, some guiding principles for the believers, while fighting against the non-believers are provided by Section 6.

Section 6 consists of 4 verses i.e. verses 45 to 48. Verses 45 to 47 give some guiding principles for the believers to follow while fighting against the non-believers. In these verses it is said: O you who believe! when you meet an army (of the non-believers), be firm, and remember Allah much, (so) that you may be successful. And obey Allah and His Messenger and dispute not one with another, lest you get weak-hearted and your strength depart; and be steadfast. Surely

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48. And when Satan made their works fair-seeming to them, and said: none among men can overcome you this day, and I am near to you. But when the two armies came in sight of each other, he turned on his heels, and said: Verily I am clear of you;[8] Verily I see what you see not; Verily I fear Allah; and Allah is Severe in retribution.

٤٨-وَإِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ
وَقَالَ لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ
وَإِنِّي جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَاءَتِ الْفِئَتٰنِ
نَكَصَ عَلٰى عَقِبَيْهِ وَقَالَ إِنِّي بَرِيٓءٌ
مِّنكُمْ إِنِّيٓ أَرٰى مَا لَا تَرَوْنَ
إِنِّيٓ أَخَافُ اللّٰهَ ۚ
ع ٢ وَاللّٰهُ شَدِيدُ الْعِقَابِ ۝

SECTION 7[1]

49. And when the hypocrites and those in whose hearts is a disease said: their religion has misled them.[2] And whoever trusts in Allah, then surely Allah is Mighty, Wise.[3]

٤٩-إِذْ يَقُولُ الْمُنٰفِقُونَ
وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
غَرَّ هٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى اللّٰهِ
فَإِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝

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8. It is worth noting that in verses 16 and 17 of Chapter 59 (*Surat-ul-Hashr*) Qur'an uses a similar allegory even for the hypocrites, and says, that (they are) "like the Satan when he says to man: disbelieve. But when he disbelieves he says: I am free of you: surely I fear Allah, the Lord of the worlds. So the end of both of them is that they are both in the Fire (of Hell) to abide therein. And that is the reward of the wrong-doers".

1. In continuation of the fraud which Satan played with the non-believers in the battle-field of Badr in the previous Section. Section 7 starts with the talk of hypocrites who tried to discourage the believers in respect of their fight against the Quraish of Mecca. This Section also speaks of suffering of the non-believers at the time of death, and also the punishment which Pharaoh and his people suffered. It also gives some principles concerning the breach of agreement by the opponents of Islam.

Section 7 consists of 10 verses i.e. verses 49 to 58. Verse 49 speaks of the hypocrites who tried to discourage the believers against the Quraish army. In this verse it is said: and when the hypocrites and those in whose hearts is a disease (i.e. infidelity and idolatry) said: their religion has misled them. And (not withstanding the taunts of the hypocrites and their colleagues) whoever trusts in Allah, then surely Allah is Mighty, Wise.

Verses 50 and 51 speak of the afflictions which the non-believers suffer at the time of their death. It is said: and if you could see when the angels take away the souls of those who

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52. Like (are they) to the people of Pharaoh and those before them:[5] they rejected the Signs of Allah, so Allah punished them for their sins. Surely Allah is Strong, Severe in punishing.

٥٢-كَدَأْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ
قَبْلِهِمْ ؕ كَفَرُوْا بِاٰيٰتِ اللّٰهِ
فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ
اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ○

53. This is because Allah never changes a favour[6] which He has conferred upon a people until they change what is in their (own) souls and surely Allah is Hearing, Knowing.

٥٣-ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا
نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا
مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۙ○

54. Like (are they) to the people of Pharaoh, and those before them; they belied the Signs of their Lord, so We destroyed them for their sins and We drowned the people of Pharaoh: and they were all wrong-doers.

٥٤-كَدَأْبِ اٰلِ فِرْعَوْنَ ۙ
وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ
كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ
فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَغْرَقْنَآ اٰلَ
فِرْعَوْنَ ۚ وَكُلٌّ كَانُوْا ظٰلِمِيْنَ ○

55. Surely the vilest of beasts in the Sight of Allah are those who disbelieve; So they will not believe.

٥٥-اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ
الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ○ ۝

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5. In verse 52, it is said, that the punishment awarded to the non-believers is not new but it has been the Tradition of Allah in respect of all those who reject the Signs of Allah as did the people of Pharaoh and those before them, i.e. the Aad, the Samood, the Midianites, the Sodomites and other non-believing nations of the world.

6. As regards the word *Nematan,* i.e. the Favour, used in verse 53, it may be noted that it is unconditional which means that initially or basically the favour is for everybody may he be a believer or non-believer. Had it not been so, all those favours with which a man is born, in the form of capabilities and abilities, both inward and outward, would not have been given to the non- believers at all. Thus basically things which are required for life have been given to all human beings irrespective of their Faith. Similarly, in the domain of guidance, Divine Books and the Prophets have also been sent for the entire mankind. It is only after the rejection of Divine Guidance that people fall in error and by opposition to the Prophets of Allah invite their own destruction in the wake of Divine Wrath. In this respect, the instance of the people of

SECTION 8[1]

59. And let not those who disbelieve think that they have escaped.[2] Surely they cannot frustrate (Allah's plan).

٥٩-وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا ؕ
اِنَّهُمْ لَا يُعْجِزُوْنَ ○

any step we take thereafter may not be unexpected for the other side. This in fact calls for an important policy of the Islamic State in respect of International Relations. In a Tradition, the Holy Prophet has said that none having an agreement with any nation should break it before its expiry, or he should throw its way to the other side on the basis of equality (Tafheemul Quran, *ibid.,* 43).

It may, however, be noted that verse 58 will apply only in case of expected breach of agreement. If on the contrary, the breach has already been committed by the other side, then this will not apply, and the believers will also be entitled to take any step they can against the other side without any formal declaration in advance. When the Quraish broke the treaty of Hudaibiah in respect of Bani Khuza'ah, the Holy Prophet did not intimate breach of the agreement, and, without any intimation in advance, attacked Mecca.

1. Section 7 concluded with the command to the believers that if they suspect treachery on the part of a people, they should throw back to them their agreement on terms of equality. In continuation of it, Section 8 starts with a warning to the enemies of Islam that they cannot frustrate Allah's plan. Then there is command to the believers to be ready with an the possible measures of war.

Section 8 consists of 6 verses i.e. verses 59 to 64. Verse 59 says: and let not the disbelievers think that they have escaped. Surely they cannot frustrate (Allah's plan).

Verse 60 calls upon the believers to make all preparations to defend against the attacks of enemy. In this verse it is said: and make ready against them (i.e. the enemies) whatever force you can and well-fed, to strike terror into (the hearts of) the enemy of Allah and your enemy, and others besides them, whom you know not – Allah knows them. And whatever you spend in the Way of Allah, it will be paid back to you in full, and you will not be wronged.

Verses 61 and 62 speak of the offer of peace by the enemy. It is said: and if they (i.e. the enemies) incline to peace, then incline you also to it, and trust in Allah. Surely He is the Hearer, the Knower. And if they intend to deceive you, then surely Allah is sufficient for you. He it is who strengthened you with His aid and with the believers.

Verse 63 speaks of the link of affection which Allah the Almighty created between the hearts of the believers, particularly the Oas and Khazraj tribes of Medinah, who, before Islam, were enemies of each other. In this verse it is said: and He (i.e. Allah) has united their hearts (with affection between them). If you had spent all that is in the earth, you could not have (so) united their hearts, but Allah has united them. Surely He is Mighty, Wise.

Verse 64 says that: O Prophet! Allah is Sufficient for you and those who follow you of the believers.

2. Verse 59 was revealed in respect of those non-believers who had succeeded in running away safely from the battle-field of Badr. It was they who were addressed in verse 59 and told that they should not rejoice that they were safe from the punishment by Allah after their escape from the battle-field. Surely Allah the Almighty was (and is) All-Powerful, and whenever He likes He would catch-hold of them and punish them for their misdeeds; and even if they are left free in this world they are surely going to be punished more severely in the Hereafter, and they will have no way of escape.

63. And He has united their hearts (with affection between them). If you had spent all that is in the earth, you could not have (So) united their hearts, but Allah united them. Surely He is Mighty, Wise.

٦٣- وَاَلَّفَ بَيْنَ قُلُوْبِهِمْ ؕ
لَوْ اَنْفَقْتَ مَا فِى الْاَرْضِ جَمِيْعًا
مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ
اَلَّفَ بَيْنَهُمْ ؕ اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ○

64. O Prophet! Allah is Sufficient for you and those who follow you of the believers.

٦٤- يٰٓاَيُّهَا النَّبِىُّ حَسْبُكَ اللّٰهُ
وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ○ ع

SECTION 9[1]

65. O Prophet! urge the believers to fight. If there be of you twenty steadfast, they will overcome two hundred; and if there be of you a hundred, they will overcome a thousand of those who disbelieve, because they are a people who understand not.

٦٥- يٰٓاَيُّهَا النَّبِىُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى
الْقِتَالِ ؕ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ
صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ
مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا
بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ○

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1. In continuation of Section 8 which concluded with a promise to the Holy Prophet that "Allah is Sufficient for you and those who follow you of the believers", Section 9 starts with a command to the believers to fight against the enemies of Islam. A further promise is given to the believers that they will be victorious even if the enemy is double their number (in the final reckoning). This Section also deals with the taking of prisoners from among the enemies and use of the booty of war by the believers.

Section 9 consists of 5 verses i.e. verses 65 to 69. Verses 65 and 66 urge the believers to fight, and give them the promise of victory over their enemy even if the enemy is double their number in the last reckoning. In these verses it is said: O Prophet! Urge the believers to fight (against the non-believers who come to fight). If there be of you twenty steadfast, they will overcome two hundred (of the enemy): and if there be of you a hundred, they will overcome a thousand of those who disbelieve, because they (i.e. the disbelievers) are a people who do not understand. Now Allah has lightened your burden and He knows that there is weakness in you. So, if there be of you a hundred steadfast, they will overcome two hundred (of the enemy); if there be of you a thousand, they will overcome two thousands (of the enemy) by Allah's permission. And Allah is with the steadfast.

Verse 67 speaks of the taking of prisoners from among the enemy after the war. In this

68. Were it not for a previous Ordinance[6] from Allah, there would surely have befallen you a great punishment for that which you took.

٦٨- لَوْلَا كِتٰبٌ
مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ
فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ○

Holy Prophet. He counselled with his Companions as to what should be done to them. Hazrat Abu Bakr advised that they should be released against ransom. Hazrat Umar, on the contrary, advised that all of them should be put to death. The Holy Prophet accepted the advice of releasing them against ransom which was fixed at 40 'Uqiya' of gold per captive, the value of which was 1600 *Dirhams* of that time (Naimuddin, *ibid.,* 124-126). It may be noted that the opinion for ransom was of Hazrat Abu Bakr and majority of the Companions, while the opinion for slaying the captives came from Hazrat Umar and Hazrat Sa'd bin Ma'az, and few other Companions. Therefore, the Holy Prophet accepted the opinion of the majority. He accepted this opinion more particularly on account of the fact that he was very kind and generous-hearted and Allah the Almighty has Himself proclaimed him to be *Rahmat-ul-lil-Aalemeen,* i.e. Blessing to the nations (Ma'ariful Quran, Vol. IV, p. 284).

4. In this respect the law of the Old Testament is till more rigid. It says, "And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword" (Deuteronomy, 20:13). Further, "And this is the thing that ye shall do; ye shall utterly destroy, every male, and every woman that hath lain by man (Judges, 21:II). Among the Jews, "if a city resisted their summons, the males without distinction, were put to the sword; the seven nations of Cannon were dashed to destruction; and neither repentance nor conversion could shield them from the inevitable doom, that no creature within their precincts should be left alive" ("Decline & Fall of the Roman Empire", by Gibbon, Vol. V, p. 359) (Maajid, *ibid.,* 121).

5. It is said that when after the defeat, the non-believers started running away from the battle-field, the believers, instead of chasing them and slaying them, started collecting the booty of the war and taking the enemies in custody. Due to this many of the non-believers succeeded in saving their lives by running away and became a source of trouble for the believers later on. Had they also been killed, the strength of the non-believers would have finished for ever to raise arms against the believers. When Hazrat Sa'd bin Ma'az, Umar bin Khattab and Abdullah bin Rawaha saw the believers collecting the booty, they felt it very much. And it was in respect of this matter that this part of verse 67 was revealed which indicated that the fleeing enemy should have been slain, and before extensive plan of the enemy against the believers at a later date by reassembling their scattered force was put in operation, they should have been done away with, instead of taking as captives or accepting any ransom. According to Allama Qurtabi, the majority of the scholars concur with this view (Ziaul Quran, Vol. II, Chapter 8, Note 87).

6. As regards the ordinance mentioned in verse 68, Tirmizi has noted, on the authority of Hazrat Abu Hurairah, that the Holy Prophet has said that booty was not permissible for any nation before the advent of Islam. In the battle-field of Badr the believers started collecting the booty although as yet the booty was not made permissible for the believers. Therefore to warn the believers verse 68 was revealed which condemned the collection of booty before revelation of any Command from Allah in this respect; and this act was declared to be such on which great punishment could be awarded. But since Allah the Almighty had already decreed, though not revealed to the believers, that the booty was going to be made permissible for the believers, the believers were not punished (Tafseer-e-Mazhari).

71. And if they be inclined to be treacherous to you, then they have already been treacherous to Allah before, but He gave (you) power over them; and Allah is Knowing, Wise.

٧١- وَإِنْ يُّرِيْدُوْا خِيَانَتَكَ
فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ
فَأَمْكَنَ مِنْهُمْ ؕ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

72. Surely those who believed and migrated[3] and strove hard in the Way of Allah with their wealth and their lives, and those who gave shelter and helped – these are friends, one of another.[4] And those who believed and did not migrate,

٧٢- إِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ
وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا أُولٰٓئِكَ بَعْضُهُمْ
أَوْلِيَآءُ بَعْضٍ ؕ وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يُهَاجِرُوْا
مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ

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migrated (from Mecca), and strove hard, with their wealth and their lives, in the Way of Allah, and those who gave shelter and helped – these are friends, one of another. And those who believed and did not migrate, you are not responsible for their protection until they migrate. And if they seek help from you in the matter of religion, it is your duty to help them, except against a people between whom and you there is a treaty. And Allah is the Seer of What you do.

Verse 73 speaks of the unity of the disbelievers saying: And those who disbelieve are friends, one of another. If you do this not (i.e. protect each other), there will be persecution in the land and a great mischief.

Verses 74 and 75 speak of the unity and reward of the believers, saying: those who believed and migrated and strove hard in the Way of Allah, and those who gave shelter and help –these are the believers in truth. For them is forgiveness and an honourable provision. And those who believed afterwards and migrated and strove hard alongwith you – they are of you; and the kindred by blood are nearer unto one another in the Book of Allah. Surely Allah is Knower of all things.

2. Thus, inspite of their past hostilities, Allah the Almighty promised them to give more than the ransom they had paid for their release and also to forgive their previous misdeeds against Islam. As Muir puts it, the Prophet, "was far from intending to treat the prisoners whose lives he had spared, with harshness. He rather hoped, by kind and friendly demeanour, to win their affections and draw them over to the Faith (Mahmomet", p. 233) (Maajid, Vol. I, Part X, Note 133).

3. ***Hijrat*** **(Migration):** Upto verse 71 the subject was fighting against the non-believers, their slaughter in the battle-field, their taking as war-captives, and their release against ransom. From verse 72 upto the end of this Section, there is mention of another important subject, i.e. *Hijrat,* which, in religious context, means Migration from the native country to another when the people are not in a position to fight against the enemy nor there be any hope of settlement with them. In the texts of early Islamic History, *Hijrat* denotes migration of the Holy Prophet followed his worthy companions from Mecca to Medinah.

4. **Nationality of the Islamic State:** Verse 72 actually deals with an important constitutional matter from the point of view of Islam. According to this verse, the *Wilayat* (i.e. nationality) will be only among those believers who are either the original residents of the Islamic

75. And those who believed afterwards and migrated and strove hard along with you – they are of you; and the kindred by blood are nearer unto one another in the Book of Allah.[7] Surely Allah is Knower of All things.

٧٥-وَالَّذِيْنَ اٰمَنُوْا مِنْۢ بَعْدُ وَهَاجَرُوْا
وَجٰهَدُوْا مَعَكُمْ
فَاُولٰٓئِكَ مِنْكُمْ ؕ وَاُولُوا الْاَرْحَامِ
بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِىْ كِتٰبِ اللّٰهِ ؕ
اِنَّ اللّٰهَ بِكُلِّ شَىْءٍ عَلِيْمٌ ۝ ع

7. **Right of Inheritance between *Ansaar* and *Mohajireen* Superseded:** After speaking of the close relationship established between the local as well as emigrant believers, it is made clear that the *Ulul Arhame Ba'dohum Aula Be Ba'din Fee Kitabillah,* i.e. although all believers are *Wali* of each other in the sense that they have to help each other in all matters of need, but as regards the inheritance, it is the right of the near relatives only, and by the word *Fee Kitabillah* it is declared that this is the law of Allah. Thus the right of inheritance previously given to the *Ansaar* and *Mohajireen* stood superseded by this part of the verse, according to which the criterion of inheritance was finally declared to be "blood relationship" (Ma'ariful Quran, Vol. IV, p. 300; Ziaul Quran, *ibid.,* 96). In this respect, detailed commands are given in Chapter 4 (*Nisa*), particularly regarding the *Zulfuru* i.e. the direct descendants. As regards the *Asbat* and the *Zuwil Arham* i.e. the relatives who come next to the *Zulfuru,* they are mentioned by the Holy Prophet in his Traditions.

CHAPTER 9

AT-TAUBAH
(The Repentance)

This Chapter consists of 16 Sections, 129 verses, 4078 words and 10488 letters.[1]

Name

There are about 10 names of this Chapter, the most prominent being only two i.e. *At-Taubah* (The Repentance) (appearing in verse 104) and *Al-Bara'at* (Immunity) appearing at the beginning), the former has reference to acceptance of the repentance of some of the believers and the latter has reference to declaration of immunity from treaties against the Quraish of Mecca who had repeatedly violated the terms of the treaties.

Revelation

This Chapter is 'Madani' and it was revealed in the ninth year after the migration, during or immediately after, the battle of Tabook which was fought between the believers and the non-believers in the month of Rajab, 9th Hijri, and declaration of immunity from the treaties with the non-believers of Mecca was also made in the month of Zilhij the same year. Although the verses relating to the battle of Tabook were revealed before the verses relating to the declaration of immunity, yet the latter, on account of their importance, were placed earlier in the order of compilation of the verses of this Chapter (Qurtabi) (Ziaul Quran, Vol. II, p. 173).

According to some scholars, the last two verses of this Chapter are Mecci and all other verses are Madani (Naimuddin, Chapter 9, Note I).

According to Abul A'ala Maududi, the first five Sections of this Chapter

1. Naimuddin, Ch. 9, Note No. 1; Ziaul Quran, Vol. II, p. 173.

were revealed in about Zeeqa'ad of 9th Hijri when the Holy Prophet had deputed Hazrat Abu Bakr as *Ameer-ul-Hajj* i.e. Chief of the pilgrims to Mecca and thereafter also deputed Hazrat Ali to declare the immunity from the treaties as revealed in these verses. Verses 6 to 9 were revealed in about Rajab of 9th Hijri or a bit earlier when the Holy Prophet made preparations of the Tabook expedition and for that purpose invited the believers to come forward to fight in the Way of Allah and condemned those who on account of hypocrisy or weakness in faith or for any other flimsy reason did not take part in the battle. Sections 10 to 16 were revealed after return from Tabook and the different parts of these Sections were revealed on different occasions (Tafheemul Quran, Vol. II, p. 166).

According to the generally accepted chronological order this Chapter is placed at Serial No. 113.[1]

The *Bismillah*

This is the only Chapter in the entire Qur'an which does not contain *Bismillah-hir Rahmanir Rahim* at the beginning of it. Therefore, *Bismillah* is not to be recited while starting recitation of this Chapter (Qurtabi). Hazrat Ali has said that the *Bismillah* is *Amaan,* i.e. peace, this *Surah* has been revealed to end the *Amaan,* or peace, with the sword. Imam Raazi has said that the Holy Prophet did not dictate the *Bismillah* while dictating this Chapter and, therefore, the companions also did not write *Bismillah* before it, and the subsequent scholars have followed the same practice (Naimuddin, *ibid.,* and Tafheemul Quran, *ibid.*).

Chapters 8 and 9

From the subject matter, Chapter 9 appears to be a part of Chapter 8. The obvious connection between the two is that in Chapter 8 while giving the command to the believers to fight against the non-believers in the Way of Allah, principles governing the battle including the treatises, booty of the war, release of the captives etc. were also given. It was said that the believers should honour the treaties on their part but if there is any breach or likelihood of the breach of the treaties by the enemy, then it should be thrown away on equal basis, and if the non-believers make an offer of peace, then it should be accepted, having trust in Allah the Almighty. In the last section of Chapter 8 the war-captives were released against ransom, and it was said that if they became treacherous, and

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1. Index cum concordance of the Holy Qur'an, by Khairi, *ibid.*

again come to fight, the believers, relying upon the help of Allah, should take all possible measure to counter the mischief. Then in the concluding part of Chapter 8 the entire community of the mankind was divided in two major groups – one of the believers and the other of the non-believers. Now in Chapter 9 there is the declaration of immunity from the treaties made with the non-believers on account of repeated violations thereof by them and the believers were exhorted for further and final confrontations with the non-believers so that the enemical plans and activities of the non-believers and their allies could be put to an end, and expansion of preaching activities could continue unhindered.

Subject Matter

As Abdullah Yusuf Ali puts, it "Chronologically verses 1 to 29 were a notable declaration of State-policy promulgated about the month of Shawwal, A.H. 9, and read out by Hazrat Ali at the pilgrimage two months later, in order to give the policy the widest publicity possible. The remainder of the *Surah* i.e. verses 30 to 129 was revealed a little earlier, say about the month of Ramadhan A.H. 9, and sums up the lesson of the Apostle's Tabook Expedition in the late summer of A.H. 9 (say October 630 AD.)" (Yusuf Ali, Introduction to Ch. 9, Vol. I, p. 436).

Thus basically two important topics have been dealt with by Chapter 9 i.e. declaration of immunity in respect of treaties already made with the non-believers, and Tabook Expedition.

CHAPTER 9

AT-TAUBAH
(The Repentance)

SECTION 1[1]

1. (A declaration of) immunity[2] from Allah and His Messenger to those of the idolaters with whom you have contracted mutual alliance.

١- بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ
اِلَى الَّذِيْنَ عٰهَدْتُّمْ
مِّنَ الْمُشْرِكِيْنَ ۝

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1. In the concluding sections of the previous chapter, the believers were commanded to fight against the non-believers, and in this respect detailed principles governing the war were given. Side by side it was also said that the believers were to honour the agreements which they had made with the non-believers, but if the non-believers violated any agreement, then the believers were also commanded to throw away the agreement on the basis of equity, and in that respect totally rely upon the help of Allah. In continuation of it, Section 1 of Chapter 9 starts with a declaration of immunity from all those agreements and treaties which were made by the Holy Prophet with the non-believers, which the latter violated, or which become ineffective on account of expiry of the period.

Section 1 consists of 6 verses i.e. verses 1 to 6 which speak of the declaration of immunity from the treaties made by the Holy Prophet with the non-believers. In these verses it is said that (a declaration of) immunity (is hereby made) from Allah and His Messenger to those of the idolaters with whom you (O Prophet) have contracted mutual alliance. So (O non-believers) go about in the land for four months, and know that you cannot frustrate (the plan of) Allah, and that Allah will disgrace the disbelievers. And (there is) an announcement from Allah and His Messenger, to the people (assembled) on the Day of the Great Pilgrimage, that Allah is free (from liability of obligations) to the idolaters, and His Messenger (also). So if you (O non-believers) repent (during the period of four months), it will be better for you; but if you turn away, then know that you cannot frustrate Allah. And give tidings of painful punishment to those who disbelieve, except those of the idolaters with whom you (O Prophet) have made an agreement, and they have not failed you in anything, nor have aided anyone against you. So

Contd.....

2. Go about, then, (O idolaters!), in the land for four months,[3] and know that you cannot frustrate (the plan of) Allah, and that Allah will disgrace the disbelievers.

٢- فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ
وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۙ
وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ○

3. And an announcement from Allah and His Messenger, to the people (assembled) on the Day of the Great Pilgrimage,[4] that Allah is free (from liability of treaty obligations) to the

٣- وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ
يَوْمَ الْحَجِّ الْأَكْبَرِ
أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۙ وَ

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fulfil their agreement to the end of their term. Surely Allah loves the righteous. So when the Sacred Months have passed, slay the idolaters, wherever you find them, and seize them and beset them and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the poor-rate, leave their way free. Surely Allah is Forgiving, Merciful. And if anyone of the idolaters seek your protection, protect, grant him protection, so that he may hear the Word of Allah, then escort him to his place of safety. This is because they are the people who know not.

2. In order to understand the background of the declaration of immunity, it may be noted that in the 6th year of his Migration from Mecca, the Holy Prophet intended to perform *Umrah* but the non-believers of Mecca did not allow him to enter Mecca for that purpose. He, therefore, encamped at Hudaibiah, and there an agreement was executed between him and the non-believers of Mecca, of which, according to 'Roohul Ma'ani', the period was 10 years. In Mecca, besides Quraish, there were also other Arab pagan tribes. In the agreement it was provided that the other tribes were free to become an ally of the Quraish or the Holy Prophet. In terms of this agreement, the Khaza'ah tribe became an ally of the Holy Prophet and the Bani Bikr became the ally of Quraish. According to this agreement, within the next 10 years there could be no war between the contracting parties nor either of them could help anybody at war with either of them – the allies were also bound by this agreement. According to this agreement, the Holy Prophet and his Companions were to perform the *Umrah* next year; and accordingly in the sixth year of Hijra, the Holy Prophet and his followers came to Mecca, stayed there for three days, and performed the *Umrah;* the agreement was also honoured by the Quraish. After about 5 months, the Bani Bikr tribe attacked the Khaza'ah tribe, and the Quraish, also thinking that the Holy Prophet would not be in a position to help the Khaza'ah tribe, helped the Bani Bikr tribe. The terms of the agreement were thus violated, and the agreement not to fight for the next 10 years ended.

3. Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, viz. Rajab, Zulqa'd, Zul-Hajj, and Muharram: (see Ch. 2, V. 194). But it is better to take the significance of the four months immediately following the Declaration of immunity. Assuming that the *Surah* was promulgated early in Shawwal, the four months would be Shawwal, Zulqa'd, Zul-Hajj and Moharram, or which the last three would also be the customary Prohibited Months (Yusuf Ali, Vol. I, Note 1247).

4. For the declaration of this immunity, the days of *Hajj* in the 9th Hijra were chosen when the pilgrims gathered together in the plains of Arafat and Mina. Accordingly, the

idolaters, and (so is) His Messenger. So if you repent, it shall be better for you; but if you turn away, then know that you cannot frustrate Allah. And give tidings of painful punishment to those who disbelieve.

رَسُوْلُهٗ ؕ فَاِنْ تُبْتُمْ
فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ
فَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِى اللّٰهِ ؕ
وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۙ

4. Except those of the idolaters with whom you made an agreement, and they have not failed you in anything, nor have aided anyone against you. So fulfil their agreement to the end of their term. Surely Allah loves the righteous.

٤-اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ
ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـًٔا
وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا
فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝

5. So when the sacred months have passed, slay the idolaters, wherever you find them, and seize them, and beset them, and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the poor-rate,[5] leave their way free. Surely Allah is Forgiving, Merciful.

٥-فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ
فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ
وَخُذُوْهُمْ وَاحْصُرُوْهُمْ
وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ
فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

Holy Prophet deputed Hazrat Abu Bakr and Hazrat Ali to Mecca and got this immunity declared to the people in the plain of Arafat and Mina which, in fact, amounted to declaration throughout Arabia. Then, by way of precaution, a similar declaration was also made in Yemen by deputing Hazrat Ali.

According to this declaration, the first group of non-believers got the time upto Muharram of 10th Hijri, the second group got the time upto Ramazan of 10th Hijri, and the third and fourth group got the time upto the 10th Rabi-us-Sani of 10th Hijra, to reconsider their position and, repent for the past, otherwise by the next session of *Hajj*, none of the non-believers was to remain in Mecca as stated in verse 28 of this very Chapter (Ma'ariful Quran, Vol. IV, pp. 308-312).

5. Accordingly, not only acceptance of Islam but also keeping up of prayer and payment of poor-rate was essential for the believers. It is said that when, after the Holy Prophet, certain people declined to pay the poor-rate, Hazrat Abu Bakr forthwith decided to take drastic

6. And if anyone of the idolaters seek your protection, grant him protection, so that he may hear the Word of Allah, then escort him to his place of safety. This is because they are the people who know not.

٦- وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ
فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ
ع ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ۝

SECTION 2[1]

7. How can there be, for the idolaters a covenant with Allah and His Messenger,[2] except for those with whom you made a covenant near the Sacred Mosque? So as long as they are true to you, be true to them.[3] Surely Allah loves the righteous.

٧- كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ
اللَّهِ وَعِندَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدتُّمْ
عِندَ الْمَسْجِدِ الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ
فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

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action against them. When, however, some of the companions said that how could they fight against those who were believers, and who also offered the prayer, and only refused to pay the poor-rate on some pretext, Hazrat Abu Bakr said: on the authority of verse 5 of *Surat-ul-Taubah,* because they can be left free only when they give up polytheism, observe prayer and pay the poor-rate, but if any of these conditions is not fulfilled, we cannot leave them free (Tafheemul Quran, Vol. II, Chapter 9, Note 7).

1. In continuation of the previous Section, in which declaration of immunity from agreements previously made with the non-believers was declared, in the present Section, Qur'an gives the reason for declaration of the immunity and commands the believers to fight against the non-believers if they do not repent for the past, keep up the prayer and pay the poor-rate, and, in so fighting, have total reliance upon the help of Allah and fear none but Allah.

Section 2 consists of 10 verses i.e. verses 7 to 16. Verses 7 to 10 speak of the reason for declaration of the immunity referred to in the previous Section. In these verses it is said that how can there be, for the idolaters, a covenant with Allah and His Messenger, except for those with whom you made a covenant near the Sacred Mosque? So long as they (i.e. the non-believers) are true to you (in respect of the covenant already made), be true to them. Surely Allah loves the righteous. How (can it be)? And if they (i.e. the non-believers) have the upper hand on you, they respect neither ties of relationship nor covenant in your case? They (try to) please you with their mouths (i.e. sweet sounding words) while their hearts refuse (to acknowledge truth); and most of them are transgressors, They have taken a small price for the Messages of Allah, so they hinder (men) from His Way. Surely evil is that which they do. They respect neither ties of relationship nor covenant, in (the case of) a believer. It is they who have transgressed all bounds.

Contd.....

8. How (can it be)? And if they have the upper hand on you, they respect neither ties of relationship nor covenant in your case. They please you with their mouths while their hearts refuse; and most of them are transgressors.

٨-كَيْفَ وَإِنْ يَّظْهَرُوْا عَلَيْكُمْ
لَا يَرْقُبُوْا فِيْكُمْ اِلًّا
وَّلَا ذِمَّةً ۭ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ
وَتَاْبٰى قُلُوْبُهُمْ ۚ
وَاَكْثَرُهُمْ فٰسِقُوْنَ ۝

9. They have taken a small price for the Messages of Allah, so they hinder (men) from his Way. Surely evil is that which they do.

٩-اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا
فَصَدُّوْا عَنْ سَبِيْلِهٖ ۭ
اِنَّهُمْ سَاۗءَ مَا كَانُوْا يَعْمَلُوْنَ ۝

Verses 11 to 16 give the guiding principles for the believers to deal with the non-believers in case of breach of covenant by them. In these verses, it is stated: But if they (i.e. the non-believers) repent (for the past and accept the faith) and keep up prayer and pay the poor-rate, they are your brethren in faith. And (thus) do We explain the Messages for a people who understand. And if they break their oaths after their covenant and revile your religion, then fight the leaders of disbelief – surely their oaths are nothing – so that perchance they may desist (from false oaths etc.). Will you (O believers) not fight (against) a people who broke their oaths and plotted the expulsion of the Messenger, and they attacked you first? Do you fear them? Nay! Allah is more worthy that you should fear Him, if you are believers. Fight them; Allah will punish them at your hands, and disgrace them, and assist you against them, and heal the hearts of the believing people, and remove the rage of their hearts. And Allah will turn (Mercifully) to whom He will; and Allah is Knowing, Wise. Do you think that you would be left (alone) while Allah has not yet known those of you who strive hard (in the Way of Allah), and take not none for friends and protectors besides Allah and His Messenger and the believers? And Allah is Aware of what you do.

2. Verses 8 to 10 give the reasons for the immunity. According to these verses, the reasons were: (1) that whenever they got a slight advantage, they disregarded the ties both of kinship and of covenant as against the Muslims because of their Faith, thus proving doubly treacherous; (2) that they spoke fair words, but had venom in their hearts; (3) that their attitude was one of rebellion against their plighted word; (4) that they disregarded the solemn Signs of God for some miserable worldly gain; (5) that they tried to prevent other people from coming to the Way of God. The first clause is repeated again as the last clause, to emphasise their double treachery, and round off the argument (Yusuf Ali, Vol. I, Note 1256).

3. This proves that Qur'an does full justice even to the non-believers and, therefore, the believers were commanded to honour those agreements which were maintained and honoured by the non-believers, even though generally all agreements and treaties made with the non-believers were terminated. In another verse also the Holy Qur'an says: *Laa Yejremannakum shana aano Qaumin Ala Alia Ta'delu,* i.e. let not the hatred of others to you may you swerve to wrong and depart from justice (*Maa'idah,* 5:9).

10. They respect neither ties of relationship nor covenant, in (the case of) a believer. It is they who have transgressed the bounds.

١٠-لَا يَرْقُبُوْنَ فِيْ مُؤْمِنٍ اِلًّا
وَّلَا ذِمَّةً ؕ
وَاُولٰٓئِكَ هُمُ الْمُعْتَدُوْنَ ○

11. But if they repent and keep up prayer and pay the poor-rate,[4] they are your brethren in faith. And (thus) do We explain the Messages for a people who understand.

١١-فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ ؕ
وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○

12. And if they break their oaths after their covenant and revile your religion,[5] then fight the leaders of disbelief – surely their oaths are nothing – so that perchance they may desist.[6]

١٢-وَاِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ
وَطَعَنُوْا فِيْ دِيْنِكُمْ
فَقَاتِلُوْٓا اَئِمَّةَ الْكُفْرِ ۙ
اِنَّهُمْ لَآ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ○

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4. From verse 11 it is also clear that to enter the fold of Islam there are three conditions, viz., (1) repentence from infidelity and idolatory, or, in other words, acceptance of the Truth presented by Islam, (2) keeping up of prayer, which in fact is the proof of acceptance of Islam; and (3) paying of the poor-rate as commanded by Allah and the Holy Prophet, which also is a proof of faith in Islam. According to Hazrat Abdullah bin Abbas, whoever fulfils all these conditions, must be taken to be a believer even though at heart his faith may not be perfect.

5. To quote Abdul Maajid Daryabadi, the word *Ta'an* conveys, more than any thing else, the idea of defiance. Reviling God's religion is blasphemy in its worst form, and blasphemy, both in the Jewish and Christian religions, is punishable with death. The Old Testament says, "And he that blashphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him" (Leviticus, 24:16). It also stood, till recently, in the secular laws of Europe, as an indictable offence punishable with the capital sentence. According to Encyclopaedia Britannica, "By the law of the Scotland, as it originally stood, the punishment of blasphemy was death ... In France ... the punishment was death in various forms, burning alive, mutilation, torture, or corporal punishment" (Vol. VI, p. 44, 11th edition) (Maajid, Vol. I, Part X, Note 212).

6. The command for fighting against them, in terms of verse 12, however, is upto *La'allahum Yantahoon,* i.e. so that perchance they may desist (from reviling Islam). Thus the purpose of Islamic fighting is not to overpower the enemy, or to take revenge for worldly things, or to expand the limits of the state, but actually to make the non-believers desists from un-Islamic activities.

13. Will you not fight a people who broke their oaths and plotted the expulsion of the Messenger, and they attacked you first?[7] Do you fear them? Nay! Allah is more worthy that you should fear Him, if you are believers.

١٣-اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْٓا اَيْمَانَهُمْ
وَهَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ
اَوَّلَ مَرَّةٍ ؕ اَتَخْشَوْنَهُمْ ۚ
فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

14. Fight them; Allah will punish them at your hands,[8] and disgrace them, and assist you against them, and heal the breasts of believing people.

١٤-قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ
وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ۙ

15. And remove the rage of their hearts. And Allah will turn (Mercifully) to whom He will;[9] and Allah is Knowing, Wise.

١٥-وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ
وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

16. Do you think that you would be left (alone) while Allah has not yet known those of you who strive hard, and take none for friends and protectors besides Allah and His Messenger and the believers? And Allah is Aware of what you do.

١٦-اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا
وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جَاهَدُوْا مِنْكُمْ
وَلَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَلَا رَسُوْلِهٖ
وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ
وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝ ع

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7. According to this verse, two reasons are given for commanding the believers to fight against the non-believers, viz., (1) the non-believers broke their oaths and aimed at the expulsion of the Holy Prophet from Mecca, and (2) they were the first to attack the believers.

8. The words *Yu'azzibohumul Laho Be Aidikum,* in verse 14, indicate that the punishment was not going to be awarded to the non-believers from any other mode of disaster, as was in the case of previous non-believing nations, but it was through a defeat at the hands of the believers in the battle-fields.

It may be noted that even in the Old Testament such a promise was given by Allah the Almighty to the Bani Israil. It is said, "I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee" (Exodus, 23:31) (Maajid, *ibid,* 217).

9. Verse 15 indicates that to those of the non-believers, who will repent truly and sincerely for their past, Allah will grant Mercy according to His will. This shows that from amongst the non-believers there were going to be some to accept Islam, and actually, after the

SECTION 3[1]

17. It is not for the idolaters to maintain the mosques of Allah,[2] while bearing witness to disbelief against themselves. It is they whose works are vain; and in the Fire shall they abide.

١٧- مَا كَانَ لِلْمُشْرِكِيْنَ
اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ
شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ؕ
اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۚ
وَفِى النَّارِ هُمْ خٰلِدُوْنَ ○

victory over Mecca, many of the arrogant one of the non-believers of Mecca including Abu Sufyan, Ikramah bin Abu Jehl and Suhail bin Amr embrased Islam (Ma'ariful Quran, Vol. IV, p. 325; Naimuddin, Chapter 9, Note 35).

1. After the declaration of immunity in Section 1, and giving the reasons for it in Section 2, Qur'an, in Section 3, proceeds to oust the non-believers from the right of maintenance of the Sacred Mosque and to reserve this right for the believers alone. Further, it also prohibits friendship of the believers with their non-believing fathers and brothers.

Section 3 consists of 8 verses i.e. verses 17 to 24. Verses 17 and 18 speak of the right to maintain the mosques of Allah. In these verses it is said that the idolaters have no right to maintain the mosque of Allah, while bearing witness of disbelief against themselves. It is they whose works are vain; and in the fire (of Hell) will they abide. He only can maintain the mosques of Allah who believes in Allah and the Last Day, and keeps up prayers and pays the poor-rate, and fears none but Allah. It is they who are expected to be of the guided ones.

Verse 19 says: Do you make the giving of drink to pilgrims, and the maintenance of the Sacred Mosque, equal to (the service of one) who believes in Allah and the Last Day and strives hard in the Way of Allah? They are not equal in the Sight of Allah. And Allah guides not the wrong-doing people.

Verses 20 to 22 speak of the believers. In these verses it is said that those who believed, and migrated (from their native land), and strove hard in the Way of Allah with their wealth and their lives, are of much higher rank with Allah. And it is these that shall triumph. Their Lord gives them good news of mercy, from Himself and of His good pleasure, and of gardens (of Paradise) wherein are lasting delights for them: they will dwell therein forever. Surely Allah: with Him is a mighty reward.

Verses 23 and 24 speak of the non-believing relatives. In these verses the believers are addressed (saying): O you who believe! take not your fathers and your brothers for friends if they love disbelief above faith. And whoever of you takes them for friends, then it is they who are the wrong-doers. Say (O Prophet to the believers): if your fathers, and your sons, and your brothers, and your mates, and your relatives, and the wealth you have acquired, and the trade whose decline you fear, and the dwellings you love are dearer to you than Allah and His Messenger and striving in His Way, then wait till Allah brings about His decree; and Allah guides not the transgressing people.

2. The words *Ya'moru Masajidallahe,* appearing in verse 17, are generally used in the sense of (1) building a mosque, (2) maintaining a mosque, and also (3) offering the prayer in a mosque. The non-believers of Mecca used to call themselves to be a *Me'maar-e-Baitullah* (i.e. builder of the House of Allah) in all the three senses, and they used to boast over it; and claimed it to be their own exclusive right, although they were idolaters and, on account of their unbelief and idolatry, were the fuel of Hell. Therefore, they were not entitled to the maintenance and

18. The Mosques of Allah shall be maintained by such who believe in Allah[3] and the Last Day, and keep up prayer and pay the poor-rate and fear none but Allah.[4] It is they who are expected to be of the guided ones.

١٨- إِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ
وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ
اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ○

19. Do you make the giving of drink to pilgrims, and the maintenance of the Sacred Mosque, equal to (the service of) one who believes in Allah and the Last Day and strives hard in the Way of Allah They are not equal in the Sight of Allah.[5] And Allah guides not the wrong-doing people.

١٩- اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ
فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ○

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trusteeship of the Sacred Mosque. Against this, as it is said, in verse 18, to maintain the Sacred Mosque was, and is, the exclusive right of the believers who, in terms of verse 18, believe in Allah and the Last Day and keep up prayer and pay the poor-rate and fear none but Allah.

3. Qualifications of the Believers: According to the scholars, the words *Aamana Billahe* also include the faith in the Holy Prophet Mohammad (peace be upon him). According to a Tradition, the Holy Prophet said to his companions that faith in Allah means that one should accept that there is no God but Allah and that Muhammad (peace be upon him) is His Prophet (Tafseer-e-Mazhari). As regards other qualifications of the believers in terms of verse 18, they are: (1) the faith in the Hereafter, which means the faith in accountability of all deeds to Allah the Almighty, and getting the reward for righteousness and punishment for the misdeeds; (2) keeping of the prayer, which is the pillar of Islam; and (3) paying the poor-rate, which is binding on the men of means.

4. By the words *Walam Yakhsha Illallah* is meant that the believers should not 'give up following the Command of Allah and His Prophet on account of the fear of anybody. The fear referred to in this verse does not mean the fear in its ordinary sense, as for instance fear of wild beasts, poisonous reptiles, etc., because that type of fear is inherent in the nature of mankind, and has nothing to do with the spiritual and moral side of the Human life (Ma'ariful Quran, Vol. IV, p. 330).

5. This shows that, without Faith, the maintenance of the Sacred Mosque or rendering any service to the pilgrims is of no avail. As Abdullah Yusuf Ali puts it, "Giving drinks of cold water to thirsty pilgrims, and doing material services to a mosque are meritorious acts, but they are only external. If they do not touch the soul, their value is slight. Far greater, in the Sight of God, are Faith, Endeavour, and Self-surrender to God. Men who practise these, will obtain honour in the Sight of God. God's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough" (Yusuf Ali, Vol. I, Note 1269).

20. Those who believed and migrated, and strove hard in the Way of Allah with their wealth and their lives, are much higher in rank with Allah. And it is these that shall triumph.

٢٠-اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ
سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ
اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ
وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ○

21. Their Lord gives them good news of mercy, from Himself, and of His good pleasure, and of Gardens wherein are lasting delights for them.

٢١-يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ
وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ
فِيْهَا نَعِيْمٌ مُّقِيْمٌ ۙ ○

22. They will dwell therein for ever. Surely Allah: with Him is a mighty reward.

٢٢-خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ
اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○

23. O you who believe! take not your fathers and your brothers for friends if they love disbelief above faith. And whoever of you takes them for friends, then it is they who are the wrong-doers.[6]

٢٣-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَآءَكُمْ
وَاِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى
الْاِيْمَانِ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ
هُمُ الظّٰلِمُوْنَ ○

24. Say: If your fathers, and your sons, and your brothers and your mates, and your kindred, and the wealth you have

٢٤-قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَ
اِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ

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6. It may be noted that Qur'an very strongly pleads for maintenance of the relationship and performance of its obligations particularly in respect of parents, brothers and sisters, husband and wife and other relations in general, yet it lays emphasis on the fact that maintenance of any relationship must be on the condition of Faith. In other words, attachment with, and remembrance of, Allah must, in any case, be given preference to the relation with parents, brothers, and sisters, husband and wives, and other relatives. Subject to the Faith in Allah, all other relations are also to be honoured. But if faith is not there, then relationship even with the parents, brothers and sisters, husband and wife, and other relatives have no meaning or significance. Accordingly there being a choice between Faith on the one hand, and kinship on the other, a true believer will unhesitatingly give preference to the former. If he does not do so, then, according to verse 23, he is a wrong-doer and, therefore, not a believer in its true sense.

acquired, and the trade whose decline you fear, and the dwellings you love, are dearer to you than Allah and His Messenger, and striving in His Way, then wait till Allah brings about His decree;[7] and Allah guides not the transgressing people.

وَاَمْوَالُ ِۨاقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ
مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ
فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝ ع ۴

SECTION 4[1]

25. Certainly Allah helped you in many battle-fields, and on the day of Hunain,[2] when your great numbers made you proud,[3] but they availed you nothing, and the earth, wide as it is, straitened for you, then you turned back in retreat.[4]

۲۵- لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ
وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ
فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا
وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ
ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۝

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7. According to the learned Commentators, this verse was revealed in respect of those of the believers who, in obedience of the command for migration from Mecca, did not do so. According to Mujahid, when the command for migration was given, the believers were actually required to sacrifice relationship, wealth and merchandise, as well as all other assets, and migrate from Mecca in the Way of Allah. According to Hasan Basri, in the word *Amr,* i.e. command, used in verse 24, there is a warning of the punishment in the Hereafter to all those who gave preference to their kinship, wealth, and property, over the migration; and, in this verse, the word *Jehad* was also indicative of the fact that, after the migration, the believers had also to offer their own lives and property to defend against the enemies of Islam and, therefore, they were required to give preference to the love of Allah and the Holy Prophet over the love of all other things, including their own lives and property (Ma'ariful Quran, Vol. IV, pp. 339-340).

1. In continuation of the declaration of immunity (as in Section 1), and denial of the right of maintenance of the Sacred Mosque (as in Section 3), by Section 4 entry of the non-believers to the Sacred Mosque is totally banned. Further, in view of any expected resistance by the non-believers, the believers are encouraged for future and more serious confrontations with the former, with a promise of help, also reminding of the help in the battle-field of Hunain.

Section 4 consists of 5 verses i.e. verses 25 to 29. Verses 25 to 27 speak of the help which Allah the Almighty provided to the believers in the battle-fields, particularly the battle-field of Hunain. In these verses it is said: Allah helped you in many battle-fields, and (specially) on the day of Hunain, when your great numbers made you proud, but they availed you nothing, and

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26. Then Allah sent down His calm upon His Messenger and upon the believers, and sent down hosts which you saw not, and punished those who disbelieved;[5] and such is the reward of the disbelievers.

٢٦-ثُمَّ أَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ
وَعَلَى الْمُؤْمِنِيْنَ وَأَنْزَلَ جُنُوْدًا لَّمْ
تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ۗ
وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ○

the earth, wide as it is, straitened for you, then you turned back inretreat. Then Allah sent down His calm upon His Messenger and upon the believers, and sent down hosts which you saw not, and punished those who disbelieved; and such is the reward of the disbelievers. Then will Allah, after this, return mercifully toward whom He will, and Allah is Forgiving, Merciful.

Verse 28 contains a declaration prohibiting the entry of the non-believers to the Sacred Mosque for ever. In this verse Allah the Almighty addresses the believers saying: O you who believe! the idolaters are surely unclean; So let them not approach the Sacred Mosque after this year of theirs; and if you fear poverty, Allah will enrich you out of His Grace, if He will. Surely Allah is Knowing, Wise.

Verse 29 commands the believers to fight against the non-believers and in this verse it is said: fight those who believe not in Allah, nor in the Last Day, nor hold that forbidden which Allah and His Messenger have forbidden, nor follow the Religion of Truth (even if they are) of those who have been given the Book, until they pay the tax (*Jizya*) in token of willing submission, and they are subdued.

2. Hunain "is a deep and irregular valley, with clusters of palm trees, situated a day's journey from Mecca on one of the roads to Taif" (Encyclopaedia of Islam, by Houtsma and Wensink, Vol. II, p. 335) (Maajid, Vol. I, Part X, Note 241).

3. Immediately after the conquest of Mecca (A.H. 8), the pagan idolaters, who were surprised and chagrined at the wonderful reception which Islam was receiving, organised a great gathering near Taif to concert plans for attacking the Apostle. The Hawazin and the Thaqif tribes took the lead and prepared a great expedition for Mecca, boasting of their strength and military skill. There was on the other hand a wave of confident enthusiasm among the Muslims at Mecca, in which the new Muslims joined. The enemy forces numbered about 4,000, but the Muslim force reached a total of ten or twelve thousand, as every one wished to join. The battle was joined at Hunain" (Yusuf Ali, Vol. I, Note 1274).

4. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as the Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage. Many were slain, and many turned back in confusion and retreat (Yusuf Ali, Vol. I, Note 1275).

5. When on account of a sudden and unexpected attack from the enemy, column of the believers fell back which is the narrow pass, and panic seized the believers, the Holy Prophet was left on the battle-field with only 100 men including Abu Bakr, Umar, Abbas, Ali, Abu Sufyan bin Haris, and others, and although arrows from the enemy archers fell thick and vast around him, yet he, urging on his mole, advanced towards the enemy undaunted, shouting, "I am indeed the Prophet of Allah; this is no lie. I am the son Abdul Muttalib". Abbas, the uncle of the Holy Prophet, called out to the fleeing believers to stop and return to the Holy Prophet. This thrilled the believers and they raced back to their comrades in faith and attacked the enemy with

27. Then will Allah, after this, turn mercifully towards whom He will; and Allah is Forgiving, Merciful.[6]

٢٧- ثُمَّ يَتُوبُ اللّٰهُ مِنۢ بَعْدِ ذٰلِكَ عَلٰى
مَنْ يَّشَآءُ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

28. O you who believe! the idolaters are surely unclean;[7] so let them not approach the Sacred Mosque[8] after this year of theirs; and if you fear poverty, Allah will enrich you out of His Grace, if He will.[9] Surely Allah is Knowing, Wise.

٢٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ
نَجَسٌ فَلَا يَقْرَبُوا
الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ
خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ
فَضْلِهٖٓ اِنْ شَآءَ ۗ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ○

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vehmence which ultimately put terror into the hearts of the enemy and made them flee in confusion (Tabri, and Hisham) (Ziaul Quran, *ibid.,* 34). In the words of Muir, "the enemy fled; and the rout was so complete, and so fierce the pursuit, that some even of the women and children were killed, an atrocity strictly forbidden by the Prophet" (Mahomet, p. 417). According to the Historians History of the World, "In the valley of Hunain and Autas the power of the infidals was for ever broken ... women, children and spoil fell into the hands of the victors" (Vol. VIII, p. 129) (Maajid, *ibid.,* 246). According to Peer Karam Shah, 70 of the non-believers were killed, thousands, including 6,000 women, were taken as captives, 24,000 camels, 30,000 goats and sheep and 4,000 Uqiya of silver fell as booty for the believers (Ziaul Quran, Vol. II, chapter 9, Note 35).

6. It is said that, after the Hunain, the Holy Prophet led a seige on Taif which continued for about 18 days. Thereafter the Holy Prophet encamped at Ja'ranah, and all the booty of Hunain was presented to him and he distributed it according to the Command of Allah. Later, a deputation of Khawazin, who had accepted the Islamic Faith, came to the Holy Prophet and made a request for mercy. The Holy Prophet said that the entire booty had already been distributed and there was now only two alternatives, viz., "either you take back your women and children or the goods." They said that they did not want the goods, but request for the release of their women and children. The Holy Prophet addressed his companions, saying that, "these persons have come to us after accepting the Faith, and we have given them an option to choose between the goods and the women and children, and they have chosen the latter. And, therefore, I release all women and children who have come in my share and the shares of the descendants of Abdul Muttalib and Hashim". On this, the companions of the Holy Prophet also returned all captives that had come in their shares to the Holy Prophet, and he returned all of them to their tribes (Ziaul Quran *ibid.,* 36; Ma'ariful Quran, Vol. IV, p. 349 and 350).

7. The word *Najasun,* i.e. unclean, used in verse 28, according to Raaghib, means the outward as well as inward uncleanness; or, in other words, the uncleanness of the body as well as that of the faith resulting in unbelief and idolatry as well as indecency and immorality. According to this verse, the non-believers are *Najasun,* i.e. unclean, inwardly as well as outwardly, and, therefore, they are not entitled to come near the Sacred Mosque.

8. The word *Masjid-al-Haram,* which actually means the *Ka'bah,* or the Sacred Mosque round the *Ka'bah,* according to the learned Commentators, also includes the *Hudud-e-Ka'bah* which extends over several miles round about the *Ka'bah.*

9. On account of total ban of the non-believers, the believers naturally felt that the

29. Fight those who believe not in Allah, nor in the Last Day, nor hold that forbidden which Allah and His Messenger have forbidden, nor follow the Religion of Truth, (even if they are) of those who have been given the Book, until they pay the tax[10] with willing submission, and they are subdued.

٢٩-قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا
بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ
اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ
مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ
وَّهُمْ صٰغِرُوْنَ ۝ ع

SECTION 5[1]

30. And the Jews say: Uzair[2] is a son of Allah; and the Christians say: the Messiah is

٣٠-وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ۨ ابْنُ اللّٰهِ
وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ

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business dealing and the trade were also going to be affected. In fact the importance of Mecca was also on account of the commercial activities, particularly during the season of pilgrimage, and, on account of total ban of the idolaters, it was feared that the trade which largely depended on the population around, most of whom had not yet joined the Islamic fold, will totally stop and the believers will suffer for want of necessities of life. In order to alleviate that fear of the believers, Allah the Almighty declared that if Allah wills, He will enrich them out of His Grace and, therefore, they should totally rely upon Allah, and not upon the trade of the idolaters. And actually the people saw that, on account of ban of the idolaters, there was no serious adverse effect on the trade activities, and by and by the believers themselves established even financially, and as a result of subsequent encounters, particularly at Hunain and Khaiber, they got abundance of goods. Further, huge booty of the war also came from Egypt, Syria, Rome and Iran, and a day came when none was available in the streets of Medinah to accept the *Zakat* i.e. the poor-rate.

10. The *Jizyah:* If they pay *Jizyah,* i.e. the Protective Tax, and submit, there will be no fighting against them. *Jizyah,* the root meaning of which is compensation, signifies the "tax that is taken from the free non-Muslim subjects of a Muslim government, whereby they ratify the compact that assures them protection" (Arabic English Lexicon). In effect it was a tax levied on able-bodied non-Muslim males of Military age as a substitute for compulsory military service, the exemptions being the destitute, females, children, slaves, monks and hermits. Non-Muslims under the Muslim State were exempted from compulsory military service, and it was only just and equitable that they should pay some little amount in return for the protection afforded by Muslim soldiery (Arnold, Preaching of Islam, pp. 60-61) (Maajid *ibid.,* 259).

1. In the concluding verse of the previous Section the believers were commanded to fight against the Jews and Christians, and the reason for it (as given in a nut-shell) was that they did neither believe in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger had forbidden, nor follow the Religion of Truth. In continuation of it, further details are given

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the son of Allah. These are the words of their mouths.[3] They imitate the saying of those who disbelieved before.[4] May the curse of Allah be on them! How they are turned away!

ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ
يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ۭ
قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ○

in Section 5 regarding their false beliefs and their misdeeds, in order to show that they are actually not the believers in Allah and His Book and His Messengers and are not, therefore, going to follow the Commands of Allah. It may be mentioned that in the previous Chapter (i.e. *Surat-ul-Anfaal*) this subject has been dealt with in a bit detail and, therefore, here, in the present Section, it has been referred to in a passing manner in order to revive the Commands for fighting against the Jews and Christians as given in the previous Section.

Section 5 consists of 8 verses i.e. verses 30 to 37. Verses 30 to 32 speak of the blasphemy of the Jews and Christians who ascribed Fatherhood to Allah the Almighty. They also disclose their evil intention to finish Islam once for all. In these verses it is said: and the Jews say: Uzair is a son of Allah; and the Christians say: the Messiah is a son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before. May the curse of Allah be on them! How they are turned away! They take their priests and their monks for Lords besides Allah, and (also) the Messiah, son of Mary. And they were commanded not but to worship the One God: there is no god but He. Praise and Glory to him; (Far is He) from that which they associate (with Him). They (i.e. the Jews and Christians) seek to extinguish the Light of Allah with their mouths, but Allah will not allow but that His Light should be perfected, even though the disbelievers may detest (it).

Verse 33 speaks of the mission of the Holy Prophet, and says that He (i.e. Allah) it is Who sent His Messenger with guidance and the Religion of Truth (i.e. Islam), that he may make it prevail over all religions, even though the polytheists may detest (it).

Verses 34 and 35 address the believers themselves, and says that O you who believe! Surely many of the priests and the monks eat away the wealth of people falsely, and hinder (them) from the Way of Allah. And those who hoard up gold and silver and spend it not in the Way of Allah – announce to them a painful punishment. On the Day when it (i.e. the gold and silver) will be heated in the Fire of Hell, then their fore-heads and their sides and their backs will be branded with it, and it will be said:) this is what you hoarded up for yourselves, so taste what you sought to hoard up.

Verses 36 and 37 speak of the alterations made by the idolaters of Mecca in the number of Sacred Months in the year. In these verses it is said: surely the number of months with Allah is twelve months, as ordained by Allah, the day when He created the heavens and the earth – (and) of these four (months) are sacred: that is the right religion; so wrong not yourselves therein. And fight the polytheists all together as they fight you all together. And know that Allah is with the righteous ones. Surely the postponement (of the Sacred month by the idolaters) is only an addition in disbelief, whereby those who disbelieve are led astray: for they allow it one year and forbid it (another) year, that they may agree (make up) in the number (of months) with Allah has made Sacred, and thus make lawful what Allah has forbidden. The evil of their doings is made fair-seeming to them. And Allah guides not the disbelieving people.

2. Prophet Ezrah (known in Arabic as Uzair) lived in the fifth century B.C. He was

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31. They take their priests and their monks for Lords besides Allah,[5] and (also) the Messiah, son of Mary.[6] And they were commanded not but to worship the One God: there is no god but He.[7] Praise and glory to Him; (Far is He) from that which they associate (with Him).

٣١- اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ
اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ
وَالْمَسِيْحَ ابْنَ مَرْيَمَ ۚ
وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا ۚ
لَآ اِلٰهَ اِلَّا هُوَ ۭ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ○

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a descendant of Seraish, the High Priest, and, being himself a member of the priestly order, was known as "Ezrah the priest". According to Jewish tradition, Ezrah was scribe of the words of the commandments of the Lord and His statutes for Israel (Jewish Religion, by Friedlander, p. 125), whose work constitutes a landmark in the history of Judaism. According to Jewish Encyclopaedia, he was "one of the most important personages of the day, and had a far-reaching influence upon the development of Judaism" (Vol. V, p. 321). Spinoza "goes so far as to attribute the composition of the Pentateuch, not to Moses, but to Ezrah, which view appears to have existed even in the time of the Apocrypha" (*ibid.,* Vol. IX, p. 590). As it is said in the "Encyclopaedia Britannica", "He is said to have restored not only the law, which had been burnt, but also all the other Hebrew scriptures which had been destroyed, and seventy apocryphal works in addition" (Vol. IX, p. 14). According to Vallentine's "One Volume Jewish Encyclopaedia", "with the Return", i.e. since the era of Ezrah, "began the codification of the Torah and scriptures, their translation and exegesis, and the development of their intensive teaching. From now onwards Judaism can be spoken of as distinct from the religion of Israil" (p. 339). To quote the Columbia Encyclopaedia, "He succeeded in reviving with increased strength the old Jewish national religious ideal; and because he did so he is called the father of Judaism" (p. 599).

3. Which shows that it is their own self-made idea which has nothing in common with the Absolute Monotheism of Allah the Almighty as preached by the Prophets of Allah right from Adam.

4. As Abdul Maajid Daryabadi puts it, "Pagan mythologies and polytheistic theologies are full of the underlying notion of the fatherhood of God, man's genetic relationship with Him, and community of nature between man and God. 'The idea of divine Fatherhood had not failed to make its appearance in the Jewish scriptures, canonical and uncanonical, as it indeed appears in many religions' (Encyclopaedia Britannica, Vol. XIII, p. 21). There may be a special reference to the great influence on the Christian theology of Greece which 'supplied the philosophy of the Christian religion' and of Rome of which 'the stubborn local traditions survive in Catholic Europe to this day" (Universal History of the World, by Hammerton, Vol. IV, p. 2083) (Maajid, Vol. I, Part X, Note 268).

It may be noted that even before the advent of Islam even the pagan Arabs used to declare their idols, particularly the Laat and Manat, as daughters of Allah. Thus in treating Prophets Ezrah and Jesus Christ as sons of God, the Jews and Christians were also no less polytheistic than the non-believing tribes of Arabia.

5. By the words *Arbabam Mīn Dunillah,* i.e. lords besides Allah, according to the learned Commentators, is actually meant that they used to follow blindly whatever their priests

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32. They seek to extinguish the Light of Allah with their mouths, and Allah will not allow but that His Light should be perfected, even though the disbelievers may detest (it).

٣٢-يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ
بِاَفْوَاهِهِمْ
وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ
وَلَوْ كَرِهَ الْكٰفِرُوْنَ ○

33. He it is Who sent His Messenger with guidance and the Religion of Truth, that He may make it prevail over all religions, even though the polytheists may detest (it).[8]

٣٣-هُوَ الَّذِىْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ
لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ
وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ○

34. O you who believe! surely many of the priests and the monks eat away the property of

٣٤-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ

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and monks said to them. It is said that when this verse was revealed, Hazrat Adi bin Hatim, who was previously a Christian, came to the Holy Prophet and said: we did never worship our doctors of law and monks. The Holy Prophet said: Was it not that the people considered lawful what their priests declared to be lawful, though it was forbidden for good. Hatim said: yes! The Holy Prophet said: that is what the verse means (Tirmizi, 44:9; Ibne Jareer Tabri).

Among the Jews, the ancient Rabbis claimed, "under certain circumstances even to suspend or abrogate a Biblical law ... There are cases mentioned in the Talmud, in which a Biblical Law was entirely abrogated" (Jewish Encyclopaedia, Vol. I, p. 131). Among the Christians, the Church of Christ and the Pope are infallible. According to Encyclopaedia Britannica, "without this visible Church there is no salvation. It is under the abiding influence of the Holy Ghost, and therefore cannot err in the matters of faith" (Vol. XVI, p. 940) (Maajid, *ibid.,* 272).

6. In this respect, the Catholic Church holds, "that her founder and generator of her in inerrancy, Jesus Christ is God" (New Catholic Dictionary, *ibid.,* p. 265). Further, "Christ is both God and man. As man he was the ambassador of His Eternal Father; as God He and the Father are equal in all things" (*ibid.,* p. 824). Furthermore, "God the son, made man and named Jesus Christ, is worshipped in His Divinity and in His Humanity" (*ibid.,* p. 1027) (Maajid, *ibid.,* 273).

7. As regards the actual teaching of the Prophets of Allah, even in the Old Testament it is said, "I am the Lord thy God ... Thou shalt have no other gods before Me" (Exodus, 20:1-2; also see Deuteronomy, 5:6-7; 6:4 and 14). As regards Jesus Christ himself, his teaching, as the New Testament tells us, was that "the first of all the commandments is Hear O Israil; the Lord our God is One Lord" (Mark, 12: 29; also see Mathew, 4:10 and Luke, 4:8) (Maajid, *ibid.,* 276).

8. This actually carries a prophecy of the ultimate triumph of Islam allover the world, in spite of severe opposition from the Jews and Christians as well as other nations. Their opposition has been metaphorically put in this verse as "extinguishing the Light of Allah with their mouths" which also shows that their attempts are actually futile.

men falsely, and hinder (them) from the Way of Allah![9] And those who hoard up gold and silver and spent it not in the Way of Allah – announce to them a painful punishment.

الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ وَ
الَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ۝

35. On the day when it (i.e. the gold and silver) will be heated in the Fire of Hell, then their foreheads and their sides and their backs will be branded with it: (and it will be said:) This is what you hoarded up for yourselves, so taste what you sought to hoard.[10]

٣٥- يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ
فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَ
ظُهُورُهُمْ ۖ
هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ۝

36. Surely the number of months with Allah is twelve months, as ordained by Allah, the day He created the heavens and the earth – of these four are sacred: that is the right religion; so wrong not

٣٦- إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ
شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ
ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ

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9. As regards the Jews, it is said, "Every one loveth gifts and followeth after rewards" (Isaiah, 1:23); and, "from the least of them unto the greatest of them every one is given to covetousness" (Jeremish, 6:13); and, "The heads thereof judge for reward and the priests thereof teach for hire" (Mica, 3:11); and, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses" (Mathew, 23:13; Luke, 20:46-47; Mark, 12:38 and 40). As regards the Christians, "the morality of the clergy was exposed to no ordinary temptation by their growing power and wealth; and specially by the right which the Church acquired under Constantiu of holding landed property and inheriting it by bequest" (Dictionary of Christian Antequities, by Smith and Cheetham, Vol. II, p. 1916) (Maajid, *ibid.,* 287).

10. The warning contained in these verses is actually for those who come within the definition of *Laa Yunfeqoonaha Fee Sabeelillahe,* i.e. those who do not spend in the Way of Allah, or, in other words, they do not pay the poor-rate out of it as commanded by Allah the Almighty (Naimuddin, *ibid.,* 77; Ma'ariful Quran, Vol. IV, p. 367).

It may be noted that even the New Testament condemns the hoarding of the wealth. In verses 19 and 20 of Chapter 6 of Mathew, it is said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal".

yourselves therein. And fight the polytheists all together as they fight you all together. And know that Allah is with the righteous ones.

اَنْفُسَكُمْ وَ قَاتِلُوا الْمُشْرِكِيْنَ
كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ؕ
وَ اعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ○

37. Surely the postponing (of a sacred month) is only an addition in disbelief,[11] whereby those who disbelieve are led astray: for they allow it one year and forbid it (another) year, that they may agree (make up) in the number (of months) which Allah has made sacred, and thus make lawful what Allah has forbidden. The evil of their doings is made fair-seeing to them. And Allah guides not the disbelieving people.

٣٧- اِنَّمَا النَّسِيْٓءُ زِيَادَةٌ فِى الْكُفْرِ
يُضَلُّ بِهِ الَّذِيْنَ كَفَرُوْا
يُحِلُّوْنَهٗ عَامًا وَّ يُحَرِّمُوْنَهٗ عَامًا
لِّيُوَاطِـُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ
فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ
زُيِّنَ لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ
وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ۚ ع

SECTION 6[1]

38. O you who believe! what is the matter with you that when it is said to you; go forth in the

٣٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ

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11. The four sacred months referred to in verse 36 were Zeeqadh, Zilhij, Muharram, and Rajab, and they were always treated as sacred by all the Prophets of Allah and their communities. In these months, it is said, the reward of virtue is greater than in other months. Similarly, the punishment of evil is also severer. Among the previous nations, fighting was prohibited in all these four months. In the *Shariah* of Prophets Abraham and Eshmail, through whom the Quraish of Arab claim their religion, also fighting was prohibited in these months. By and by, however, the non-believers of Mecca started making changes in the Sacred Months according to their own wishes. Sometimes, for the purpose of continuous fighting, they used to declare any Sacred Month as an ordinary month and held the next ordinary month as the Sacred one. This is declared as an addition in disbelief by verse 37 (Ma'ariful Quran, Vol. IV, pp. 370-373).

1. After declaration of immunity from all treaties and agreements with the non-believers, and having commanded the believers to fight against the non-believers in the previous Section, Qur'an now, from Section 6, proceeds to unveil the hypocrites, who were among the believers themselves, and who used to deceive the believers at critical junctures. In this connection reference is also made to the Tabook expedition.

Way of Allah, you incline heavily to earth? Are you pleased with the life of this world instead of the Hereafter? The provision of the life of this world is but little as compared with the Hereafter.[2]

إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللَّهِ
اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا
مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا قَلِيلٌ ○

Section 6 consists of 5 verses i.e. verses 38 to 42. Verses 38 to 41 speak of the Tabook Expedition and also make reference to the migration of the Holy Prophet from Mecca to Medinah. In these verses it is said: O you who believe! what is the matter with you that when it is said to you: go forth (to fight) in the Way of Allah, you incline heavily to earth? Are you pleased with the life of this world instead of the Hereafter? The provision of the life of this world is but little as compared with the (delights of the) Hereafter. If you go not forth, He will punish you with a painful punishment and will bring, in your place, a people other than you, and you can do no harm to Him. And Allah has power over all things. If you help him (i.e. the Holy Prophet) not, Allah certainly helped him when those who disbelieved expelled him (from Mecca) – he being the second of the two; when they two were in the cave (of Saur), and he said to his companion (i.e. Abu Bakr): grieve not, surely Allah is with us. So Allah sent down His peace upon him, and strengthened him with hosts which you saw not, and humbled to the depths the word of those who disbelieved. And the Word of Allah: that is the uppermost. And Allah is Mighty, Wise. Go forth, light and heavy (of equipment) and strive hard in the Way of Allah with your wealth and your lives. This is better for you, if you but know.

Verse 42 speaks of the hypocrites who did not take part in the Tabook Expedition. In this verse it is said: Had there been an immediate gain (in sight), and a short journey, they would have certainly followed you (O Prophet), but the distance was long (and weighed) on them. And they will swear by Allah: if we had been able (to go), we would have gone forth with you. They destroy their own souls; and Allah knows that they are liars.

2. The Tabook Expedition: Verses 38 to 42 actually speak of the Tabook expedition and condemn the hypocrites and those of the misguided ones who did not take part in that expedition, on some false pretexts.

Tabook was a place situated at the border of Syria in the north of Medinah. At that time it was under the Christian Roman Empire. When after the victory over Mecca and success in the battle-field of Hunain, in the 8th year of Hijra, the Holy Prophet returned to Medinah, news were received that the Greeks of the Roman Empire had amassed a huge army on the Syrian border. He was also informed that some of the Arab tribes had also joined hands with the Romans and their intention was to attack Medinah. The Holy Prophet, therefore, decided to meet the enemy at the very borders before they could attack Medinah. Since the season was too hot and the journey was of about twelve days from Medinah, and the fruits were ripe in the gardens, some of the wavering believers, but the hypocrites by and large, showed reluctance to join that expedition. However, inspite of all this, those who remained behind were very few, and the huge number of believers joined in the expedition, with the result that the Holy Prophet marched with an army of 30,000 of his followers. This was unprecedented in the History of Islam. When the Romans learnt of the believers, they gave up the idea of fighting. The Holy Prophet, however, stayed for sometime on the border, and then returned (Ma'ariful Quran, Vol. IV, pp. 376-378).

It was for this expedition that Hazrat Usman had arranged for the expenses of 10,000 warriors, and spent about 10,000 *Dinars,* and offered 900 camels and 100 horses with full

39. If you go not forth, He will punish you with a painful punishment, and bring in your place a people other than you; and you can do Him no harm. And Allah has power over all things.

٣٩-اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ
وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
وَلَا تَضُرُّوْهُ شَيْـًٔا ؕ
وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝

40. If you help him not, Allah certainly helped him when those who disbelieved expelled him – he being the second of the two; when they two were in the cave,[3] and he said to his companion: grieve not, surely Allah is with us. So Allah sent down His peace upon him, and strengthened him with hosts which you saw not, and humbled to the depths the word of those who disbelieved. And the Word of Allah: that is the uppermost. And Allah is Mighty, Wise.

٤٠-اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ
اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا
ثَانِىَ اثْنَيْنِ اِذْ هُمَا فِى الْغَارِ
اِذْ يَقُوْلُ لِصَاحِبِهٖ
لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ
فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ
وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا
وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ
وَكَلِمَةُ اللّٰهِ هِىَ الْعُلْيَا ؕ
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

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equipments. Hazrat Abu Bakr offered his entire assets which valued about 4,000 *Dirhams,* and Hazrat Umar offered one half of his entire assets for the army. When the Holy Prophet left for Tabook, he left Hazrat Ali in Medinah for looking after the city. Abdullah bin Ubai, the notorious hypocrite, and his companions, accompanied the believers for a short distance and then deserted (Naimuddin, Chapter 9, Note 88).

3. **The Cave: Migration of the Holy Prophet:** The cave mentioned in verse 40 was in mount "saur", to the south-east of Mecca, where the Holy Prophet and his companion Abu Bakr, during migration from Mecca, stayed for three days to avoid the very close search of their enemies who were bent upon capturing them and were well-skilled in tracking.

In this journey, the only companion of the Holy Prophet, as stated earlier, was Abu Bakr who has been mentioned as *Saa'ni'us'nain,* i.e. second of two, in verse 40, which later became one of his most honoured title. "His life attained its apogee when Muhammad (ﷺ) chose him to accompany him on the flight from Mecca, and his self-sacrificing friendship was rewarded by his name being immortalized in the Kuran as "the second of the two" (Encyclopaedia of Islam, by Houtsma and Wensink, Vol. I, p. 80) (Maajid, Vol. I, Part X, Note 321).

Verse 40 also refers to the extreme anxiety of Hazrat Abu Bakr at, perhaps, the most critical moment of their lives and their mission, and the consolation which the Holy Prophet gave to him. "Glancing upwards at a crevice through which the morning light began to break, Abu Bakr whispered, 'What if one were to look through the chink, and see us underneath

41. Go forth, light and heavy (of equipment) and strive hard in the Way of Allah with your wealth and your lives. This is better for you, if you but know.

٤١- اِنْفِرُوْا خِفَافًا وَّثِقَالًا
وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ
اللّٰهِ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

42. Had there been an immediate gain (in sight), and a short journey, they would certainly have followed you, but the distance was long (and weighed) on them. And they will swear by Allah: If we had been able, we would have gone forth with you. They destroy their own souls; and Allah knows that they are liars.

٤٢- لَوْ كَانَ عَرَضًا قَرِيْبًا
وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ
وَلٰكِنْۢ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۭ
وَسَيَحْلِفُوْنَ بِاللّٰهِ
لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ
يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ
وَاللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ○ ع ١٣

SECTION 7[1]

43. Allah pardon you![2] Why did you permit them (to stay at home) until those who spoke the truth had become manifest to you, and you had known the liars?

٤٣- عَفَا اللّٰهُ عَنْكَ ۚ
لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ
صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ○

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his very feet?" "Think not thus, Abu Bakr!", said the Prophet; "We are two, but God is in the midst a third" (Muir, *op. cit.,* p. 129) (Maajid, *ibid.,* 326).

As regards the chase by the non-believers, it is said that "Armed men on camels were searching the hill and meeting a shephered they enquired for news of the fugitives. Pointing in the direction of the cave the man answered: 'perhaps they are hidden there: it is a likely place'. Abu Bakr was terrified. 'What can we two do against so many?', he asked, and Muhammad (ﷺ) quietly replied: 'Fear naught, Allah is with us'. A spider was spreading its intricate web across the mouth of the cave and a white dove was cooing at the entrance. Peace reigned in that tiny corner of the world and the pursuers, seeing the dove and the spider's web, did not trouble to enter. As the sound of their footsteps died away, the Prophet cried: Praise be to God! God is Greater than all" (Pilgrimage to Mecca, by Lady Cobbold, pp. 57-58) (Maajid, *ibid.,* 327).

1. In continuation of the previous section, Section 7 refers to the acceptance of the excuses of the hypocrites by the Holy Prophet, and gives the criterion to judge the truthful ones and the liars, and condemns the hypocrites, and announces punishment for them, and declares that although they claimed to be from amongst the believers yet in fact they were not the true and sincere believers.

Contd.....

44. Those who believe in Allah and the Last Day ask not leave from you (to stay at home) from striving hard with their wealth and their persons. And Allah is Knower of those who are the righteous ones.

٤٤-لَا يَسْتَأْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ
اَنْفُسِهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○

Section 7 consists of 17 verses i.e. verses 43 to 59. Verse 43 speaks of the Displeasure of Allah for the acceptance of excuses of those who did not take part in the Tabook expedition by the Holy Prophet. It says; (May) Allah pardoned you (O Prophet)! Why did you permit them (to stay at home) until those who spoke the truth had become manifest to you, and had (also) known the liars?

Verses 44 and 45 give the criterion for judging the truthful as well as the liars. First, in verse 44, it is said that those who believe in Allah and the Last Day ask not leave from you (to stay at home) from striving hard with their wealth and their persons. And Allah is Knower of those who are the righteous ones. Then, in verse 45, Qur'an says that only those ask leave from you who believe not in Allah and the Last Day, and their hearts are in doubt, so in their doubt they are tossed to and fro.

Verses 46 to 48 say that (the remaining away of the hypocrites proved to be good for the believers) if they had intended to go forth (to fight), they would certainly have made preparation for it (to show their willingness to participate in the expedition), but Allah did not like their going forth. So He withheld them, and it was said (to them): stay behind with those who stay behind. Had they gone forth with you, they would have added to you nothing but trouble, and would have hurried to and fro among you seeking (so sow) dissension (and panic) among you. And among you there are those (of weak disposition) who would listen to them (and waver). And Allah knows well the wrong-doers. Indeed they sought (to sow) dissension before, and they upset matters for you, until the Truth arrived, and the decree of Allah prevailed, and (though) they were averse.

Verse 49 says that among them (i.e. those who advanced excuses for exemption) is he who says: grant me exemption and put me not in trial. Surely into trial have they already fallen, and indeed Hell encompasses the disbelievers.

Verses 50 to 53 speak of the mischief of their heart and the punishment for it. In these verse it is said: "if good befalls you (O Prophet), it grieves them (i.e. the hypocrites); and if hardship afflicts you, they say: indeed we had taken care of our affair before. And they turn away rejoicing. Say (O Prophet) nothing will afflict us save that which Allah has ordained for us: He is our Protector; and on Allah let the believers rely. Say (O Prophet): do you await for us but one of two most excellent things (i.e. death or victory in the Way of Allah)? But we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait! we too are waiting with you. Say (O Prophet, to the hypocrites): spend willingly or unwillingly, it will not be accepted from you. Surely you are a transgressing people.

Verses 54 and 55 speak of the reason for non-acceptance of the charity by the hypocrites. In these verse it is said: and nothing prevents their contributions being accepted (from them), except that they disbelieve in Allah and His Messenger and they come not to prayer except as lazy people (i.e. with no real inclination) and they spend but unwillingly. So let not their wealth nor their children dazzle you. Allah only wishes to punish them therewith in the life of this world and (that) their souls may depart (or they die in a state) while they are disbelievers.

Contd....

45. Only those ask leave from you who believe not in Allah and the Last Day, and their hearts are in doubt, so in their doubt they are tossed to and fro.

٤٥-إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ
فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ○

46. And if they had intended to go forth, they would certainly have made preparation for it; but Allah did not like their going forth. So He withheld them, and it was said: stay behind with those who stay behind.

٤٦-وَلَوْ أَرَادُوا الْخُرُوجَ
لَأَعَدُّوا لَهُ عُدَّةً
وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ○

47. Had they gone forth with you, they would have added to you nothing but trouble, and would have hurried to and fro among you seeking (to sow) dissension among you. And among you there are those who would listen to them. And Allah knows well the wrong-doers.

٤٧-لَوْ خَرَجُوا فِيكُم مَّا
زَادُوكُمْ إِلَّا خَبَالًا
وَلَأَوْضَعُوا خِلَالَكُمْ
يَبْغُونَكُمُ الْفِتْنَةَ ۖ
وَفِيكُمْ سَمَّاعُونَ لَهُمْ ۗ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

Verses 56 to 59 speak of their pretention to be the friends of the believers. In these verses it is said: and they (i.e. the hypocrites) swear by Allah that they are truly of you (i.e. the believers); but they are not of you: yet they are afraid (of their exposure). If they could find a refuge, or caves, or a place to enter, they would have certainly turn thereto, rushing headlong. And among them are those who blame you in the matter of the alms. So if they are given thereof, they are pleased, and if they are not given thereof, behold they are engaged! Would that they were pleased with that which Allah and His Messenger gave them, and had said: Allah is Sufficient for us! Allah will soon give us (more) out of His Grace and His Messenger too: surely to Allah we turn our hopes!

2. The phrase *Afa'Allaho Anka* literally means "Allah pardon you". However, according to the learned commentators, here it does not imply the sense of "pardon of sins"; it is rather the equivalent of "Allah bless you", or "may Allah set your affairs aright". Imam Raazi understands this expression to mean an exclamation, – as one might say in English, "God bless you! According to Peer Karam Shah also, the words *Afa'Allaho Anka* have actually been used to express "honour" and not "pardon". Among Arabs these words were generally used in order to express honour and respect (Ziaul Quran, *ibid.,* 68; see also Naimuddin, *ibid.,* 105; and Ma'ariful Quran, Vol. IV, pp. 384-385). According to Ameen Ahsan Islahi, these words were used in order to invite the attention of the Holy Prophet to the fact that the hypocrites were taking undue advantage of his extreme benevolence in accepting their excuses (Tadabbure Quran, Vol. III,

48. Indeed they sought (to sow) dissension before, and they upset matters for you, until the Truth arrived, and the decree of Allah prevailed, and (though) they were averse.

٤٨-لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا
لَكَ الْأُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَظَهَرَ
اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ○

49. And among them is he who says: grant me exemption and put me not in trial.[3] Surely into trial have they already fallen, and indeed Hell encompasses the disbelievers.

٤٩-وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَ
لَا تَفْتِنِّيْ ؕ
اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ
وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ ۢ بِالْكٰفِرِيْنَ ○

50. If good befalls you, it grieves them; and if hardship afflicts you, they say: indeed we had taken care of our affair before. And they turn away rejoicing.

٥٠-اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَاِنْ
تُصِبْكَ مُصِيْبَةٌ ۙ
يَّقُوْلُوْا قَدْ اَخَذْنَآ اَمْرَنَا مِنْ قَبْلُ
وَيَتَوَلَّوْا وَّهُمْ فَرِحُوْنَ ○

51. Say: Nothing will afflict us save that which Allah has ordained for us: He is our Protector; and on Allah let the believers rely.

٥١-قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ
هُوَ مَوْلٰىنَا ۚ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

52. Say: Do you await for us but one of two most excellent thing – (Martyrdom or Victory)?

٥٢-قُلْ هَلْ تَرَبَّصُوْنَ بِنَآ اِلَّآ اِحْدَى
الْحُسْنَيَيْنِ ؕ وَنَحْنُ نَتَرَبَّصُ بِكُمْ

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p. 172). According to Mufti Shafie, there is a very affectionate reminder for the Holy Prophet in these words in that the phrase *Afa'Allaho Anka* has been used before the phrase *Lima Azinta Lahum,* so that the former may calm down the severity of the latter (see Ma'ariful Quran, Vol. IV, p. 385).

3. In this verse, it is said, "the allusion is to one Ja'd bin Qais, the hypocrite, who came to the Holy Prophet and said: I have a weakness for beauty and Syrian girls are reported to be extremely beautiful", so I have excuse for not joining the expedition so that, seeing the beautiful girls, I may not deviate (Maajid, Vol. I, Part X, Note 368; and Naimuddin, Chapter 9, Note 117).

أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ
أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا
إِنَّا مَعَكُم مُّتَرَبِّصُونَ ○

But we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait, we too are waiting with you.

٥٣- قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا
لَّن يُتَقَبَّلَ مِنكُمْ ۖ
إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ ○

53. Say: Spend willingly or unwillingly, it will not be accepted from you.[4] Surely you are a transgressing people.

٥٤- وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ
نَفَقَاتُهُمْ
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ
وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ
وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَارِهُونَ ○

54. And nothing prevents their contributions being accepted (from them), except that they disbelieve in Allah and in His Messenger and they come not to prayer except as lazy people (i.e. without earnest), and they spend but unwillingly.[5]

٥٥- فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ
إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا فِي الْحَيَاةِ
الدُّنْيَا
وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ○

55. Let not then their wealth nor their children dazzle you. Allah only wishes to punish them therewith in the life of this world and (that) their souls may depart while they are disbelievers.

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4. It is said that when Ja'd bin Qais sought permission on the excuse of his weakness for breuty, he offered to spend money for help of the Muslim Army. In answer to it, verse 53 was revealed and it was said that "whether you spend willingly or unwillingly it will not be accepted by Allah at all" (Naimuddin, *ibid.,* 117 and 126).

5. Verse 54 gives the reasons for non-acceptance of their spending in the Way of Allah by the hypocrites. It is said that nothing hinders their contributions being accepted from them except that (1) they disbelieve in Allah and His Messenger; and (2) they come not to prayer except as lazy faithless people; and (3) they spend not but unwillingly. Thus, as regards the faith, according: to verse 54, the hypocrites had actually no faith in Allah and His Messenger in spite of outward show of faith, because at heart they were not at all sincere, and all their evil planning was on account of having no real faith. Further, they were not sincere even as regards the offering of prayer or spending in the Way of Allah. Their prayer and their spending were merely for the purpose of show and deceit to the believers, and, therefore, they were not of any avail. This, the Qur'an has also stated in verse 143 of Chapter 4 (*Nisa*).

56. And they swear by Allah that they are truly of you; but they are not of you; yet they are afraid (of their exposure).

٥٦-وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ؕ
وَمَا هُمْ مِّنْكُمْ
وَلٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ○

57. If they could find a refuge, or caves, or a place to enter, they would certainly have turned thereto, rushing headlong.

٥٧-لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ
اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ
وَهُمْ يَجْمَحُوْنَ ○

58. And among them are those who blame you in the matter of the alms. So if they are given thereof, they are pleased, and if they are not given thereof, behold! they are enraged![6]

٥٨-وَمِنْهُمْ مَّنْ يَّلْمِزُكَ فِى الصَّدَقٰتِ ۚ
فَاِنْ اُعْطُوْا مِنْهَا رَضُوْا وَاِنْ لَّمْ يُعْطَوْا
مِنْهَآ اِذَا هُمْ يَسْخَطُوْنَ ○

59. Would that they were pleased with that which Allah and His Messenger gave them, and had said: Allah is Sufficient for us! Allah will soon give us (more) out of His Grace, and His Messenger too: surely to Allah we turn our hopes!

٥٩-وَلَوْ اَنَّهُمْ رَضُوْا
مَآ اٰتٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ ۙ
وَقَالُوْا حَسْبُنَا اللّٰهُ
سَيُؤْتِيْنَا اللّٰهُ مِنْ فَضْلِهٖ وَرَسُوْلُهٗٓ ۙ
اِنَّآ اِلَى اللّٰهِ رٰغِبُوْنَ ۚ ع

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6. It is said that verse 58 was actually revealed in respect of 'Zul Khawesra Tamimi', whose actual name was Harqus bin Zaheer, who was the leader of the Khawarij. According to Bukhari and Muslim, once, when the Holy Prophet was distributing the booty, this man said O Prophet of Allah! do justice! The Holy Prophet said: may distress befall you, if I will not do justice, then who else will do it! Thereupon Hazrat Umar sought permission from the Holy Prophet to behead him. The Holy Prophet said: leave him! you will see more of his companions, against whose prayers and fasts you will see your prayers and fasts of lower rank, and they will recite the Qur'an but it will not go beyond their throats, and they will go out of religion just like the arrow passes through the pray (Naimuddin, *ibid.*, 134).

SECTION 8[1]

60. The alms[2] are for the poor and the needy,[3] and for the administrators[4] of it, and for those whose hearts are to be conciliated,[5] and for those in bondage,[6] and those in debt;[7] and in the Way of Allah;[8] and for the wayfarer;[9] (thus is it) ordained by Allah. And Allah is Knowing, Wise.

٦٠- إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ
وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ
وَفِي الرِّقَابِ وَالْغَارِمِيْنَ
وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ
فَرِيْضَةً مِّنَ اللّٰهِ ؕ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

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1. The previous Section concluded with the mention of objections raised by the hypocrites in respect of the distribution of the alms by the Holy Prophet. In continuation of it, first, in Section 8, Qur'an gives the categories of the believers who are entitled to a share in the alms, i.e. the *Zakat,* then it speaks in detail of the mockery of the hypocrites and declares that they had actually gone back to disbelief after accepting the faith in Islam.

Section 8 consists of 7 verses i.e. verses 60 to 66. Verse 60 gives the, categories of men who are entitled to the poor-rate. It says the alms (i.e. the *Zakaat*) is only for the poor and the needy, and for the administrators of it, and for those whose hearts are to be conciliated, and (to free) those in 'bondage' and those in debt, and in the Way of Allah, and for the way-farer: (thus it is) ordained by Allah. And Allah is Knowing, Wise.

Verses 61 to 66 speak of the hypocrites who used to mock the Holy Prophet and his Companions, particularly during the Tabook expedition. In these verses it is said: and among them (i.e. the hypocrites) are those who molest the Prophet and say: He is (all) ear. Say: (He is hearer, no doubt, but) a hearer of good for you – he believes in Allah and has faith in the believers, and is a Mercy to those of you; who believe; and those who molest the Messenger (of Allah,) for them is a painful punishment (in this world as well as in the Hereafter). They swear by Allah to you to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers. Know they not that whoever opposes Allah and His Messenger, for him is the Fire of Hell to abide therein? That is the grievous humiliation. The hypocrites fear lest a *Surah* should be sent down concerning them, telling them plainly of what is in their hearts. Say: go on mocking! surely Allah will bring to light all that you fear. And if you (O Prophet) ask them (regarding the mockery), they would certainly say: we were only talking idly and in play. Say: Was it at Allah and His Signs and His Messenger, that you were mocking? Make no excuses: you (actually) disbelieved after your believing. If we pardon some of you, We will punish others amongst you, because they are in sin.

2. The word *Sadaqaat,* used in this verse, though in its general import includes charity in common, but, according to the learned Commentators, in this verse, this word has been used specifically to mean the *Zakaat* i.e. the poor-rate, or the obligatory charity, which is paid on a fixed ratio. This is also clear from the words *Faridatam Minallah,* i.e. an ordinance from Allah, used in the concluding part of this very verse. According to Qurtabi, when the word *Sadaqaat,* is used, in the Holy Qur'an, in its absolute sense, then it only means *Zakaat* i.e. obligatory charity as in the present verse (Ma'ariful Quran, Vol. IV, p. 395).

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61. And of them are those who molest the Prophet and say: He is (all) ear.[10] Say: A hearer of good for you – he believes in Allah and has faith in the believers, and is a Mercy to those of you who believe. And those who molest the Messenger of Allah, for them is a painful punishment.

٦١- وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ
وَيَقُوْلُوْنَ هُوَ اُذُنٌ ۭ قُلْ اُذُنُ خَيْرٍ لَّكُمْ
يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ وَرَحْمَةٌ
لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۭ وَالَّذِيْنَ يُؤْذُوْنَ
رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ○

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3. *Fuqara* (the poors) and *Masakeen* (the needy ones), the difference between the two is that while the former is one who is absolutely poor possessing nothing, the latter is one who, though possesses something, yet his assets are not to the extent on which the poor-rate is payable.

4. The *Aa'meleen* (administrators of *Zakaat*) are also to be paid for their wages from the *Zakaat*. It is, however, said that the wages paid to the administrators of *Zakaat* should never exceed half of the *Zakaat* collected; and if the *Zakaat* collected is less, than the wages will also be less (Tafseer-e-Mazhari). From this it is also clear that the payment to the administrators of *Zakaat,* from *Zakaat,* is by way of wages and not by way of alms and, therefore, even if they are rich, they can be paid for their services (Ma'ariful Quran, Vol. IV, p. 398).

5. The *Ma'allafatil Quloob* mean those who are to be paid from the alms in order to incline their hearts towards Islam, and thus keep them assured of monetary assistance to meet their average necessities of life, and also not to let them fall to inducement by other non-Islamic missionaries or agencies (see Ziaul Quran, Vol. I, Chapter 9, Note 91; Ma'ariful Quran, Vol. IV, pp. 401-402; Tafheemul Quran, Vol. I, Chapter 9, Note 64).

6. The *Riqaab,* the plural of *Raqabah,* which means the neck, signifies the one who is in the bondage of anybody else. In other words, this word signifies the slaves and the captives of the war. According to the learned Commentators, the word *Riqaab* means those slaves for whose release their masters demand ransom, which, in the Qur'anic term, is known as *Makatib,* in which the master permits his slave to earn and collect the required amount of money and pay it to him to secure his release from slavery. According to verse 60, such a slave can also be paid from the *Zakaat* to get himself free from bondage. As regards, however, the permissibility or otherwise of securing general release of the slaves on payment of ransom, this is a matter of dispute among the scholars (Ahkam-ul-Quran, by Ibne Arabi, as referred to by Ma'ariful Quran, Vol. IV, pp. 405-406).

7. The *Ghaaremeen,* the plural of *Gharim* mean the debtors or those who are in debt. As already stated, since the word *Fee* is used before the word *Ghaaremeen* it means that to pay the debt of anybody, out of the *Zakaat,* has preference over its payment to the four earlier categories. The condition, however, is that the debtor himself should not possess sufficient means to clear off his own debt. The learned scholars have also said that the debt should not have been taken for any illegal purpose, or for any sinful activity, as, for instance, drinking of wine or spending in un-Islamic customs.

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62. They swear by Allah to you to please you; but it is more fitting that they should please Allah and His Messenger, if they are believers.

٦٢ يَحْلِفُونَ بِاللّٰهِ لَكُمْ لِيُرْضُوكُمْ وَاللّٰهُ وَرَسُولُهٗٓ اَحَقُّ اَنْ يُّرْضُوهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ۝

63. Know they not that whoever opposes Allah and His Messenger, for him is the Fire of Hell to abide in it? That is the grievous humiliation.

٦٣- اَلَمْ يَعْلَمُوْٓا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ۭ ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ۝

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8. The word *Fee Sabeelillah,* i.e. in the Way of Allah, has a very wide range of interpretation, implication, and application. It includes *Jehad* i.e. fighting in the Way of Allah as well as invitation to, and education of, Islam. According to Kashshaf, the word *Fee,* used before *Sabeelillah,* shows that this has preference over all earlier items. The reason is that on the one hand it provides help to the poor and the needy, and on the other hand, it also serves the cause of Islam.

It may, however, be noted that the righteous deeds falling within the definition of *Fee Sabeelillah* do not include the construction of mosque or *madrassah* or dispensary or inn or road, or well, or bridge, or payment of salaries of charitable institutions. From amongst the Hanafiah, Sarkhasi in his 'Mabsoot' (Vol. II, p. 202) and 'Shareh-e-Seer' (Vol. IV, p. 244); and from amongst the Shaafa'ee, Abu Ubaid in his 'Kitab-e-Amwal'; and from amongst the Maalikiya, Zardeez in his 'Sharhe Mukhtasar-ul-Khaleel' (Vol. I, p. 161); and from amongst the Hanabela, Mufiq in his 'Mughni' have given this opinion in detail (Ma'ariful Quran, Vol. IV, pp. 406-408).

9. The *Ibnis Sabeel* (the wayfarer) is also to be paid from the *Zakaat,* even though he may be rich at home, if during the journey he becomes destitute and is unable to bear his expenses to return home (*ibid.,* p. 409).

Ownership over the *Zakaat* given: The learned scholars are unanimous on the point that *Zakaat* should be given to the persons specified in verse 60, in the manner that the man to whom it is given should have exclusive ownership of it. It is for this reason that *Zakaat* cannot be given for the construction or maintenance of mosque, *madrassah,* dispensary, orphanage, etc., even though the poor and needy may draw benefit out of them. Similarly, *Zakaat* cannot be used for the coffin of a dead man because a dead man can have no right of ownership over it. The man, however, who receives the *Zakaat* under verse 60, can, of his own, use it for the coffin of a dead person. On the same principle *Zakaat* cannot also be used for the payment of the debt of a deceased. However, if an heir of a deceased is entitled to, and receives, the *Zakaat,* he can, out of it, clear the debt of the deceased (Ma'ariful Quran, Vol. IV, pp. 410-413).

10. The phrase is used in a derogatory sense indicating the one who hears and believes everything that is said to him, as though by reason of the access of his listening he is himself altogether the organ of hearing i.e. Ear (Arabic-English Lexicon).

The word *Uzn* was used by the hypocrites by way of insult to the Holy Prophet. But, in answer to it, Allah the Almighty asked the Holy Prophet to say "A hearer of good for you!", meaning thereby that no doubt he listens to everybody, but "he listens for their good; he is a mercy and a blessing to all men of faith, but specially to you (who are addressed)" (Yusuf Ali, Vol. I, Note 1321).

64. The hypocrites fear lest a *Surah* should be sent down concerning them, telling them plainly of what is in their hearts. Say: go on mocking! surely Allah will bring to light all that you fear.

٦٤- يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ
سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِيْ قُلُوْبِهِمْ ؕ
قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ
مُخْرِجٌ مَّا تَحْذَرُوْنَ ○

65. And if you ask them, they would certainly say: We were only talking idly and in play.[11] Say: Was it at Allah and His Signs, and His Messenger, that you were mocking?

٦٥- وَلَئِنْ سَاَلْتَهُمْ
لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ ؕ
قُلْ اَبِاللّٰهِ وَاٰيٰتِهٖ وَرَسُوْلِهٖ
كُنْتُمْ تَسْتَهْزِءُوْنَ ○

66. Make no excuses; you disbelieved after your believing. If We pardon some of you, We will punish others amongst you, because they are in sin.

٦٦- لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ
اِنْ نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ
طَآئِفَةً ۙ بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ○ ع

SECTION 9[1]

67. The hypocrites, men and women, are all alike. They enjoin evil, and forbid good, and withheld their hands. They have forsaken Allah; so He has forsaken them. Surely the hypocrites are the transgressors.

٦٧- اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ
مِّنْۢ بَعْضٍ ۘ
يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ
وَيَقْبِضُوْنَ اَيْدِيَهُمْ ؕ نَسُوا اللّٰهَ فَنَسِيَهُمْ ؕ
اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ○ ف

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11. It is said that, "in the Tabook expedition, certain of the hypocrites passed by the Holy Prophet, speaking of him slightingly. When called upon by him to explain, they replied on oath that they were not talking of him and his companions, but only diverting themselves in different discourses to while away the tedium of the journey" (Maajid, *ibid.*, 432; also see Naimuddin, Chaper 9, Note 145; and Tafheemul Quran, Vol. II, Chapter 9, Note 73).

1. In continuation of the previous section, Section 9 also speaks of the hypocrites, their misdeeds and the punishment which they are going to ultimately receive in the Hereafter. Side by side, this Section also speaks of the believers, their righteous deeds and their ultimate reward.

Section 9 consists of 6 verses i.e. verses 67 to 72. Verses 67 to 70 speak of the hypocrites, their misdeeds and their ultimate punishment. In these verses it is said that the hypocrites, both men and women, are all alike (having same understanding). They enjoin the evil,

68. Allah promises the hypocrites, men and women, and the disbelievers, the Fire of Hell to abide therein. It is sufficient for them. And Allah curses them, and for them is a lasting punishment.

٦٨- وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَ
الْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ
هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللّٰهُ ۚ
وَلَهُمْ عَذَابٌ مُّقِيْمٌ ۝

69. Like those before you (the hypocrites): they were stronger than you in power and had more flourishing wealth and children. So they enjoyed their portion; and you have enjoyed your portion as did those before you, and you indulge in idle talk as they did. These are they whose works are fruitless in this world and in the Hereafter, and these are they who are the losers.

٦٩- كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ
مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّاَوْلَادًا ؕ
فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ
بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ
بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِيْ خَاضُوْا ؕ
اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا
وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

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and forbid good, and they withhold their hands (from spending in the Way of Allah). They have forsaken Allah; so He has forsaken them. Surely the hypocrites are the transgressors. Allah promises (warns) the hypocrites, both men and women, the Fire of Hell to abide therein. It is sufficient for them. And Allah curses them, and for them is a lasting punishment. Like those before you (the hypocrites): they were stronger than you in power and had more flourishing wealth and children. So they enjoyed their portion (in this world); and you too have enjoyed your portion as did those before you, and you indulge in idle talk as they did. These are they whose works are fruitless in this world and in the Hereafter, and these are they who are the losers. Has not the story reached them of those before them? – the people of Noah, Aad and Samud, and the people of Abraham, and the dwellers of Midyan, and the cities overthrown. Their Messengers came to them with Clear Signs (from Allah). It is not Allah Who wronged them, but they wronged their own souls.

Verses 71 and 72 speak of the believers, their righteous deeds and their ultimate reward. In these verses it is said that the believers, men and women, are friends – one of another. They enjoin good and forbid evil, and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise. Allah has promised to the believers, men and women, Gardens (of Paradise) under which flow rivers, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. And the greatest of all is the Good Pleasure of Allah: That is the Supreme Achievement.

70. Has not the story reached them of those before them? – the people of Noah and Aad and Samud, and the people of Abraham, and the dwellers of Midyan,[2] and the cities overthrown. Their Messengers came to them with Clear Signs. It is not Allah Who wronged them, but they wronged their own souls.

٧٠- اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ
قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ۚ وَقَوْمِ
اِبْرٰهِيْمَ وَاَصْحٰبِ مَدْيَنَ وَالْمُؤْتَفِكٰتِ ۭ
اَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ
فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

71. And the believers, men and women, are friends one of another. They enjoin good and forbid evil, and keep up prayer and pay the poor-rate, and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is Mighty, Wise.

٧١- وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ
اَوْلِيَاۗءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ
وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اُولٰۗىِٕكَ سَيَرْحَمُهُمُ
اللّٰهُ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○

72. Allah has promised to the believers, men and women, Gardens, under which flow rivers, to dwell therein, and beautiful mansions in Gardens of everlasting bliss,[3] And the greatest of all is the Good Pleasure of Allah: That is the Supreme Achievement.

٧٢- وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا
وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ
وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ۭ
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ○

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2. It may be noted that Qur'an has given a bit detailed account of the people of Prophet Hud in verses 59 to 64 of Chapter 7 (*A'araaf*), of the Aad in verses 65 to 72 of Chapter 7 (*A'araaf*); of the Samud in verses 73 to 79 of Chapter 7 (*A'araaf*); of the people of Abraham in various verses and particularly verses 74 to 82 of Chapter 6 (*An'aam*); of the people of Midyan in verses 85 to 93 of Chapter 7 (*A'araaf*), and of the people of Prophet Lot in verses 80 to 84 of Chapter 7 (*A'araaf*), which we have already dealt with at length at their appropriate places, and need not be repeated here again.

3. "Gardens of everlasting bliss" stands for *Jannaat-e-Adnin* (Arabic-English Lexicon). *Jannat-e-Adnin,* within the meaning of Qur'an, is not at all identical with the Biblical, 'a garden eastern in Eden', which the 'Lord God planted' (Genesis, 2:8) (Maajid, Vol. I, Part X, Note 455).

SECTION 10[1]

73. O Prophet! strive hard against the disbelievers and the hypocrites and be firm against them.[2] And their abode is Hell – and an evil destination indeed.

٧٣-يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ
الْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ
وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ○

1. In continuation of the previous Section, Section 10 also deals with the hypocrites in particular, and in view of their exceeding misdeeds against the Holy Prophet and his followers, calls upon the Holy Prophet to strive hard against them and be firm in dealing with them, because, on account of unbelief, their ultimate abode is Hell, which is an evil destination. This Section also refers to some glaring misdeeds of the hypocrites, their plan to cause harm to the Holy Prophet, and the punishment which they were going to suffer.

Section 10 consists of 8 verses i.e. verses 73 to 80, which all deal with the disbelievers and the hypocrites.

In verse 73 the Holy Prophet is commanded by Allah the Almighty to strive hard against the disbelievers and the hypocrites and be firm against them (in dealing with their mischievous activities and false propaganda against him and Islam). And, it is said, their abode is Hell – and an evil destination (it is) indeed.

Verses 74 to 80 deal with different aspects of the misdeeds of the hypocrites.

In verse 74 it is said that they (i.e. the hypocrites) swear by Allah (as a pretence, for outward show) that they said nothing. And certainly they did speak the word of disbelief, and (they) disbelieved after their having accepted Islam, and they resolved that which they could not attain. And they sought revenge only because Allah, as well as His Messenger, had enriched them out of Grace. So if they repent, it will be better for them; and if they turn away, Allah will punish them with a painful punishment in this world and in the Hereafter; and they shall have in the earth neither a friend nor a helper.

In verses 75 to 77 it is said: and of them (the hypocrites) are those who made a covenant with Allah (to the effect that) if He gives us out of His Grace, we will surely give alms and we will surely be of the righteous. But when Allah gave them out of His Grace, they became niggardly of it and turned away, and they are averse. So He punished them with (putting) hypocrisy in their hearts till the day (i.e. the Day of Judgement) when they shall meet Him, because they broke their covenant with Allah, and because they lied.

In verse 78 it is said: know they not that Allah knows their secret (thoughts) and their secret counsels (with their accomplices), and that Allah is the Great Knower of (Things) Unseen?

Verse 79 speaks of the mockery of the believers by the hypocrites. In this verse it is said that those who taunt the free-givers of alms among the believers, as well as those who cannot find anything (to give) but their hard earnings – they scoff at them. Allah will throw back their mockery on them; and for them there shall be a painful punishment.

In order to show the unpardonable severity of hypocritic crimes, verse 80 addresses the Holy Prophet, and says: Ask (you) forgiveness for them or ask (you) not forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them (at all). This is because they disbelieved in Allah and His Messenger; and Allah guides not the transgressing people.

2. Verse 73 and subsequent verses were revealed after the Tabook expedition. Uptil now there was leniency in the treatment with the hypocrites. This might be on account of the

74. They swear by Allah that they said nothing.[3] And certainly they did speak the word of disbelief, and disbelieved after their (having accepted) Islam, and they resolved that to which they could not attain.[4] And they sought revenge only because Allah – as well as His Messenger – had enriched them out of His Grace. So if they repent, it will be better for them; and if they turn away,

٧٤- يَحْلِفُونَ بِاللّٰهِ مَا قَالُوْا ۗ
وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ
وَكَفَرُوْا بَعْدَ إِسْلَامِهِمْ
وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا إِلَّآ
أَنْ أَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ
فَإِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ
وَإِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ
عَذَابًا أَلِيْمًا

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reason that by that time the believers had not gained strength, and also with a view to grant latitude to the hypocrites to repent and become firm in their faith. However, by success in the Tabook expedition, Islam gained supremacy over the entire Arabia, and since sufficient latitude had already been granted to the hypocrites, there was reason to let them go unchecked any more. In verse 73, therefore, Allah the Almighty commanded the Holy Prophet to strive hard against the hypocrites with the seriousness as that of a crusade, albeit without arms. Now the time had arrived when the Muslim society had to be cleaned off the hypocrites once for all. Side by side, there was also the command to be tough against the disbelievers obviously because immunity had already been granted to them three years before, which was not availed of as an opportunity to seek affinity with the blissful growing society of the believers, and, as such, unless the hypocrites, as well as the disbelievers, both were taken to task firmly and effectively, the Muslim society could not have been cleaned of this cancerous element (Tafheemul Quran, Vol. II, Chapter 9, Note 82; and Taddabure Quran, Vol. III, p. 198).

3. It is said that one day, the Holy Prophet addressed his Companions at Tabook in which he also spoke of the hypocrites. After hearing it, one Jalaas Bin Swaid said to his people that "if the Holy Prophet is true, then we people are worse than the donkeys". On return to Medinah, Aamir bin Qais reported this matter to the Holy Prophet, who summoned Jalaas and enquired from him as to whether he had said so. He, however, denied. The Holy Prophet asked both of them, i.e. Aamir as well as Jalaas, to stand near the pulpit of the mosque and take oath, in this respect, after the Asr prayer. Jalaas took the oath by Allah that he did not say so and Aamir had merely blamed him. Then Aamir also took the oath that undoubtedly it was said by Jalaas and that he had not spoken the lie. Aamir, also prayed to Allah to reveal the true fact to the Holy Prophet; and before they could leave the place; verse 74 was revealed. After hearing this verse, Jalaas stood up and said: O Prophet of Allah! Allah has given me a chance to repent and, therefore, I admit that whatever Aamir has said is true, and now I repent, and beg pardon for it. The Holy Prophet accepted his repentence and, therefore, he lived and died as a true Muslim (Baghwi on the authority of Kalbi) (Naimuddin, Chapter 9, Note 174).

4. Verse 74 actually refers to an incident according to which the hypocrites planned to kill the Holy Prophet. It is said that when the Holy Prophet was returning from Tabook, and, when he was passing through a valley in the night, twelve of the hypocrites followed him with

Allah will punish them with a painful punishment in this world and in the Hereafter; and they shall have in the earth neither a friend nor a helper.

فِي الدُّنْيَا وَالْآخِرَةِ ۚ
وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ○

75. And of them are those who made a covenant with Allah:[5] if He gives us out of His Grace, we will surely give alms and we will surely be of the righteous.

٧٥- وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ
لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ
وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ○

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the intention of throwing him in the valley. When the Holy Prophet looked at them, they were frightened, and it is said that Hazrat Huzaifah bin Yaman, who was holding the reins of the camel of the Holy Prophet, and Hazrat Ammar Bin Yaasir, who was in the rear, chased them but they ran away (Ziaul Quran, Vol. II, Chapter 9, Note 115; Tafheemul Quran, *ibid.,* 84).

Another conspiracy which is mentioned in this connection was that the hypocrites were not actually confident that the Holy Prophet would return successful from Tabook, and, therefore, in case he was defeated there, they would declare the kingship of Abdullah bin Ubai (Tafheemul Quran, *ibid.*).

5. Verses 75 to 77 speak of the breach of covenant by the hypocrites. According to the learned Commentators, these verses actually refer to an incident according to which one Sa'laba bin Hatib came to the Holy Prophet and made a request to him to pray for him to become rich. He also said that if he got the wealth, he would fulfil all obligations of the deserving ones. The Holy Prophet said: O Sa'laba! small wealth of which you can give thanks is better than huge wealth of which you cannot give thanks. Sa'laba, however insisted for the prayer, and the Holy Prophet made a prayer to Allah the Almighty to give him huge wealth. The prayer was accepted, and, after a short period of time, he became so rich that he could not find time even to come to the mosque for offering his prayer, although, it is said, previously he used to remain all the time in the mosque and was, therefore, known as *Hamamatul Masjid* i.e. pigeon of the mosque. When command for collection of *Zakaat* came to the Holy Prophet, he deputed two persons to collect *Zakaat* from him and one another person, namely Saleemi. While the latter most willingly paid the *Zakaat,* the former i.e. Sa'laba refused to pay it saying that it was actually *Jizyah.* When the matter was reported to the Holy Prophet, he said "Sa'laba is destroyed", and as regards Saleemi the Holy Prophet gave him great blessings. It was on that occasion that verses 75 to 77 were revealed and when Sa'laba came to know of it, he offered the *Zakaat* to the Holy Prophet but the Holy Prophet refused to accept it saying that Allah the Almighty has refused his *Zakaat.* Then in the days of Hazrat Abu Bakr, he again offered the *Zakaat* but he also did not accept it saying that since the Holy Prophet had not accepted, he would also not accept it. Third time he made the offer in the days of Hazrat Umar, and he also declined to accept it on the same plea. Ultimately Sa'laba died in the days of the Caliphate of Hazrat Usman (Madarik) (Ziaul Quran, *ibid.,* 117; Naimuddin, *ibid.,* 179).

76. But when He gave them out of His Grace, they became niggardly of it and turned away, and they are averse.

٧٦-فَلَمَّآ اٰتٰىهُمْ مِّنْ فَضْلِهٖ
بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ○

77. So He punished them with (putting) hypocrisy in their hearts till the day when they shall meet Him, because they broke their covenant with Allah, and because they lied.

٧٧-فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ
اِلٰى يَوْمِ يَلْقَوْنَهٗ
بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ
وَبِمَا كَانُوْا يَكْذِبُوْنَ ○

78. Know they not that Allah knows their secret (thoughts) and their secret counsels (whispers), and that Allah is the Great Knower of Things Unseen?

٧٨-اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوٰىهُمْ
وَاَنَّ اللّٰهَ عَلَّامُ الْغُيُوْبِ ○

79. Those who taunt the free givers of alms among the believers, as well as those who cannot find any thing (to give) but their hard earnings[6] – they scoff at them. Allah will throw back their mockery on them; and for them there shall be a painful punishment.

٧٩-اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ
الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ
وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ
فَيَسْخَرُوْنَ مِنْهُمْ ۙ سَخِرَ اللّٰهُ مِنْهُمْ ۖ
وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

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6. It is said that when subscriptions were raised for the expedition of Tabook, the rich among the believers gave large donations, while the poor ones paid their mite out of their hard earnings. Thus while Abdur Rahman bin Auf brought 4,000 *Dirhams,* and Adi bin Hatim brought 70 *wasaq* of dates, the hypocrites said that they had brought it for the purpose of show. Meanwhile a poor companion Abu Aqeel brought merely a seer of dates, and the hypocrites mocked at him, and said: look! this one seer would suffice the army! On this occasion, verse 79 was revealed, and in the concluding part of this verse it was said that "Allah will throw back their mockery on them; and for them there shall be a painful punishment" (Ziaul Quran, *ibid.,* 119; and Naimuddin, *ibid.,* 182 and 183).

80. Ask (you) forgiveness for them or ask (you) not forgiveness for them: even if you ask forgiveness for them seventy times, Allah will not forgive them.[7] This is because they disbelieved in Allah and His Messenger; and Allah guides not the transgressing people.

٨٠-اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ؕ
اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً
فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ
ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ؕ
وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝ ع

SECTION 11[1]

81. Those who were left behind[2] rejoiced at their staying behind the Messenger of Allah; and they detested to strive with their property and their persons in the Way of Allah, and they said: go not forth in the heat. Say: the Fire of Hell is fiercer in heat. Would that they could understand!

٨١-فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ
رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِىْ سَبِيْلِ اللّٰهِ
وَقَالُوْا لَا تَنْفِرُوْا فِى الْحَرِّ ؕ
قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ
لَوْ كَانُوْا يَفْقَهُوْنَ ۝

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7. It is said that when the hypocrites were fully exposed to everybody, they came to the Holy Prophet and requested to him to pray for their forgiveness. It was on this occasion, that verse 80 was revealed (Naimuddin, *ibid.,* 185).

1. In continuation of the previous Section, Section 11 also condemns the hypocrites who remained behind in the Tabook expedition, asks the Holy Prophet not to permit them to fight along with him in future and not to offer their funeral prayer or pray for their forgiveness.

Section 11 consists of 9 verses i.e. verses 81 to 89. Verses 81 to 87 deal with those hypocrites who chose to remain behind (for fear of death or to avoid hardships) and did not accompany the Holy Prophet in the Tabook expedition. It is said that those who were left behind rejoiced at their staying behind the Messenger of Allah, and they detested to strive with their property and their persons, in the Way of Allah, and they said (to their companions): go not forth in the heat. Say (O Prophet to them): the Fire of Hell is fiercer in heat. Would that they could understand! (verse 81). Then let them laugh a little: (ultimately) much will they weep: (as) a recompense for what they earned (verse 82). If, then, Allah brings you back to a party of them, and they ask your permission to go forth (along with you to fight in the Way of Allah), say (to them): never shall you go forth with me, and never shall you fight an enemy with me: You chose to sit (at home) the first time; so

Contd.....

82. Then let them laugh a little: Much will they weep a recompense for what they earned.

٨٢- فَلْيَضْحَكُوا قَلِيلًا وَّلْيَبْكُوا كَثِيرًا ۚ جَزَآءً بِمَا كَانُوا يَكْسِبُونَ ○

83. If then, Allah bring you back to a party of them, and they ask your permission to go forth (along with you), say: Never shall you go forth with me, and never shall you fight an enemy with me:[3] you chose to sit (at home) the first time; so sit (now) with those who stay behind.

٨٣- فَإِنْ رَّجَعَكَ اللّٰهُ إِلٰى طَآئِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَّلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ○

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sit (even now) with those who stay behind (i.e. the women, the children and the disabled ones (verse 83). And never offer prayer for anyone of them that dies, nor stand by his grave. Surely they disbelieved in Allah and His Messenger and they died in transgression (verse 84). And let not their wealth and their children dazzle you; Allah only intends to punish them thereby in this world, and (that) their souls may depart while they are disbelievers (verse 85).

In verses 86 and 87 it is said that when a *Surah* (of Qur'an) is sent down (enjoining them): believe in Allah and strive hard (in the promotion of Islamic Mission) along with his Messenger, the wealthy among them ask permission from you and say: leave us (behind): we would be with those who sit (at home). They prefer to be with those who remain behind (i.e. the women and children), and their hearts are sealed so they understand not.

Verses 88 and 89 speak of the rewards of the believers. In these verses it is said: but the Messenger, and those who believe with him, strive hard (in the Way of Allah) with their property and their persons. And these are they for whom are the good things, and these are they who are successful. Allah has prepared for them Gardens (of Paradise) under which rivers flow, to dwell therein (for ever), That is indeed the Supreme Achievement.

2. The word *Mokhallafun,* in verse 81, refers to those of the hypocrites who, on false excuses, remained behind and did not take part in the Tabook expedition along with the Holy Prophet and his true followers. Verse 81 also speaks of their inducing others not to go on the pretext of excessive heat (which, incidentally,) was and is not uncommon in the Peninsula of Arabia. It is a matter of fact that summer is the worst and the hardest season in Arabia. Wells, few as they, are dried up, even the last vestiges of pasture are burnt up, and the intensity of the blazing, scorching sun is ferocious. In the words of Gibbon, 'painful indeed was the distress of the march; lassitude and thirst were aggravated by the scorching and pestilential winds of the desert' (Decline and Fall of the Roman Empire, Vol. V, p. 372) (Maajid, Vol. I, Part X, Note 487-A).

Inspite of the excessive heat, however, the Holy Prophet, under the Command of Allah, undertook the Tabook expedition, and with him all his true followers also took part in it, but

Contd.....

84. And never offer prayer for anyone of them that dies, nor stand by his grave.[4] Surely they disbelieved in Allah and His Messenger and they died in transgression.

٨٤-وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ
اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ۭ
اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ○

85. And let not their wealth and their children dazzle you: Allah only intends to punish them thereby in this world, and (that) their souls may depart while they are disbelievers.[5]

٨٥-وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْلَادُهُمْ ۭ
اِنَّمَا يُرِيْدُ اللّٰهُ
اَنْ يُّعَذِّبَهُمْ بِهَا فِي الدُّنْيَا
وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ○

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the hypocrites, who were few, on the excuse of heat, remained behind. In this verse, this particular excuse, i.e. of heat, has been referred to, and, in answer to it, it is said that you are fearing the heat of this world although the heat of the Fire of Hell is far more excessive which you will have surely to face on account of disobedience to Allah and His Messenger. Would that you could understand!

3. From the wording of verse 83, and the command contained in it; two things are clear. Firstly, that this verse was revealed during the Tabook journey; and secondly, that due to repeated misbehaviour of the hypocrites, the Holy Prophet had become totally disgusted with them, and therefore they were not be allowed to take part in any expedition in future. Further, from this verse it also appears that the hypocrites were not sure of the return of the Holy Prophet and his followers from the Tabook expedition, and it is for this reason that the style of this verse is in the form of a hypothesis that "if Allah brings you back to a party of them". It may be noted that, as it is said in verse 12 of Chapter 48 (*Fatha*), the hypocrites had a similar expectation when the Holy Prophet and his Companions had gone for *Umrah,* and the Treaty of Hudaibiah was made. According to that verse also, the hypocrites were of the view that "the Holy Prophet and the believers would not return to their families". And as in verse 15 of that chapter it was said *Qul Lan Tattabe'oona* (i.e. say: you shall not follow us), in the present verse also it was said *Fa Qul Lan Takhruju Ma'eya Abadan Wa Lan Tuqaa'telu Ma'eya Adoo'wa* (i.e. never shall you go forth with me and never shall you fight an enemy with me). Thus the hypocrites were actually ousted from the community of the true believers once for all, and this was due to their own persistent indulgence in treachery and misdeeds against Islam and the Holy Prophet (Tadabbure Quran, Vol. III, p. 208).

4. From this verse, it is clear that the believers are not to offer the funeral prayer of non-believers; they are also not to visit the graves of the non-believers, or make petition to Allah for their forgiveness. If a non-believer dies and there is none as a *Wali* to him, a believer can bury him, without given bath and other Islamic formalities (Ma'ariful Quran, Vol. IV, p. 437; Naimuddin, Chapter 9, Note 195).

5. It may be noted that "except for the omission of a single word ('life'), this verse repeats verse 55 above. But the repetition indicates the harmonious closing of the same argument in two aspects. In verse 55 it occurred in connection with the reasons for refusing to receive the contributions of such persons to the expenses of an enterprise which though vital to Islam's

86. And when a *Surah* is sent down, (enjoining them): believe in Allah and strive hard along with His Messenger, the wealthy among them ask permission from you and say: leave us (behind): we would be with those who sit (at home).

٨٦-وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا
بِاللَّهِ وَجَٰهِدُوا مَعَ رَسُولِهِ
ٱسْتَـْٔذَنَكَ أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ
وَقَالُوا۟ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ○

87. They prefer to be with those who remain behind,[6] and their hearts are sealed so they understand not.

٨٧-رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ
وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ○

88. But the Messenger, and those who believe with him, strive hard with their property and their persons. And these are they for whom are the good things, and these are they who are successful.[7]

٨٨-لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ
وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ○

89. Allah has prepared for them Gardens under which flow rivers, to dwell therein. That is the Supreme Achievement.

٨٩-أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ
ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۚ ع

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defence was secretly opposed by such persons. Here (in verse 85) it is a question of refusing to participate in the obsequies of such persons after their death: it is natural to omit the wood 'life' in this case" (Yusuf Ali, Vol. I, Note 1338).

6. Regarding the word *Khawaalif,* used in verse 87, Abdullah Yusuf Ali, puts it, "There is a stinging taunt in this, a suggestion that such men were cowards, preferring to remain behind like women when stiff work was to be done by men in defending their homes. They were not only cowards, but fools; so they did not understand their own best interests. If the enemy got the better of their brethren, they would themselves be crushed. 'Their hearts are sealed': the habits of cowardice and hypocrisy which they have adopted have become their second nature" (Yusuf Ali, Vol. I, Note 1339).

7. Verses 88 and 89 speak of those believers who were always ready to offer their wealth and lives for the Cause of Allah. In fact the enthusiasms of the true believers was phenominal. As Muir puts it, "Extraordinary eagerness pervaded the ranks of loyal and earnest Muslims. Tithes and free-will offerings poured in from (every quarter while the leading companions vied with one another in the costliness of gifts" ("Mahomet", p. 440) (Maajid, *ibid.,* 510).

SECTION 12[1]

90. And there came the apologists from amongst the dwellers of the desert[2] that permission might be given to them, and those who had lied to Allah and His Messenger sat (at home). A painful punishment will afflict those of them who disbelieve.[3]

٩٠-وَجَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِيْنَ
كَذَبُوا اللّٰهَ وَرَسُوْلَهٗ ؕ
سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ
عَذَابٌ اَلِيْمٌ ○

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1. In continuation of previous Section which spoke of the hypocrites of the city of Medinah, Section 12 speaks of the hypocrites among the desert-Arabs.

Section 12 consists of 10 verses i.e. verses 90 to 99. Verse 90 speaks of the hypocrites among the desert Arabs. It says: and there came the apologists from amongst the dwellers of the desert that permission might be given to them, and those who had lied to Allah and His Messenger sat (at home). A painful punishment will afflict those of them who disbelieve.

Verses 91 and 92 speak of those helpless believers who were exempted from fighting in the Way of Allah. In these verses it is said that there is no blame on the weak, nor on the sick, nor on those who find nothing to spend, if they are sincere to Allah and His Messenger. There is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful. Nor (is there blame) on those who came to you (O Prophet) to be provided with mounts, and you said: I can find no mounts for you, they turned back while their eyes overflowed with tears of grief that they could not find (anything) to spend.

Verses 93 to 96 speak of those who chose to remain behind without any excuse. It is said that the way (to blame) is only against those who ask permission from you (O Prophet) (to stay at home) though they are rich (and can manage their journey to fight in the Way of Allah). But they preferred to be with those who have to remain behind (i.e. women and children); and Allah has sealed their hearts, so they know not. They will make excuses to you when you return to them (from the Tabook expedition). Say (to them): make no excuses, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now observe your actions (how you behave in future), then you will be brought back to the Knower of the Unseen and the Seen (on the Day of Judgment), then He will inform you of what you did (in the world). It is said (once again) that they will swear by Allah to you (O Prophet), when you return to them, so that you may leave them alone. So leave them alone. Surely they are an abomination and their refuge is Hell – a fitting recompense for what they earned. They will swear to you so that you may be pleased with them. But if you are pleased with them, surely Allah is not pleased with the transgressing people.

Verses 97 and 98 speak of the general character of the hypocrites amongst the desert-Arabs. It is said that the dwellers of the desert are hardest in disbelief and hypocrisy, and like

Contd...

91. There is no blame on the weak, nor on the sick, nor on those who can find nothing to spend, if they are sincere[4] to Allah and His Messenger. There is no way (to blame) against such as do right; and Allah is Forgiving, Merciful.

٩١-لَيْسَ عَلَى الضُّعَفَآءِ وَلَا عَلَى الْمَرْضٰى
وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ
مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَ
رَسُوْلِهٖ ؕ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ ؕ
وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

92. Nor (is there blame) on those who came to you to be provided with mounts and you said: I can find no mounts for you, they turned back while their eyes overflowed with tears of grief that they could not find (anything) to spend.

٩٢-وَّلَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ
لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ مَآ اَحْمِلُكُمْ عَلَيْهِ ۖ
تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ
حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ۝

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not to know the Commands that Allah has sent down to His Messenger. And Allah is the Knower, Wise. And of the dwellers of the desert are those who take what they spend (in the Way of Allah) to be a fine (imposed on them), and they wait for an evil turn of fortune for you. On them be the evil turn. And Allah is Hearing, Knowing.

Verse 99 speaks of the righteous among the desert-Arabs. It says: and of the dwellers of the desert are those who believe in Allah and the Last Day, and consider what they spend (in the Way of Allah) as bringing them nearer to Allah, and the prayers of the Messenger, Lo! Surely these (acts of good) indeed they bring them nearer (to Allah); soon will Allah admit them to His Mercy: Surely Allah is Forgiving, Merciful.

2. "Dwellers of the desert" stands for *Al-Aa'raab,* which is collective general noun and is a plural of *Aa'raabi,* and signifies and dwellers of he desert of Arabia who used to move from place to place in search of herbage and water, whether of Arabs or their freemen, as distinguished from "Arab" which signifies those whose descent can be traced to "Arabs" (Arabic-English Lexicon).

3. *Allazina Kafaru Minhum* make it clear that the punishment was for those only who had come with false excuses and had no faith, or whose excuses were on account of unbelief. Accordingly, those whose excuse was not on account of unbelief, but for certain lawful reasons, they were not included in this punishment (Ma'ariful Quran, Vol. IV, p. 440).

4. While the previous verse deals with those who had no lawful excuses, verses 91 and 92 speak of those who had lawful excuses to remain behind and that is also subject to the basic condition that they were sincere in their faith in Allah and His Messenger. Thus, mere disability, for any reason whatsoever, did not serve as a lawful excuse unless it was also supported by the Faith in its strict sense.

The word *Nasahu,* used in verse 91, meaning "sincere" is derived from *Naseehat* which means sincerity. As reported by Hazrat Tamimuddari, the Holy Prophet has said that *Deen* is *Naseehat* (meaning *Ikhlas* or sincerity), and, on further inquiry he explained that "it is for

93. The way (to blame) is only against those who ask permission from you (to sit at home) though they are rich. They preferred to be with those who remained behind, and Allah has sealed their hearts, so they know not.

٩٣-إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ
يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَآءُ
رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ
عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ○

PART XI – (*YA'TAZEROONA*)

94. They will make excuses to you when you return to them. Say: make no excuses, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now observe your actions, then you will be brought back to the Knower of the Unseen and the Seen, then He will inform you of what you did.

٩٤-يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ
قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ
قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ
وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ
إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ○

95. They will swear by Allah to you, when you return to them, so that you may leave them alone.[5] So leave them alone. Surely they are an abomination and their refuge is Hell a fitting recompense for what they earned.

٩٥-سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقَلَبْتُمْ
إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ
جَزَآءً بِمَا كَانُوا يَكْسِبُونَ ○

Allah", His Book, His Prophet, the *Umara* (chiefs) among the believers, and the people in general (Muslim). According to the learned scholars, the word *Nasahu,* in verse 91, means sincerity in the Faith in the Absolute Unity and the Attributes of Allah; Faith in the Prophethood of and obedience to the Holy Prophet, and also love for him and his descendents, and not to rebel against the men in authority among the believers, to give them good advice, and to check them if they do any thing wrong, and to guide the believers in general to the straight path, and to pray for their well-being (Qurtabi, as referred to by Ziaul Quran, Vol.II, Chapter 9, Note 131).

5. In verse 95, two different words *To'redu* and *Aa'redu,* derived from the same root i.e. *Aa'rad,* have been used. While the former carry the sense of "forgiveness, the latter signify

96. They will swear to you so that you may be pleased with them. But if you are pleased with them, surely Allah is not pleased with the transgressing people.

٩٦-يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَإِنْ
تَرْضَوْا عَنْهُمْ فَإِنَّ اللّٰهَ لَا يَرْضٰى عَنِ
الْقَوْمِ الْفٰسِقِيْنَ ○

97. The dwellers of the desert are hardest in disbelief and hypocrisy, and like not to know the commands that Allah has sent down to His Messenger.[6] And Allah is Knowing, Wise.

٩٧-اَلْاَعْرَابُ اَشَدُّ كُفْرًا
وَّنِفَاقًا وَّاَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ
مَآ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ؕ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

98. And of the dwellers of the desert are those[7] who take what they spend to be a fine, and they wait for an evil turn of fortune for you. On them be the evil turn. And Allah is Hearing, Knowing.

٩٨-وَمِنَ الْاَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ
مَغْرَمًا وَّيَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ
عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

"cutting of all connections". According to the first sense, the hypocrites, in spite of their false excuses and oaths were not to be forgiven; and according to the second sense, all connections were to be cut off from them, Accordingly, the Holy Prophet commanded his followers *La Tajalesuhum Wala Tokallemuhum,* i.e. neither you should sit with them nor talk to them; and the reason mentioned for this was *Innahum Rijsun,* i.e. they are unclean (Ziaul Quran, *ibid.,* 135; and Naimuddin, Chapter 9, Note 214).

According to Hazrat Abdullah Ibne Abbas, verse 95 was revealed in respect of Jad bin Qais and Ma'tab bin Abdullah Qasheer and their colleagues. They were eighty in number and they were all hypocrites. The Holy Prophet had commanded his followers not to sit or speak with them. According to Maqatil, however, this and subsequent verse were revealed in respect of Abdullah bin Ubai because he had taken oath before the Holy Prophet that he would never remain behind in fighting in the Way of Allah, and had also made a request to the Holy Prophet to be happy, and not displeased, with him (Naimuddin, *ibid.,* 216).

6. According to verse 97, the desert Arabs were hardest in unbelief, hypocrisy, and the reason for this, according to the learned scholars, was that on account of remaining away from *Ilm* (learning) and the *'Ulema* (learned ones) they were not well educated and civilized, and did not try to know fully about religion, which is clear from the words *Wa Ajdaro Ann Laa Ya'lamoo Hududa Anzalallaho Ala' Rasoolehi,* i.e. and (they) like not to know the commands that Allah has sent down to His Messenger (Ma'ariful Quran, Vol. IV, p. 447). According to Abul A'ala Maududi, however, they were those who had accepted Islam for some ulterior motives, and were

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99. And of the dwellers of the desert are those[8] who believe in Allah and the Last Day, and consider what they spend as bringing them nearer to Allah, and the prayers of the Messenger, Lo! indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: surely Allah is Forgiving, Merciful.

٩٩-وَمِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ وَيَتَّخِذُ مَا يُنْفِقُ
قُرُبٰتٍ عِنْدَ اللّٰهِ وَ صَلَوٰتِ الرَّسُوْلِ ؕ
اَلَاۤ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَيُدْخِلُهُمُ اللّٰهُ فِيْ
رَحْمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝ ع ١

SECTION 13[1]

100. And the vanguard (of Islam) – the firsts of the

١٠٠-وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ

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not believers at heart. They waited for spread of Islam in the cities, and when they found that Islam had spread throughout Arabia, they also accepted Islam without imbibing the spirit of the religion of Allah, and were, therefore, prone to vacillation by even the slightest provocation. Their refusal to pay the *Zakaat* to Hazrat Abu Bakr, shortly after the Holy Prophet, was also on account of this very reason (Tafheemul Quran, Vol. II, Chapter 9, Note 5).

7. According to Khaazin, the reference in verse 98 is to the tribes of Asad, Ghitfaan and Tameem (Naimuddin, *ibid.,* 223).

8. According to Mujahid, they were Bani Muqrin of the Mazriah tribe; while according to Kalbi, they were the tribes of Aslam, Ghifaar and Jehniah. According to Bukhari and Muslim, the Holy Prophet had said that Quraish, Ansar, Muzniah, Jehniah, Aslam, and Shuja are *Mawali* of Allah and the Prophet, meaning that, besides Allah and His Prophet, there is no *Maula* of theirs (Naimuddin, *ibid.,* 224).

1. The previous Section, first spoke of the hypocrites of the desert-Arabs and then, in the concluding verse, it also made a passing reference to the true believers who dwelt among them. In continuation of it, Section 13 begins with appreciation of the foremost of the believers, both *Muhajireen* and *Ansaar.* Then it speaks of the extreme type of hypocrites who never relented or felt sorry for their mischievous activities. Then there is reference to those believers who, for some reason or the other, did not participate in the Tabook Expedition, but subsequently realized their fault and sincerely and painstakingly repented and on whom Allah the Almighty turned mercifully. This section also mentions the mosque which the hypocrites had built to cause harm to Islam and the Holy Prophet.

Section 13 consists of 11 verses i.e. verses 100 to 110. Verse 100 speaks of the foremost of the first Emigrants. It says: and the vanguard (of Islam) – the firsts of the Emigrants (*Muhajireen*), and the Helpers (the *Ansaar*), and those who followed them in good deeds – Allah is well-pleased with them and they are well-pleased with Him. He has prepared for them Gardens (of Paradise) under which rivers flow, to dwell therein for ever. And that is the Supreme Achievement.

Emigrants[2] (*Muhajir*), and the Helpers,[3] (*Ansaar*) and those who followed them in good-deeds[4] – Allah is well-pleased with them and they are well-pleased with Him. He has prepared for them Gardens under which rivers flow to dwell therein for ever: That is the Supreme Achievement.

مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ
وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ
رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ
وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ

Verse 101 speaks of hard-cored hypocrites who were till then not known to the believers. In this verse it is said: and the dwellers of the desert around you are hypocrites, and (so are) of the people of Medinah – they are obstinate in hypocrisy: You know them not; We know them: We will punish them twice, then they will be brought back to a grievious punishment.

Verses 102 to 106 speak of those who repented for not taking part in the Tabook expedition, and sincerely prayed for forgiveness. In these verses it is said: and (there are) others (who) have acknowledged their faults, – they have mixed an act that was good with another that was evil. Perhaps Allah will turn to them (mercifully): Surely Allah is Forgiving, Merciful. Take alms (*Sadaqaat*) out of their goods, that so you might purify and sanctify them – and pray for them. Surely your prayer is (a source of) relief for them; and Allah is Hearing, Knowing. Know they not that Allah is He Who accepts repentence from His servants and takes the alms, and that it is Allah Who is the Relenting, the Merciful? And say (to them): work on! Allah will observe your work and (so will) His Messenger and the believers; and soon you will be brought back (after death) to the Knower of the Unseen and the Seen (on the Day of Judgment): then He will inform you of what you did. And (there are) others (who) are made to wait the Command (decision) of Allah, whether He will punish them or turn to them (in mercy); and Allah is Knowing, Wise.

Verses 107 to 110 speak of a very serious conspiracy of the hypocrites in building a mosque to cause harm to the Holy Prophet. In these verses it is said: and those who set up a mosque to cause harm (to Islam) and (to promote) disbelief, and to cause dissension among the believers, and a refuge for him who waged war against Allah and His Messenger before, and surely they (i.e. hypocrites) will swear (saying that): we desired nothing but good, but Allah bears witness that they are certainly liars. Never stand (O Prophet! to pray) in it (i.e. the said mosque known as "Masjid Ziraar"). Surely there is a mosque (known as "Masjid-e-Qubba") whose foundation was laid from the first day on righteousness; it is more worthy of your standing forth (for prayer) therein. In it are men (the believers) who love to be purified; and surely Allah loves those who make themselves pure. Is he, then, who lays his foundation on piety to Allah and His Good Pleasure better, or he who lays foundation on the edge of a cracking hollowed bank, so that it crumbles with him into the Fire of Hell? And Allah guides not the wrong-doing people. And their building (i.e. the mosque) which they (i.e. the hypocrites) have built will never cease to be a source of doubt in their hearts, unless their hearts are cut to pieces; And Allah is Knowing (and) Wise.

2. The word *Muhajireen,* which is the plural of *Muhajir,* is derived from *Hijrat,* which is not mere migration from, or leaving one's homeland for settlement in another place for the purpose of safety or betterment. But migration, in the religious connotation, carries a different

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101. And of the dwellers of the desert around you are hypocrites; and (so are) of the people of Medinah – they are obstinate in hypocrisy: You know them not: We know them: We will punish them twice, then they will be brought back to a grievous punishment.[5]

١٠١-وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنٰفِقُوْنَ ۛ
وَمِنْ اَهْلِ الْمَدِيْنَةِ ۛ مَرَدُوْا عَلَى النِّفَاقِ ۖ
لَا تَعْلَمُهُمْ ۭ نَحْنُ نَعْلَمُهُمْ ۭ
سَنُعَذِّبُهُمْ مَّرَّتَيْنِ
ثُمَّ يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍ ۝

102. And others have acknowledged their faults,[6] – they have mixed an act that was

١٠٢-وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ
خَلَطُوْا عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا ۭ

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proposition altogether. Here it stands for leaving one's permanent abode, not for some selfish end, but for the Cause of Allah.

As regards the first and foremost among the emigrants from Mecca, according to the learned scholars, they were either those who had accepted Islam before the change of *Qiblah* or those who took part in the battle of Badr; or those who took part in the treaty of Hudaibiah. All other companions of the Holy Prophet come after them (Qurtabi and Tafseer-e-Mazhari, as referred by Ma'ariful Quran, Vol. IV, p. 449; and also see Naimuddin, *ibid.,* 226).

3. The word *Ansaar* is plural of *Nasir,* which means the one who helps, and it is generally known for those of the believers who were earlier residents of Medinah, and who welcomed the believers migrating from Mecca under the Command of Allah and His Prophet.

As regards the first and foremost among the *Ansar* of Medinah, according to the learned scholars, they were those who accepted Islam at "Aqba-e-Au'la", and they were six in number, and also those who accepted the Faith at the "Aqba-e-Sani", and they were 12 in number, and also those who accepted the Faith at the "Aqba-e-Salis", and they were seventy in number (Khazin, as referred to by Naimuddin, *ibid.,* 227).

4. When somebody asked Mohammad bin Ka'b Qarzi as to what was his view regarding the Companions of the Holy Prophet, he said that all of them will go to the Paradise inspite of any fault attributed to them, and this he said on the authority of the phrase *Radiyallaho Anohum Wa Radu Anho* appearing in this verse. As regards the subsequent followers, however, there is the condition of *Atta-ba'oohum Be Ehsaan.* This and as for the other believers: their salvation is conditional on righteousness. According to a Tradition of the Holy Prophet, the Fire of the Hell will touch none who has seen the Holy Prophet in person or seen anybody who had seen the Holy Prophet (Tirmizi, on the authority of Hazrat Jabir) (Ma'ariful Quran, *ibid.,* p. 450).

5. Verse 101 speaks of those hypocrites who were not known to the believers although they were among the desert-Arabs around Medinah as well as inside Medinah, They persisted in hypocrisy but they were not identified as a class. For them Allah the Almighty said that He will award them two-fold punishment, then they will be returned to a grievous punishment on the Day of Judgment.

6. Verse 102 speaks of those believers who did not take part in the Tabook expedition, but subsequently acknowledged their faults, and sincerely repented for it. They actually did not

good with another that was evil, perhaps Allah will turn to them (mercifully): Surely Allah is Forgiving, Merciful.

عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

103. Take alms out of their goods,[7] that so you might purify and snactify[8] them – and pray for them. Surely your prayer is a relief for them; and Allah is Hearing, Knowing.

١٠٣- خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً
تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ
اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

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join the expedition on account of laziness. According to Hazrat Abdullah bin Abbas, they were ten in number. After the Holy Prophet and his followers left for Tabook, however, they felt that by not joining the expedition they had committed a serious blunder and they, therefore, repented for it, and when they came to know that the Holy Prophet was returning from Tabook, seven of them tied themselves with the pillars of the Prophet's Mosque, taking an oath that they would not untie themselves unless the Holy Prophet himself would have untied them. When on return, the Holy Prophet enquired about them, He (the Holy Prophet) also took an oath that he would not untie them unless there was a command from Allah the Almighty to do so. It was on that occasion, that verse 102 was revealed, and, as Qurtabi has noted, the Holy Prophet ordered for untying them. It is said, on the authority of Saeed bin Musayyab, that when somebody intended to untie Abu Lababah, he refused to be untied unless the Holy Prophet himself untied him, and, accordingly, the Holy Prophet untied him with his own hands (Ma'ariful Quran, Vol. IV, pp. 453-454; Ziaul Quran, Vol. II, Chapter 9, Note 147; and Naimuddin, *ibid.,* 235).

7. It is said that when all these persons were set free, they brought to the Holy Prophet all their wealth, saying that it was actually the love of this wealth which came in their way of joining the Tabook expedition, and they offered it to the Holy Prophet for distribution as alms, the Holy Prophet, however did not accept it as alms (*Sadaqah*) unless there was a clear Command from Allah. It was on that occasion that verse 103 was revealed in which the Holy Prophet was commanded to accept (*Sadaqah*) from the believers to cleanse and purify them thereby and pray for them. Accordingly, the Holy Prophet took one third of their assets by way of *Sadaqah,* and not as *Zakaat* (or poor-rate), by way of expiation of the sin, and distributed it among the poors (Ma'ariful Quran, Vol. IV, p. 455; Ziaul Quran, *ibid.,* 148; and Naimuddin, *ibid.,* 235).

8. It may be noted that although the purpose of charity is to help the poor and the needy, but, according to verse 103, the purpose laid down is *Tutah'herohum Wa Tozakkihim,* i.e., cleanse them and purify them, which means that Qur'an lays more emphasis on the righteous aspect of it than the material one, and, accordingly, the primary object of spending in the Way of Allah is *Tatheer* and *Tazkiyah* (i.e., cleansing and purification), and the use of it for the poor and the needy is secondary, and, therefore, the command of *Zakaat* remains operative even if there is none found in the locality to accept it, because, in any case, it will be collected and kept in the State Treasury; This view is also supported by the fact that, among the nations of the past, the *Zakaat* or *Sadaqah* was not given to anyone as help but it was placed at some place when it was burnt by afire coming down from the sky, which was also the proof of its Divine acceptance. Thus charity in Islam is a financial prayer as *Salaat* and *Som* are physical prayers. It is through Grace and Affection of Allah that He has permitted the poor ones of the Muslim Ummah to make use of the charity (Ma'ariful Quran, *ibid.,* 457).

104. Know they not that Allah is He Who accepts repentance from His servants and takes the alms, and that it is Allah Who is the Relenting, the Merciful?

١٠٤- أَلَمْ يَعْلَمُوٓا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ
عَنْ عِبَادِهِۦ وَيَأْخُذُ الصَّدَقَٰتِ
وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ○

105. And say (to them): work on! Allah will observe your work and (so will) His Messenger and the believers; and soon you will be brought back to the Knower of the Unseen and the Seen: then He will inform you of what you did.

١٠٥- وَقُلِ اعْمَلُوا۟ فَسَيَرَى اللَّهُ عَمَلَكُمْ
وَرَسُولُهُۥ وَالْمُؤْمِنُونَ ۖ
وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ الْغَيْبِ وَالشَّهَٰدَةِ
فَيُنَبِّئُكُم
بِمَا كُنتُمْ تَعْمَلُونَ ○

106. And others are made to await the Command of Allah,[9] whether He will punish them or turn to them (in mercy); and Allah is Knowing, Wise.

١٠٦- وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ
إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ○

107. And those who set up a mosque to cause harm[10] (to Islam) and (to promote)

١٠٧- وَالَّذِينَ اتَّخَذُوا مَسْجِدًا

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9. As stated earlier, those of the believers who repented for their fault in not taking part in the Tabook expedition, were ten in number. Out of them seven had tied themselves with the pillars of the Mosque of the Holy Prophet and they were untied under the Command of Allah. The matter in respect of the remaining three was held in obeyance. They were Ka'b bin Maalik, Hilal bin Umayyah, and Murarah bin Rabee (Bukhari, 64:81).

They are referred to in verse 106, in which it is said that (there were others) who were made to wait for the Command of Allah – whether He would punish them or turn to them mercifully. It is said that the Holy Prophet asked his followers not to talk with them, or salute them, or have any contact with them. Thus there was a sort of their general boycott by the believers. This extreme measure, for securing penance, made their life most miserable and suffocating. It was after about fifty days that their repentance was accepted by Allah the Almighty (Ziaul Quran, *ibid.,* 151).

10. Masjid-e-Ziraar: One Abu Aamir a Christian monk of the Khazraj Tribe of Medinah, an enemy of Islam, asked some of the hypocrites, who it is said, were twelve in number belonging to the Bani Ghanam tribe, to build a mosque, which was accordingly built near the mosque of 'Quba'. The idea was to use that mosque as the Headquarters of hypocrites and enemies of Islam. After completing the construction, the hypocrites came to the Holy Prophet with a request to offer his prayer in that mosque so that the believers could offer their prayers in it. Since the

disbelief, and to cause dissension among the believers, and a refuge for him who made war against Allah and His Messenger before, and surely they will swear: We desired nothing but good, but Allah bears witness that they are certainly Liars.

ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ
وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ
قَبْلُ ؕ وَلَيَحْلِفُنَّ اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ
وَاللّٰهُ يَشْهَدُ
اِنَّهُمْ لَكٰذِبُوْنَ ۝

108. Never stand (O Prophet! for prayer) in it. Surely there is a mosque whose foundation was laid[11] from the first day on righteousness; it is more worthy of your standing forth (for prayer) therein. In it are men who love to be purified; and surely Allah loves those who make themselves pure.[12]

۱۰۸-لَا تَقُمْ فِيْهِ اَبَدًا ؕ
لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ
يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ
فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ
وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ۝

Holy Prophet was almost ready for Tabook, he said that he would see to it after return from Tabook. On his way back from Tabook, however, verses 107 to 110 were revealed which forewarned the Holy Prophet of the mischievous and harmful plan of the hypocrites. The verses disclosed that the hypocrites and their supporters had built a mosque to cause harm to Islam and help disbelief, and to sow the seed of disunion among the believers, and a refuge for those who had fought against Allah and His Messenger before. The verses further said that if the hypocrites were questioned about their evil designs, they would certainly swear, we desired nothing but good, but Allah bears witness that they are certainly liars" (verse 107). Further, the Holy Prophet was commanded never to stand in it (i.e. the said mosque) which is historically known as Masjid-e-Ziraar.

It is said that, on revelation of these verses, the Holy Prophet deputed some of his followers to demolish that mosque (Masjid-e-Ziraar), and it was accordingly demolished (Ziaul Quran, *ibid.,* 152; Tafheemul Quran, *ibid.,* 102; Tadabbure Quran, Vol. III, p. 230).

11. The Mosque at Quba: The mosque mentioned in verse 108 in the words *Masjidun-Us'sesa-Alattaqwa Min Awwale-Youmin,* according to the scholars, is the Mosque at 'Quba', a place about three miles to the south east of Medinah, where the Holy Prophet had rested for four days, before entering the city on his migration from Mecca, and where he himself had laid the foundation of the mosque (Maajid, Vol. I, Part XI, Note 66).

Regarding this particular mosque, in verse 108, it is further said that "surely there is a mosque whose foundation was laid from the first day on righteousness; it is more worthy of your standing for (for prayer) therein. In it are men who love to be purified; and surely Allah loves those who purify themselves".

12. It is said that when this verse was revealed, the Holy Prophet enquired from the people of 'Quba' as to what was their virtue on account of which Allah praised them in this verse. In answer, they said that they used water after going to the privies in order to cleanse

109. Is he, then, who lays his foundation on piety to Allah and His Good Pleasure better, or he who lays his foundation on the edge of a cracking hollowed bank, so that it crumbles down with him into the Fire of Hell? And Allah guides not the wrong-doing people.

١٠٩-أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ
تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ
خَيْرٌ أَمْ مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا
جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

110. And their building which they have built will never cease to be a source of doubt in their hearts, unless their hearts are cut to pieces; And Allah is Knowing, Wise.

١١٠-لَا يَزَالُ بُنْيَانُهُمُ الَّذِي
بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ
قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ ع

SECTION 14[1]

111. Surely Allah has purchased of the believers their persons and their property; for

١١١-إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ
أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ۚ

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themselves (Ziaul Quran, *ibid.,* 155; and Naimuddin, *ibid.,* 249). From this it is clear, that Islam lays great emphasis on cleanliness. As compared to the cleanliness in Islam, in Christianity we find that, "Dirt and disease became in Christandom ... the honourable insignia of saintship; loathsome *fakirs* exhibited their filth as their sores for the veneration of the faithful" ("Universal History of the World", by Hammerton, Vol. IV, p. 2333) (Maajid, *ibid.,* 67).

1. In continuation of the previous section, which mentioned the true believers, who, referred to the extreme case of hypocrisy of those who had built a mosque to cause harm to the Holy Prophet and his mission, Section 14 speaks of the true believers who fulfilled their covenant with Allah even to the extent of sacrificing their lives and property, and, as a result, entitled themselves to the mighty reward of Paradise. This section also speaks of the prohibition in respect of prayer of forgiveness for the polytheists, and also mentions the favour of Allah in helping the Holy Prophet and his followers in the Tabook expedition and acceptance of the repentance of the sincere followers of Islam including the last three of them whose case was held in abeyance for a larger period.

Section 14 consists of 8 verses i.e. verses 111 to 118. Verse 111 speaks of the covenant between Allah and the believers and the reward for its fulfilment. In this verse it is said that surely Allah has purchased of the believers their persons and their property; (For) theirs (in turn) is the Garden (of Paradise): They fight in the Way of Allah and they slay and are slain: (it is) a promise which is binding on Him in truth, in the Torah and the Gospel and the

theirs (in return) is the Garden:[2] They fight in the Way of Allah and they slay and are slain: (It is) a promise which is binding on Him in truth, in the Torah and the Gospel[3] and the Qur'an. And who is more faithful to his covenant than Allah? So rejoice in your bargain which you have made. And that is the Supreme Achievement.

يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَ
يُقْتَلُوْنَ ۖ وَعْدًا عَلَيْهِ حَقًّا
فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ۭ
وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ
فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ۭ
وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ○

Qur'an; and who is more faithful to his covenant than Allah? Rejoice, (O believers) in your bargain which you have made (with Allah); and that is the Supreme Achievement.

Verse 112 speaks of further attributes of true believers, and says that they are those who turn (to Allah) in repentance, (those) who worship (Him), (those) who praise (Him), (those) who fast, (those) who bow down, (those) who prostrate themselves (in prayer), (those) who enjoin the good and forbid the evil, and (those) who observe the limits of Allah; and proclaim glad tidings to the believers.

Verses 113 and 114 refer to the forbiddance of the prayer of forgiveness for the polytheists. In these verses it is said that it is not for the Prophet and those who believe to ask forgiveness for the polytheists, even though they may be of kin, after it has become clear to them that they are companions of the Flaming Fire (of Hell). And the prayer of Abraham for the forgiveness of his "Abi" was only because of a promise he had made to him; but when it became clear to him that he (i.e. his "Abi") was an enemy of Allah, he (i.e. Abraham) dissociated himself from him. Surely Abraham was tender-hearted, forbearing.

In verses 115 and 116 it is said that Allah is not one to lead a people astray after he has guided them, until He has made clear to them that which they should guard against. Surely Allah is Knower of all things. Surely to Allah belongs the kingdom of the heavens and the earth. He gives life and causes to die. And for you, except Allah, there is no friend and no helper.

Verses 117 and 118 speak of the Absolute Mercy of Allah in accepting repentance of the true followers of Islam who prayed for forgiveness for their default in respect of the Tabook expedition. In these verses it is said: surely Allah has turned with favour to the Prophet and the emigrants and the helpers who followed him in the hour of hardship (i.e. the Tabook expedition), after the hearts of a part of them had nearly swerved; then He turned to them in mercy. Surely to them He is Most Kind, Most Merciful. And (He turned in mercy also) to the three who were left behind until when the earth, in spite of its spaciousness became straitened to them; and their (very) souls also seemed straitened to them; and they perceived that there was no refuge (for them) from Allah but only unto Him. Then He turned to them (in mercy) that they might repent. Surely Allah! He is the Relenting, the Merciful.

2. According to majority of the Commentators, verses 111 and 112 actually refer to the *Baite-Aqaba* i.e. Pledge of Faithfulness to the Holy Prophet made by the Madinites at *Aqaba,* before migration of the Holy Prophet from Mecca. The word *Aqaba* is used for a portion of the hill, and here it means that part of the hill which was 'adjacent to the *Jumra-e-Aqaba,* i.e.

112. Those who turn (to Allah) in repentance, who worship (Him), who praise (Him), who fast,[4] who bow down, who prostrate themselves, who enjoin the good and forbid the evil, and who observe the limits of Allah; and proclaim glad tidings to the believers.[5]

١١٢- اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ
الْحٰمِدُوْنَ السَّآئِحُوْنَ
الرّٰكِعُوْنَ السّٰجِدُوْنَ
الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَ النَّاهُوْنَ عَنِ
الْمُنْكَرِ وَ الْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ؕ
وَ بَشِّرِ الْمُؤْمِنِيْنَ ○

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the symbol of Big *Shaitan* at Mina. At this *Aqaba* first, in the eleventh year of *Nabuwah* six persons came from Medinah and accepted Islam. Then the next year, another twelve Madinites came and accepted Islam at the same "Aqaba" and this time they also took Hazrat Mas'ab bin Omair to teach the Holy Qur'an to those who had accepted Islam. Then in the thirteenth year of *Nabuwah* seventy more persons, men and women, came from Medinah and accepted Islam at the same *Aqaba,* and generally the word *Bai'at* is used for this third incident. At this time new converts to Islam gave pledge to the Holy Prophet to help him, and defend him, after migration of the Holy Prophet to Medinah. While this agreement was being made, Hazrat Abdullah bin Rawaha requested the Holy Prophet to include whatever terms he liked for Allah and for his ownself. On this the Holy Prophet said, "for Allah the Almighty, I put the condition that all should worship Allah alone and worship none besides Him; and for myself, I put the condition that you will safeguard me as you safeguard your own lives, wealth and children". They said, "if we fulfill these two conditions, what will be our reward in return". The Holy Prophet said, "the Paradise". All of them agreed to it and said that, "we are pleased to this extent that we will never break this covenant nor we would like that it should be broken at any time". Since this *Bai'at* or pledge of faithfulness to the Holy Prophet by the believers virtually took the form of an outright transaction of purchase and sale, it has been referred to as such by Allah the Almighty in verse 111 (Ma'ariful Quran, Vol. IV, p. 467; and Naimuddin, Chapter 9, Note 255).

3. As regards the Torah, inspite of its intensive corruption by the writers, from time to time, the present Old Testament still contains some verses which support the truth of what the Holy Qur'an has said in verse 111, for instance, in Deuteronomy it is said, "Hear therefore, O Israil, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is One Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (6:3-5). (Also see Deuteronomy, 30:8-9). Similarly, in the New Testament it is said, "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Mathew, 19:28-29). Further, "Sell that ye have, and give alms; provide yourselves bags which was not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also" (Luke, 12:33-34).

4. In verse 112 the word *As-saa-ehuna,* according to the learned Commentators, means

Contd....

113. It is not for the Prophet and those who believe to ask forgiveness for the polytheists,[6] even though they be of kin, after it has become clear to them that they are companions of the Flaming Fire.

١١٣-مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا
اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ
وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ
لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ○

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those who keep the fast. The word *As-saa-ehuna* actually has been derived from *Sayahat,* which means travelling through the land. Before the advent of Islam, in Christianity, *Sayahat* or travelling through the land was treated to be a form of *Ibadat* i.e. prayer, because a man had to leave his home for the purpose of prayer, or seek Divine Pleasure. Islam however, declared it to be *Rohbaniyat,* i.e. renunciation or giving up of the worldly life, and be excluded from the mankind in order to seek communion with Allah, and prohibited it. Instead, fasting was fixed as *Ibadat* as it also fulfils the purpose of *Sayahat,* because in this also a man gives up eating, drinking and sexual contacts, but he does not leave his home. Even *Jehad,* i.e. fighting in the Way of Allah, has been declared as *Sayahat.* According to Ibne Majah, Haakim, and Behaqqi, the Holy Prophet has said that *Siyahato Ummati Al-Jehado Fee Sabeelillah,* i.e. the *Sayahat* of my *Ummah* is *Jehad Fee Sabillillah* i.e. fighting in the Way of Allah. According to Hazrat Abdullah bin Abbas, wherever the word *Saa'eheen* has been used in the Holy Qur'an, it actually means the *Saa-e-meen* i.e. those who fast. According to Ikramah, by the word *Saa'eheen* are meant the students who leave their homes for the purpose of education (Tafseer-e-Mazhari) (Ma'ariful Quran, Vol. IV, p. 469). (Also see Tadabbure Quran, Vol. III, pp. 235 and 236).

5. As regards the further qualifications of the believers as given in verses 111 and 112, according to the learned scholars, those who had given the pledge of faithfulness to the Holy Prophet at *Aqaba* were all bearers of these qualifications (Ma'airful Quran, *ibid.*).

6. Generally, when a believer dies, it is thought to be an obligation on his relatives, friends, and the general believers, that they should pray Allah the Almighty for forgiveness of all his sins. In verse 113, however, there is a prohibition for the prayer of forgiveness for an idolator, even though he be a near relative, when it is known that he died on unbelief and idolatory because such a man is to suffer the punishment of Hell.

According to Bukhari and Muslim, the Holy Prophet had said that he would pray for the forgiveness of his deceased uncle Abu Talib, but he was stopped from doing so by verse 113 (Ma'ariful Quran, Vol. IV, p. 471; and Naimuddin, *ibid.,* 265).

It may also be noted that the prohibition, in terms of verse 113, is only in respect of the already deceased unbelievers and idolators. There is no prohibition for prayer in respect of the living nonbelievers or idolators, for whom, the hope should be that they may give up infidelity and idolatory, repent for the past, and accept the Islamic Faith. In this respect, it is worth noting that when, in the battle-field of Uhud, the Holy Prophet was personally injured, instead of cursing the non-believers, he prayed to Allah the Almighty saying, *Allahumma Aghfir Leqaumi Innahum La Ya'lamoona,* i.e. O Allah! forgive my people, because they do not know. The purpose underlying this prayer of the Holy Prophet was that the non-believers could be forgiven, and made to believe in Islam by Allah the Almighty, out of His Mercy. Accordingly, as Qurtabi writes, a believer can pray for acceptance of the Faith by a non-believer, so that the latter may die as a believer, and get salvation (Ma'ariful Quran, *ibid.,* 472).

114. And Abraham's asking forgiveness for his "Abi"[7] was only because of a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely Abraham was tender-hearted, forbearing.

١١٤- وَمَا كَانَ اسْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ
إِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَآ إِيَّاهُ ۚ
فَلَمَّا تَبَيَّنَ لَهٗٓ أَنَّهٗ عَدُوٌّ لِّلّٰهِ
تَبَرَّأَ مِنْهُ ۚ
إِنَّ إِبْرٰهِيمَ لَأَوَّاهٌ حَلِيمٌ ○

115. And Allah is not one to lead a people astray after He has guided them, until He has made clear to them that which they should guard against.[8] Surely Allah is Knower of all things.

١١٥- وَمَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ
هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُونَ ۚ
إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ ○

116. Surely to Allah belongs the kingdom of the heavens and the earth. He gives life and He causes to die. And for you, except Allah, there is no friend and no helper.

١١٦- إِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ
يُحْيِۦ وَيُمِيتُ ۚ وَمَا لَكُمْ مِّنْ دُونِ اللّٰهِ
مِنْ وَّلِيٍّ وَّلَا نَصِيرٍ ○

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7. Here it may also be noted that the word *Abeehe,* used in verse 114, actually refers to 'Aazar', who was uncle of Prophet Abraham. The father of Prophet Abraham was actually 'Tarekh', who was a believer. The Holy Prophet has said in a very authentic Tradition that none of his direct ancestors was a polytheist (Tafseer-e-Mazhari). Maulana Abul Kalam Azad has also said that the word *Le Abeehe* actually refers to the uncle of Prophet Abraham who was known as 'Aazar' (Tarjuman-ul-Quran, Vol. II, p. 116, as referred to by Ziaul Quran, Vol. II, Chapter 9, Note 163). For more details see the "Major Work", *ibid.,* Vol. VI, pp. 31-32.

8. On revelation of verses 113 and 114, a question arose as to what was the position of those believers, who had made such prayers for their deceased parents, and near relations, who died as unbelievers, before revelation of these verses. In order to clarify the position, it was revealed in verse 115 that an act amounts to a sin when it is declared to be a sin through any Word of Allah or His Prophet. In other words, till the time an act is declared to be a sin by Allah and His Prophet, its commission by anybody does not amount to committing a sin. Since praying for forgiveness of the deceased parents, who died as unbelievers and idolators, was not prohibited by Qur'an before revelation of verse 113, those who so prayed did not commit any sin. This is because Allah does not lead a people astray after He has guided them, so far so, that He makes clear to them what they should guard against; or, in other words, Allah will not take them as those who have gone astray because actually, till then, they did not have the

117. Surely Allah has turned with favour to the Prophet and the *Muhajirs* (Emigrants) and the *Ansaar* (Helpers) who followed him in the hour of Hardship[9], after the hearts of a part of them had nearly swerved; then He turned to them in mercy.[10] Surely to them He is Most Kind, Most Merciful.

١١٧-لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ
وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ
الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ
فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ
اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ۙ

118. And (He turned in mercy also) to the three[11] who were left behind; until when the earth, inspite of its spaciousness, became straitened to them and

١١٨-وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ
حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ
بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ

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guidance. According to this verse, disobedience to the Commands of Allah and His Prophet ultimately leads one to *Gumrahi* i.e. going astray. (See Ziaul Quran, *ibid.,* 165; and Naimuddin, *ibid.,* 272; also see Maajid, Vol. I, Part XI, Note 89).

9. In verse 117, by the words *Saa'atil Us'rate,* i.e. the hour of hardship, according to the learned Commentators, is meant the Tabook expedition wherein "the Muslim soldiery were driven to the extremities. It is not for nothing that the expedition has been known as 'the hour of distress'. In addition to the excessive heat, provisions and water were so scarce that two men had to share a date between them, and many of them were obliged to quench their thirst by drinking the water out of the camel's stomachs. To full the suspicions of the enemy, the usual custom of the Prophet, says Muir, 'had been the conceal to the very last the object of an intended march ... But the journey now in contemplation was so distant, and the heat of the season so excessive, that timely warning was deemed necessary in order that the necessities of the way might be foreseen and provided for'. All the believers received 'an urgent call to join the army. But the Arabs of the desert, ever loose and fickle in their loyalty, and even citizens of Medinah, showed little alacrity in obeying the command. Anticipated hardships of the journey, long-continued drought and overpowering heat ... made them both to quit the cause and get shelter of their homes" (Maajid, *ibid.,* 91; also see Ziaul Quran, *ibid.,* 166; Naimuddin, *ibid.,* 273; Ma'ariful Quran, Vol. IV, p. 476).

10. Inspite of extreme hardship, the true followers of the Holy Prophet accompanied him in the Tabook expedition and naturally, therefore, as it is said in verse 117, Allah the Almighty turned to them with favour. It was no doubt the favour of Allah that the enemy, inspite of all his resources and preparations, did not dare come forward to face the Holy Prophet and his followers in the Tabook expedition and, against all evil expectations of the hypocrites, the Holy Prophet and his followers returned safely and successfully from the expedition.

11. Verse 118 speaks of the three true believers namely Ka'b bin Maalik, Murrorah bin Rabee', and Hilal bin Umayyah, who were all from amongst the Madinites, and their case of repentance for not joining the Tabook Expedition, due to sheer laziness, was put off for the time

their (very) souls also seemed straitened to them; and they perceived that there was no refuge from Allah but only unto Him. Then He turned to them (in mercy) that they might repent. Surely Allah! He is the Relenting, the Merciful.

وَظَنُّوٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ
اِلَّآ اِلَيْهِ ؕ
ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ
اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝ ع

SECTION 15[1]

119. O you who believe! fear Allah and be with the truthful ones.[2]

١١٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ
وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ۝

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being. These three persons neither came out with any false excuse, nor tied themselves with the pillars of the mosque of the Holy Prophet as did their other seven companions, but left themselves totally at the Mercy of Allah.

1. In continuation of the previous section in which there was declaration of the acceptance of the repentence of the last three believers also who had remained behind in the Tabook expedition, Section 15 commands the believers to fear Allah and be with the truthful (ones). It is further said that it was not befitting for the people to have remained behind while the Holy Prophet and his true followers, inspite of scorching heat, undertook the long journey to Tabook. It is also said that whatever hardships a believer receives in the Way of Allah, he earns a good for it and whatever he spends in the Way of Allah he gets a reward for it. There is also the command to acquire the knowledge of religion and impact it to others.

Section 15 consists of 4 verses i.e. verses 119 to 122. In verse 119 the believers are commanded to fear Allah and be with the truthful (ones).

In verses 120 to 121 the believers are told that it was not fitting for the people of Medinah and those around them of the dwellers of desert to remain behind the Messenger of Allah (when he left for the Tabook expedition along with his true followers), nor to prefer their own lives to his life. That is because there afflicts them neither thirst nor fatigue nor hunger in the Way of Allah nor they tread a path which enrages the disbelievers, nor is any harm caused to them by an enemy, but a good deed is written down unto them (on account of it). Surely Allah wastes not the reward of those who do good; and they spend not anything, small or great, or traverse a valley, but it is written down unto them, so that Allah may reward them for the best for what they did.

Verse 122 lays down some guidelines for the state of emergency. In this verse it is said that the believers should not go forth altogether, (to fight the enemy), so why should not a band from each party of them go forth so that they (who are left behind) may devote themselves to gain understanding in religion, so that they may admonish their people, when they come back to them, that they may guard themselves (against evil).

2. Verse 119 lays emphasis on two things: firstly, on *Taqwah* or fear of Allah, which means that in all affairs of our lives we must strictly follow the Commands of Allah which has been revealed to us through the Holy Prophet; and secondly, to remain ever associated with the company of the *Sadeqeen* i.e. truthful ones. There is no doubt that the association with good

120. It was not fitting for the people of Medinah and those around them of the dweller of desert to remain behind the Messenger of Allah, nor to prefer their own lives to his life. That is because there afflicts them neither thirst nor fatigue nor hunger in the Way of Allah nor they tread a path[3] which enrages the disbelievers, nor is any harm caused to them by an enemy, but a good deed is written down unto them. Surely Allah wastes not the reward of those who do good.

١٢٠- مَا كَانَ لِأَهْلِ الْمَدِينَةِ
وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ
أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ
وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ
وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ
وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ
وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا
إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ
إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝

121. And they spend not any thing, small or great, or traverse a valley, but it is written down unto them, so that Allah may reward them for the best of what they did.

١٢١- وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا
كَبِيرَةً
وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ
لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ۝

122. And the believers should not go forth all together, so why should not a band from each

١٢٢- وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ

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or bad persons plays important role in building the character; in that while good company results in good character, the bad one spoils it altogether. The believers are, therefore, commanded to live in the company of the truthful ones i.e. those who are really true in their Faith in Allah the Almighty and the Holy Prophet.

3. The phrase *Yaqta'una Waadiyan* i.e. traverse or cut across a valley, appearing in verse 121, to quote Abdullah Yusuf Ali, "is specially mentioned in a symbolical way, as denoting an individual act of heroism, dash, or bravery. To march with the troops along valleys, or, spiritually, tread paths of danger along with comrades, is good and praiseworthy; but one that dashes across a stream, all alone, for some special deed of bravery where the "elan" of comradeship does not sustain him, needs special mention. Notice that both the things mentioned in this verse – the spending of the resources and the dashing across a valley – are individual acts, while those mentioned in the last verse (120) are collective acts, which are in some ways easier" (Yusuf Ali, Vol. I, Note 1372).

party of them go forth that they may devote themselves to gain understanding in religion,[4] so that they may admonish their people, when they come back to them, that they may guard themselves (against evil).[5]

لِيَتَفَقَّهُوْا فِى الدِّيْنِ
وَلِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْٓا إِلَيْهِمْ
لَعَلَّهُمْ يَحْذَرُوْنَ ۝ ع

SECTION 16[1]

123. O you who believe! fight the disbelievers who are near about you[2] and let them find firmness in you and know that Allah is with the righteous ones.

١٢٣- يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ
يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً
وَاعْلَمُوْٓا أَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ۝ ج

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4. The phrase *Taffaqqahu Fiddin* signifies understanding of religion and imparting its knowledge to others. According to Imam Abu Hanifa, *Tafaqqahoo* implies grasping all those things which a person has to adopt and also to know an those things which he has to give up (Ma'ariful Quran, Vol. IV, p. 490).

5. In terms of the phrase *Wale Yunzeru Qaumahum Iza Raja'oo Ilaihim* the two-fold purpose of education, according to verse 122, is to learn and to teach, and to create an awakening of the Hereafter through warning of the punishment which will be awarded to the non-believers.

According to the learned scholars, to acquire the knowledge of all those things, which are permissible (*Halaal*) as well as prohibited (*Haraam*) is obligatory (*Farz*) for every believer, and to acquire knowledge beyond that is non-obligatory on all if acquired by some (*Farz-e-Kifayah*). The Holy Prophet himself has declared the acquisition if knowledge as *Farz* for every believer.

According to Imam Shaafa'ee, to acquire knowledge has preference over optional prayer (*Nafal*). The Holy Prophet has said that when one proceeds to learn, Allah makes the way to Paradise easy for him, and the angels spread their wings below his feet. As reported by Hazrat Abu Saeed Khudri, the Holy Prophet has also said that "just as I have superiority over my *Ummah,* the scholar (*Aalim*) has preference over the saintly followers (*Aabid*)" (Naimuddin, Chapter 9, Note 293; and Ziaul Quran, Vol. II, Chapter 9, Note 172).

1. After total elimination of the hypocrites from amongst the believers, and urging the believers to fight in the Way of Allah, in the previous Section, Qur'an, in Section 16 commands them to fight first against the disbelievers who were near about. Then this Section speaks of the disbelievers and hypocrites, particularly their mocking on revelation of any *Surah* of the Holy Qur'an, and finally it describes the attributes of the Holy Prophet.

Section 16 consists of 7 verses i.e. verses 123 to 129. Verse 123 commands the believers to fight against those of the disbelievers who are near about you, and let them find firmness in you (so as not to take you for granted); and know that Allah is with the righteous ones.

Contd.....

124. And whenever a *Surah* is sent down, there are some of them[3] who say: which of you has had his faith increased by it? As for those who believe, it has increased them in faith, and they do rejoice.

١٢٤-وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن
يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ
فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا
وَهُمْ يَسْتَبْشِرُونَ ○

Verses 124 to 127 speak of the hypocrites. In these verses it is said that whenever a *Surah* is sent down, there are some of them who say (by way of jest): which of you has had his faith increased by it? As for those who believe, it has (definitely) increased them in faith, and they do rejoice (over for this blessing); and as for those in whose hearts is a disease, it adds pollution to their pollution, and they die while they are disbelievers. See they not that they are tried once or twice each year? Yet they repent not, and they take no heed. And whenever *Surah* is sent down, they look at each other (in fear that it may not implicate them) saying: Does anyone see you? Then they turn away; and Allah has turned away their hearts, because they are a people who understand not.

Verse 128 speaks of the attributes of the Holy Prophet and his extreme kindness towards his followers. In this verse it is said: surely there has come to you a Messenger i.e. the Holy Prophet Muhammad (ﷺ) from amongst yourselves; grievous to him is your falling into distress; most solicitous for you, to the believers (he is) Most Kind, Merciful.

Verse 129 addresses the Holy Prophet and says that if they (i.e. the non-believers) turn away (from you), say; Allah is Sufficient for me – there is no god but He. On Him do I rely, and He is the Lord of the Mighty Throne.

2. According to the Commentators, the words *Yalunakum Minal Kuffare* i.e. those of the disbelievers who are near about you, signify the disbelievers who are in the neighbouring territories as well as the disbelievers who are having any relationship with the believers. It may be noted that, even, when in the first instance, the Holy Prophet was commanded to convey the Message of Allah, the command was *Anzir Asheeratakal Aqrabeen,* i.e. warn your near relatives, and, accordingly, the Holy Prophet first conveyed the Message of Allah to his near ones, and then to his fellow-citizens, and thereafter to the Madinites and other neighbouring tribes. Similarly, as regards the fighting in the Way of Allah, the first encounter was with the near-most-enemy i.e. – the Quraish of Mecca, and then the other tribes of Arabic including the Jews and Christians of Medinah, and finally the Romans who were expected to come at the Tabook.

According to Abu A'ala Maududi, however, the command to fight against those of the disbelievers who are near in verse 123 actually refers to the hypocrites, because in subsequent verses (124 to 127) Qur'an mainly speaks of the Hypocrites. Since Islam had already gained strength all over Arabia, and even the biggest enemy i.e. the Romans could not dare to come against the believers in the Tabook expedition, and since the hypocrites had already caused hardships to the believers, the time had arrived that the Holy Prophet should have dealt with them and, therefore, in this verse he was commanded to fight against the hypocrites and eliminate them once for all from the Muslim Society (Tafheemul Quran, Vol. II, Chapter 9, Note 121).

3. Verses 124 to 127 speak of the hypocrites, particularly with reference to their reactions at the time of revelation of any *Surah* (Chapter) of the Holy Qur'an. According to these verses, whenever a *Surah* was revealed, they used to taunt at the believers saying: which of you has had his faith increased? In answer to it Qur'an says, "as for those who believe, it has increased them in faith, and they rejoice (over this Divine Blessing); and adds pollution to their pollution, and they (ultimately) die while they are disbelievers" (verses 124 and 125).

125. And as for those in whose hearts is a disease, it adds pollution to their pollution,[4] and they die while they are disbelievers.

١٢٥-وَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ
رِجْسًا اِلٰى رِجْسِهِمْ وَمَاتُوْا وَهُمْ كٰفِرُوْنَ ○

126. See they not that they are tried[5] once or twice in every year? Yet they repent not, and they take no heed.

١٢٦-اَوَلَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِيْ كُلِّ
عَامٍ مَّرَّةً اَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ
وَلَا هُمْ يَذَّكَّرُوْنَ ○

127. And whenever a *Surah* is sent down, they look at each other (saying): Does anyone see you? Then they turn away.[6] Allah has turned away their hearts, because they are a people who understand not.

١٢٧-وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ
اِلٰى بَعْضٍ ؕ
هَلْ يَرٰىكُمْ مِّنْ اَحَدٍ ثُمَّ انْصَرَفُوْا ؕ صَرَفَ
اللّٰهُ قُلُوْبَهُمْ بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ○

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4. The words *Fazadatham Rijsan Ila Rijsehim,* appearing in verse 125, actually mean that the revelation increases them in stubbornness, and their hearts are more hardened against truth, and they remain adamant to unbelief, till the last moment of their breath, and ultimately die as disbelievers, to suffer the punishment of Hell for ever.

5. The word *Yaftanana,* used in verse 126, mighty refer to their mental discomfort when they were called upon for taking part in repeated expeditions against the non-believers once or twice every year which they could neither openly refuse nor whole-heartedly participate because of their deep-seated hypocrisy. "Yet, in spite of their infidelity, one or two chances were given to them each year. The door was not closed to them. Yet they deliberately turned away, and took no heed of all the warnings which their own nature and the teaching and example of good men should have given them" (Yusuf Ali, Vol. I, Note 1377).

6. In other words, they wanted to conceal their hypocrisy and their jealousy against the revelation, and as soon as they could get the chance they used to turn away. However, after exposing this mischievous behaviour of the hypocrites, Qur'an says that (you think that you turn away from revelations of Allah but the fact is that on account of your obstinacy, unbelief, and hypocrisy Allah has turned your hearts, because you are a people who have been deprived of the blessing of conscience and understanding (verse 127).

In this respect we may also refer to verses 62 and 63 of Chapter 24 (*Noor*), according to which while the true believers used to sit, listen, and follow the commands revealed by Allah the Almighty, the hypocrites not only used to taunt at the believers, but also go away taking particular care that they might not be detected by the believers, and it is this misbehaviour of the hypocrites which has also been referred to in verse 127.

128. Surely there has come to you a Messenger from amongst yourselves: grievous to him is your falling into distress; most solicitous for you: to the believers (he is) Most Kind, Merciful.

١٢٨- لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ
اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ
عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ○

129. But if they turn away, say: Allah is Sufficient for me[8] – there is no god but He. On Him do I rely, and He is the Lord of the Mighty Throne.

١٢٩- فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖ
لَآ اِلٰهَ اِلَّا هُوَ ۭ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيْمِ ○ ع

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7. **The Holy Prophet:** In verses 128 and 129, which are the concluding verses of this chapter which particularly speaks of fighting in the Way of Allah, Qur'an gives the fundamental attributes of the Holy Prophet himself. The address by the use of the pronoun *kum* in the phrase *Jaa'a'kum* is though specifically to the Arabs, yet it has a general import and encompassment. According to Qurtabi, it applies to the entire world and actually, in verse 128, Allah the Almighty addresses the entire mankind saying that a Messenger i.e. the Holy Prophet Muhammad, (ﷺ) has come to you from among yourselves: grievous to him is your falling into distress, most solicitous (he is) for you, and to the believers (he is) Most Kind, Merciful. According to this verse, anything which causes distress to the mankind in general and to the believers in particular, is grievous for the Holy Prophet, obviously because he is desirous of the well-being and success of the entire mankind in this world as well as in the Hereafter, which is the real and the only purpose of his mission (Ziaul Quran, Vol. II, Chapter 9, Note 180).

As regards particularly the believers, verse 128 says that the Holy Prophet is *Ra'oof-ur-Rahim* i.e. Most Kind and Merciful. It may be noted that both these attributes are actually the most fundamental attributes of Allah the Almighty, but Allah has bestowed these attributes to the Holy Prophet also, which shows that, as regards the mercy for the mankind, the Holy Prophet was and is a reflection of the Attributes of Allah.

8. Which is to indicate that the enmity of the people around him, or even the entire world, could not cause any harm to the Holy Prophet. He had to continue his mission inspite of all opposition, and actually the Holy Prophet never cared for the opposition and faced the enemy at every stage with equanimity and grace.

CHAPTER 10

YUNUS

(Jonah)

Chapter 10 consists of 11 Sections, 109 verses, 1832 words, and 9099 letters.[1]

Name

The title of this Chapter has been taken from the Word "Yunus" appearing in verse 98 of it. Another reason for adopting this title appears to be that in this Chapter there is also reference to the life and mission of Prophet Jonah, mentioning first the rejection of Allah's Message sent through him to his people and their repentance and Allah's forgiveness resulting in their flourishing in the life of this very world.

Revelation

The general opinion of the learned scholars is that this Chapter was revealed in the last years of the Mecci life of the Holy Prophet. Hasan, Ikramah, Ata and Jabir are all of this view. However, according to Hazrat Ibne Abbas three of its verses i.e. verses 94 to 96 beginning with the words *Fa'in Kunta Fee Shakkin* were revealed at Medinah (Qurtabi, as referred to by Ziaul Quran, Vol. II, p. 271).

According to the generally accepted chronological order, this Chapter is placed at serial No. 51.[2]

Group of Chapters

This Chapter is one of the 6 Chapters of the group of *Alif, Laam, Raa* i.e. Chapters 10 to 15. Out of these 6 chapters, excepting Chapter 13, all begin with the letters *Alif, Laam, Raa* while the 13th one begins with *Alif, Laam, Meem, Raa.*

1. Naimuddin, Ch. 10, Note 1, Ziaul Quran, Vol. II, p. 271.
2. Index cum Concordance of the Holy Qur'an, by Khairi, *ibid.*

Chapter 10 and Other Chapters

This chapter is connected with the previous one in that the revelation of the Book and its denial by the people, the coming of the Holy Prophet and the benefits which the people derived from following his commands, which were the subject matter of the previous Chapter, are also continued and completed in this chapter. This chapter is also connected with the subsequent chapters of its group in that all deal with the Mission of the Holy Prophet in the midst of an all round opposition by the non-believers of Mecca; and bear good news of ultimate success for the believers and give warning to the non-believers of shameful defeat if they persisted in their disbelief.

Subject Matter

The subject matter of this chapter is two-fold i.e. the Absolute Unity of Allah and reckoning of the deeds on the Day of Judgment. This two-fold subject is dealt with throughout this chapter in the form of invitation, teaching and warning. In this respect the way of rational justification, as against the one based on mere sentimental and illogical assertions, has been adopted. The age-old misgivings and doubts, always repeated by earlier nations, about the Message of Allah, and also re-asserted by the non-believers of Mecca have been fully dealt with. The non-believers are also told that they are living on nothing but transgression of the limits of Allah and are in the darkness of unbelief and idolatry. The narration about Prophet Noah and his community is to tell the non-believers that the fate suffered by his people on account of rejection of the Word of Allah, would also befall them if they persisted in their denial and refused to follow the Message of Allah conveyed through the Holy Prophet. They are told that just as Allah helped Prophets Moses and Aaron against Pharaoh and his people He will also help His Prophet Muhammad (ﷺ) against them (i.e. the non-believers). Side by side, there is also consolation to the believers not to despair because of their limited number and want of material resources. It is also said that the Message of Allah conveyed through the Holy Prophet Muhammad (ﷺ) is final and shall never be altered or modified to suit their will or convenience. Whoever follows it will achieve the success and whoever rejects it will go astray and spoil his own destiny.

As regards the wrong-doers, however, there is glimpse of hope in the story of repentance of the people of Prophet Jonah and Allah's turning towards them in mercy and making them flourish in the land, on account of submission to His Commands and His Prophet.

CHAPTER 10

YUNUS
(Jonah)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Alif, Laam, Raa.* These are the verses of the Book of Wisdom.[2]

١- الٓرٰ
تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ○

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1. In the concluding verses of the last Section of the previous Chapter, Qur'an spoke of some fundamental attributes of the Holy Prophet in respect of the mankind in general as well as the believers in particular. In continuation of it the present Chapter begins with the declaration (in Section 1) that the Holy Qur'an is full of Wisdom, and that it has been revealed to the Holy Prophet to warn the people, and give good news to those who believe.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verses 1 and 2 speak of the Holy Qur'an and the Holy Prophet. In verse 1 it is said: *Alif, Laam, Raa,* these are the verses of the Holy Book (the Holy Qur'an which is) full of Wisdom. Verse 2 says: is it a (matter of) wonder to the people that We have revealed to a "Man" from among themselves? That he may warn the people, and give good news to those who believe that they have before their Lord the lofty rank of Truth. But the disbelievers say: this (i.e. the Holy Prophet) is indeed an evident magician.

Verses 3 to 6 speak of the Absolute Authority of Allah over the Universe. In these verses it is said: surely your Lord is Allah, Who created the heavens and the earth in six days, then established (Himself) on the Throne of Power, regulating the affair (of the Universe). There is no intercessor (to intercede) except with His permission. This is Allah, your Lord; so worship Him (alone), Will you not, then, receive admonition? To Him is your return, of all of you (without exception). The promise of Allah is true (and sure). Indeed He begins the Creation, then He repeats it, that He may reward with equity those who believe and do good deeds. And as for those who disbelieve, for them is a drink of boiling water and a painful punishment because they

Contd.....

2. Is it a (matter of) wonder to the people that We have revealed to a Man from among themselves? – that he may warn the people, and give good news to those who believe that they have before their Lord the lofty rank of Truth. But the disbelievers say: this (i.e. the Holy Prophet) is indeed an evident Magician.[3]

٢-أَكَانَ لِلنَّاسِ عَجَبًا
أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ
مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ
وَبَشِّرِ الَّذِينَ آمَنُوٓا
أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ
قَالَ الْكَٰفِرُونَ
إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ○

3. Surely your Lord is Allah, Who created the heavens and the earth in six days, then

٣-إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَٰوَٰتِ
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

---

disbelieve. He it is Who made the sun a shining glory , and the moon a light, ordained for it stages that you may know the computation of years and do the reckoning. Allah created not this but with Truth. He explains the Signs in detail for the people who understand. Surely in the alteration of the night and the day, and, in that which Allah has created in the heavens and the earth, there are Signs for the people who fear.

Verses 7 and 8 speak of the disbelievers, and say that those who hope not for meeting with Us, and are pleased with the life of this world and are satisfied with it, and those who are heedless of Our Signs – these are they whose abode is the Fire (of Hell) because of what they earned.

Verses 9 and 10 speak of the believers and say that those who believe and do good deeds, their Lord will guide them because of their faith; Beneath them will flow rivers in Gardens of Bliss. Their cry therein (will be): "Glory to Thee O Allah"! and their greeting therein (will be): "Peace"! and the close of their cry will be: Praise be to Allah, the Cherisher of the worlds!

2. According to Raaghib, the Holy Qur'an is called *Hakeem* i.e. wise, or full of wisdom, either because it possesses wisdom, i.e. the quality which discriminates between good and falsehood or right and wrong, or because it is *Mohkam* (i.e. free from incongruity or unsoundness) or because it possesses both these qualities (Mufradat). As Ameen Ahsan Islahi puts it, the word *Hakeem,* used in verse 1, indicates that the Holy Qur'an is not in the need of any outside agency to prove its truth. It itself is the proof and authority of the truth it contains and answers all questions, that can be raised by the people, relating to the Truth revealed in this Book (Tadabbure Quran, Vol. III, p. 271).

3. As Abdul Maajid Daryabadi puts it, "The pagans of Arabia, like the pagans elsewhere, had no conception of Prophethood and Revelation at all. They would understand incarnation –God becoming man – or else explain the fact of Messengership by attributing it to magic and sorcery. In idolatrous communities it is the sorcerers or magicians who are credited with supernatural powers the principal of which is the power of foretelling the future" (Maajid, Vol. I, Part XI, Note 146).

established (Himself) on the Throne of Power, regulating the affair (of the universe). There is no intercessor except with His permission.[4] This is Allah, your Lord; therefore worship Him. Will you not, then, receive admonition?

ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ
يُدَبِّرُ الْاَمْرَ ۭ
مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ۭ
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ۭ
اَفَلَا تَذَكَّرُوْنَ ○

4. To Him is your return, of all of you. The promise of Allah is true (and sure). Indeed He begins the creation, then He repeats it, that He may reward with equity those who believe and do good deeds. And as for those who disbelieve, for them is a drink of boiling water and a painful punishment because they disbelieve.

۴-اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا ۭ
وَعْدَ اللّٰهِ حَقًّا ۭ
اِنَّهٗ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ
لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
بِالْقِسْطِ ۭ
وَالَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ
وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ○

5. He it is Who made the sun a shining glory, and the moon a light,[5] and ordained for it stages[6] that you may know the computation of years and do the reckoning. Allah created not this but with truth. He explains the Signs in detail for a people who understand.

۵-هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَاۗءً
وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ
لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ۭ
مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ
يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○

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4. We have already dealt with the creation of universe in "Six Days", and Allah's "Establishment on the Throne of Power", in our comments on verse 54 of Chapter 7 (*A'araaf*). Similarly, the fact that there is no intercessor, except with His permission, to intercede before Him for salvation, has also been already dealt with in our comments on verse 255 of Chapter 2 (*Baqarah*).

5. The words *Zia* and *Noor,* the respective attributes or marks of distinction for the sun and the moon, in verse 5, are most meaningful. "The moon has no light of its own, it only shines by the reflected light of the sun. Hence its appearance varies to us, which depends on its position relative to the sun. The Holy Qur'an indicates this distinction by the use of two different expressions. *Zia* signifies that light which exists by itself, while *Noor* signifies that which

Contd....

6. Surely in the variation of the night and the day, and in that which Allah has created in the heavens and the earth there are Signs[7] for a people who fear.

٦-اِنَّ فِی اخْتِلَافِ الَّیْلِ وَالنَّهَارِ
وَمَا خَلَقَ اللّٰهُ فِی السَّمٰوٰتِ وَالْاَرْضِ
لَاٰیٰتٍ لِّقَوْمٍ یَّتَّقُوْنَ ○

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subsists by some other things (Maajid, *ibid.,* 156). According to the Arabic-English Lexicon, also, *Zia* signifies that light which subsists by itself, and *Noor* signifies that which subsists by some other thing. Even the scientific discoveries confirm that the moon has no light of its own, it reflects on account of the shining of the Sun. Further, the word *Zia* signifies "light" as well as "heat", which we receive from the Sun, while the word *Noor* signifies "light" and "coolness" which we receive from the Moon.

Furthermore, the word *Zia* also signifies that light and heat which are required for the mankind to move about and work, while the word *Noor* signifies that light and coolness which may not disturb the comfort and sound sleep which a man requires during the night.

The difference between the lights of the Sun and the Moon has also been indicated by the Holy Qur'an in other verses, as, for instance, in verse 61 of Chapter 25 (*Furqan*) and verse 16 of Chapter 61 (*Noah*).

6. As regards the *Manaazil* (i.e. stages), it is said that the moon completes its circle around the earth in 27 days 7 hours and 43 minutes. And in order to reach the place from where it can receive light from the sun to begin the next stage it requires one or two days more and accordingly the new moon appears on 29th or 30th of the lunar month. The scientists have accordingly fixed 28 stages of the moon, and each stage is named after its related star or group of stars where it reaches each night. According to Arab scholars, the 28 stages of the Moon are: *Al-Shartan, Al-Bateen, Al-Surayya, Al-Dabran, Al-Nafah, Al-Na'tah, Al-Zara', Al-Nashrah, Al-Tarf, Al-Jabhata, Al-Zubrata, Al-Sarfata, Al-A'wa, Al-Samak, Al-Aa'zal, Al-Ghafrata, Al-Zabani, Al-Akleel, Al-Qalb, Al-Shaulata, Al-Na'aaem, Al-Baldata, Sa'aduzzabeh, Sa'adbalah, Sa'adus-Sa'ud, Sa'adul Akhbeeta, Farghud-Dalul-Muqaddam, Al-Fargthull Moakhkhar,* and *Batnul Hoot.* All these 28 stages have been divided in 12 *Burj* (sign of the Zodiac) namely, *Hamal* (Aries), *Sour* (Taurus), *Jauza* (Gemini), *Sartaan* (Cancer), *Asad* (Leo), *Sumbula* (Virgo), *Meezan* (Libra), *Aqrab* (Scorpio), *Qaus* (Sagittarius), *Jad'y* (Capricorn), *Dal'v* (Aquarius), and *Hoot* (Pisces). Thus each *Burj* consists of 3½ stages. Until the moon is in any of these stages it remains visible to the human eyes. Then, if the month is of 29 days, it remains invisible for one night only; and if the month is of 30 days, it remains invisible for two nights, and then again resumes its stages (Ziaul Quran, Vol. II, Chapter 10, Note 15; and also Naimuddin, Chapter 10, Note 9; and Ma'ariful Quran, Vol. IV, p. 505).

7. The Sun and the Moon, and the variations of the Day and Night, have, however, been mentioned in verse 6 as the Signs of Allah, which shows that ail these spectacles are mere creations of Allah the Almighty and, therefore, they are not to be worshipped, but looking on these creations the mankind must understand their own Creator and worship Him alone. This refutes ail superstitious thoughts according to which "light and darkness, day and night, sun, moon and stars are often personified or worshipped as gods; or the sun, the moon, and stars,

7. Those who hope not for meeting with Us, and are pleased with the life of this world and are satisfied with it, and those who are heedless of Our Signs –

٧-إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَآءَنَا
وَرَضُوا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا
وَالَّذِينَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُونَ ۙ

8. These are they whose abode is the Fire (of Hell) because of what they earned.[8]

٨-أُولٰٓئِكَ مَأْوٰىهُمُ النَّارُ
بِمَا كَانُوا يَكْسِبُونَ ۝

9. Those who believe and do good deeds – their Lord will guide them because of their faith: Beneath them will flow rivers in Gardens of Bliss.

٩-إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ ۚ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهٰرُ فِي جَنّٰتِ النَّعِيمِ ۝

10. Their cry therein (will be): "Glory to Thee, O Allah! and their greeting therein (will be): "Peace"! And the close of their cry will be: Praise be to Allah, the Cherisher of the worlds![9]

١٠-دَعْوٰىهُمْ فِيهَا سُبْحٰنَكَ اللّٰهُمَّ
وَتَحِيَّتُهُمْ فِيهَا سَلٰمٌ ۚ
وَاٰخِرُ دَعْوٰىهُمْ
أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ۝

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as sources of life, are the dwellings of gods", ('Encyclopaedia of Religion and Ethics', Vol. VIII, p. 49) (Maajid, *ibid.,* 161).

8. As Abdul Maajid Daryabadi quotes from Asad, "The average European – he may be a Democrat, or a Fascist, or a Capitalist or a Bolshevist, a manual worker or an intellectual – knows only one positive "religion", and that is the worship of material progress, the belief that there is no other goal in life than to make that very life continually easier, and, as the current expression goes, "independent of Nature". The example of this "religion" are the gigantic factories, cinemas, chemical laboratories, dancing hails, hydroelectric works; and its priests and bankers, engineers, film-stars, industrial barons, record-airmen" (Maajid, *ibid.,* 164).

9. As Abul Aala Maududi puts it, this' excellent result will be not only because of mere acceptance of faith but also on account of their strictly following the Commands of Allah and His Prophet in all affairs of their life. Just as the righteous servants of Allah, inspite of temptations and inducements from perverse channels, never deviate from the course of submission to the Commands of Allah in this world, in the Hereafter also their total engagement will be in glorifying and praising Allah the Almighty and also wishing Allah's Blessings to each other (Tafheemul Quran, Vol. II, Chapter 10, Notes 13 and 14).

SECTION 2[1]

11. And if Allah were to hasten for men the ill (they have earned), as they hasten on the

١١- وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ

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1. Section 1 concluded with the rewards which the righteous servants of Allah will enjoy in the Hereafter. In continuation of it. Section 2 speaks of the demand of punishment by the non-believers, as well as their demand for a new Qur'an, and prophetic miracle. It also refers to their ideology of intercession by the idols.

Section 2 consists of 10 verses i.e. verses 11 to 20. In verse 11 it is said that if Allah were to hasten (to award punishment) for men (for) the ill (they have earned), as they hasten (for the reward) on the good, their doom would certainly have been decreed for them. But We leave those alone (for sometime) who hope not for meeting with Us (to indulge) in their contumacy, blindly wandering on.

According to verse 12, when affliction touches a man, he calls on Us (in all postures) lying on his side, sitting or standing; but when We have removed his affliction from him, he passed on (his way) as if he had never called on Us on account of an affliction that touched him. Thus is made fair-seeming to the extravagant that which they do.

Verses 13 and 14 speak of the previous and the succeeding generations. In these verses it is said: and surely We destroyed generations before you when they did wrong, and their Messengers came to them with Clear Signs, but they would not believe. Thus do We recompense the guilty people. Then We made you heirs in the land after them, so that We might see how you would act.

Verses 15 to 17 deal with the demand of the non-believers for a new Qur'an. In these verses it is said when Our Clear Messages are recited to them (i.e. the non-believers), those who hope not for meeting with Us (on the Day of Judgment), say: bring a Qur'an other than this, or change it. Say (O Prophet to them): it is not for me to change it of my own accord: I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the punishment of a grievous Day, Say (O Prophet to them: if Allah had so willed, I would not have recited to you, nor would He have made it known to you. I have lived among you a life time before this. Will you not then understand? Who is then more unjust than he who forges a lie against Allah or belies His Signs? Surely the guilty will never prosper.

Verse 18 speaks of the idolaters and their baseless ideology of intercession. It is said that they worship, besides Allah, that which can neither harm them nor profit them, and they say: these are our intercessors with Allah. Say (O Prophet): would you inform Allah of that which (in your view) He knows not in the heavens nor in the earth? Glory be to Him! and far is He above that which they associate (with Him)!

Verse 19 speaks of the entire mankind being one nation at creation. In this verse it is said that (all) people were but a single nation; then they differed. And had it not been for a Word that had already gone before from your Lord, it would have been settled between them in respect of that wherein they differed.

Verse 20 speaks of the demand for a prophetic miracle. In this verse it is said: and they say why is not a Sign sent to him (i.e. the Holy Prophet) from his Lord? Say (O Prophet to them): the Unseen is only for Allah, so wait: surely I am with you, among those who wait.

good, their doom would certainly have been decreed for them. But We leave those alone who hope not for meeting with Us, in their contumacy, blindly wandering on.[2]

أَجَلُهُمْ ۗ
فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَآءَنَا
فِى طُغْيَانِهِمْ يَعْمَهُونَ ○

12. And when affliction touches a man, he calls on Us, lying on his side, or sitting, or standing; but when We have removed his affliction from him, he passed on (his way) as if he had never called on Us on account of an affliction that touched him. Thus is made fair-seeming to the extravagant that which they do.

١٢- وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا
لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا ۖ
فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ
مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ
كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ
مَا كَانُوا۟ يَعْمَلُونَ ○

13. And surely We destroyed generations before you when they did wrong, and their Messengers came to them with Clear Signs, but they would not believe. Thus We did recompense the guilty people.

١٣- وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ
لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ
وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ
كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ○

14. Then We made you heirs in the land after them, so that We might see how you would act.[3]

١٤- ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ
مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ○

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2. According to this verse, although Allah the Almighty has power to punish anybody at any time yet, out of His extreme mercy for the mankind, He overlooks their demand for punishment forthwith, and grants respite to them so that they may consider, again and again, and repent for their misdeeds.

3. It was a warning to the people of Mecca that their supremacy over the land, which they were enjoying for the time being, would not be of any avail, if they did not desist from misdeeds, and persisted in refusal to accept the Word of Allah, and the Message brought by the Holy Prophet. They shall also meet destruction as the nations before them were destroyed for the same reason.

The truth of this warning is a matter of history itself. Within a short period of time, after

15. And when Our Clear Messages are recited to them, those who hope not for meeting with Us, say: Bring a Qur'an other than this, or change it. Say: It is not for me to change it of my own accord: I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the punishment of a grievous day.

١٥- وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۙ
قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ
لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ
إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ○

16. Say: If Allah had so willed I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before this. Will you not then understand?

١٦- قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ
عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ
فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۖ
أَفَلَا تَعْقِلُونَ ○

17. Who is then more unjust than he who forges a lie against Allah, or belies His Signs? Surely the guilty will never prosper.[4]

١٧- فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ
عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ
إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ○

18. And they worship, besides Allah, that which can neither harm them nor profit them, and they say: these are our intercessors with Allah.[5] Say: Would you inform Allah of that which He knows not in the heavens nor in the earth?

١٨- وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَٰؤُلَاءِ
شُفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَتُنَبِّئُونَ اللَّهَ
بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ

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the aforesaid warning, the non-believers of Mecca, inspite of all resources at their disposal, could not halt the onward march of the limited Islamic forces under the command of the Holy Prophet and stop his message from spreading all over Arabian Peninsula. Thus on account of their misdeeds the rule over the land was taken away from them and passed on to the believers.

4. It is said that a party of the non-believers came to the Holy Prophet and said: "we are ready to accept faith in you but you either bring another Qur'an in which there should be no condemnation of *Laat, Uzza, Manat,* and other idols (which were their self-made gods), and in which there should also be no prohibition of worshipping them; and if it is not possible to bring such a Qur'an from Allah, then you may yourself change it according to our demands" (Naimuddin, Chapter 10, Note 34). In answer to it, Allah the Almighty commanded the Holy Prophet to give the reply in terms of verses 15 to 17.

Glory be to Him! and far is He above that which they associate (with Him)!

سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

19. And (all) people were but a single nation, then they differed.[6] And had it not been for a Word that went forth before from your Lord, it would have been settled between them in respect of that wherein they differed.

١٩- وَمَا كَانَ النَّاسُ اِلَّآ اُمَّةً وَّاحِدَةً
فَاخْتَلَفُوْا ؕ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ
لَقُضِىَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ○

20. And they say: Why is not a Sign sent to him from his Lord? Say: The Unseen is only for Allah, so wait; surely I am with you among those who wait.[7]

٢٠- وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ
رَّبِّهٖ ۚ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا ؕ
اِنِّىْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۝ ع

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5. In this respect it is worth noting that even the Christians have persuaded themselves to the adoration not only of Christ but a number of saints and martyrs as well. To quote from the 'Encyclopaedia of Religion and Ethics', "we ask God to grant blessings, we ask the Saints to be our advocates. To God we say: have mercy on us; to Saints we commonly say: pray for us (Vol. XI, p. 51) (Maajid, Vol. I, Part XI, Note 196).

6. Thus "Qur'an frankly repudiates and negatives the current opinion that monotheism has been evolved out of polytheism. It openly proclaims that monotheism was the original, universal religion of mankind gradually debased into polytheism" (Maajid, *ibid.,* 201).

In a Tradition the Holy Prophet has said that every child is born on *Fitrat* (nature), and it is really his parents who make him a Jew or a Christian or a Magian. According to another Tradition, the word *Fitrat* means Islam (Naimuddin, *ibid.,* 45).

7. According to the learned Commentators, the word *Aayatun,* i.e. Sign, in verse 20, actually means punishment for the misdeeds. Thus the assertion of the disbelievers was to the effect that, if they wrong themselves, they should be punished here and now. In answer to it, they were told that the punishment is bound to come, but the time for it has not yet come, and that is the day of Judgment on which the disbelievers are surely going to be punished for their misdeeds.

Further, since the punishment on the Day of Judgment is one of those matters which fall within the definition of *Ghaib* i.e. Unseen, and the exact time of it has not been disclosed by Allah the Almighty to the mankind in general, the Holy Prophet says that it is known to Allah only and since it has not been disclosed, naturally, therefore "you as well as I have to wait for it", but it is sure to come, and as such their clamour for an instant display of accountability is premature and uncalled for, as it only shortens the tenure of their existence in the world and thereby terminate the course of their indulgences, which would only be to their detriment.

SECTION 3[1]

21. And when We make people taste of mercy after an adversity has touched them, behold! they

٢١-وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ

1. The previous Section, in its concluding verse, spoke of the demand of a Sign by the non-believers. In continuation of it, Section 3 starts with the statement that although they demand a Sign so as to confirm the truth of the faith, yet when an affliction touches them (which in itself is a Sign), they begin to think of Allah as the only Saviour, but when He relieves them of the affliction, they again take to the worship of false deities forgetting Allah altogether as if they had not turned to Him for deliverance. Then this Section speaks of the life of this world as a Sign, as to how it flourishes and soon becomes forlorn, with a view to make man reflect on the Authority of Allah. This shows that the life of this world is temporary and, therefore, the idea is to tell the people that they should pay heed to the Hereafter where the associate-gods (the false deities) will not be of any help to anybody.

Section 3 consists of 10 verses i.e. verses 21 to 30. Verses 21 to 24 speak of the tendency of mankind to turn to remember Allah for deliverance when in distress, and forget Him no sooner than the calamity is over, and fall into ease and indulgence. They also speak of the vain character of life in this world. In these verses it is said "and when We make people taste of mercy after an adversity has touched them, behold! they devise plan against Our Signs! Say (O Prophet to them): Allah is swifter to plan (to nip the mischief in the bud)! Surely Our Messengers (i.e. angels) write down when you plan! He it is Who makes you travel by land and sea, until when you are in the ships, and they (the ships) sail on with them in a favourable wind, they rejoice at it, there comes upon them a violent wind and the billows surge in on them from all sides, and they deem that they are encompassed therein; then they cry to Allah, being sincere to him in obedience (saying): if You deliver us from this, we will truly be of the grateful ones! But when He delivers them, behold! they transgress insolently through the earth in defiance of Truth! O men! your insolence is against your own souls; (you have) a brief enjoyment of the life of this world; then to Us is your return; so We shall inform you of what you did. The likeness of the life of this world is only as the rain which We send down from the sky, then the herbage of the earth, produced by the mingling of water (and earth), of which men and cattle eat, grows luxuriantly thereby; until when the earth puts on its golden ornaments and it becomes adorned, and its people think that they have all powers over it, Our Command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday! Thus do We explain the Signs in detail for a people who reflect".

Verses 25 and 26 speak of the believers and the Peace and Harmony to which they are invited by Allah the Almighty. In these verses it is said that Allah invites (the people) to the Abode of Peace, and guides whom He pleases to the Right Path. For those who do good (their reward too) is good, and (even) more. Neither darkness nor shame will cover their faces! They are companions of the Gardens (of Paradise); therein they will abide (for ever).

Verses 27 to 29 speak of the non-believers and the insolence and contumacy which have become the norm of their life. In these verses it is said, "and those who have earned evil (in this world) – the reward of an evil is the like thereof; and disgrace will cover them – they will have no protector from (the wrath of) Allah – their faces will be covered, as it were, with pieces from the depth of the darkness of night. They are companions of the Fire: therein they will abide (for

devise plan against Our Signs![2] Say: Allah is swifter to plan! Surely Our Messengers (angels) write down what you plan!

قُلِ اللّٰهُ اَسْرَعُ مَكْرًا ؕ
اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ○

22. He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a favourable wind, and they rejoice at it, there comes upon them a violent wind and the billows surge in on them from all sides, and they deem that they are encompassed therein, then they cry to Allah, being sincere to Him in obedience: If You deliver us from this, we will truly be of the grateful ones!

٢٢- هُوَ الَّذِيْ يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ ؕ
حَتّٰٓى اِذَا كُنْتُمْ فِى الْفُلْكِ ۚ
وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ وَّفَرِحُوْا بِهَا
جَآءَتْهَا رِيْحٌ عَاصِفٌ وَّجَآءَهُمُ الْمَوْجُ
مِنْ كُلِّ مَكَانٍ وَّظَنُّوْٓا اَنَّهُمْ اُحِيْطَ
بِهِمْ ۙ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ
لَئِنْ اَنْجَيْتَنَا مِنْ هٰذِهٖ
لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ○

23. But when He delivers them, behold! they transgress insolently through the earth in defiance of Truth![3] O men! – your insolence is against your

٢٣- فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ
يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ
يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ عَلٰٓى اَنْفُسِكُمْ ۙ

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ever). And one Day, i.e. the Day of Judgment, We shall gather them all together. Then We shall say to those who associated others (with Allah): keep where you are, you and your associate gods. Then We shall separate them one from another, and their associates will say (to them): it was not us that you worshipped! And Allah suffices as a witness between us and you that we were quite unaware of your worshipping (us)".

Verse 30 says that there (on the Day of Judgment) will every soul prove (the fruits of) the deeds it sent before; and they will be brought back to Allah, their rightful Lord, and that which they invented will leave them in the lurch.

2. Verses 21 to 25 speak of a general weakness of the wavering section of mankind that during afflictions and sufferings they remember Allah the Almighty as if in all earnestness, yet in times of ease under the Satanic persuasions, they tend to give up the faith in the Absolute Unity of Allah and start worshipping false deities, who in the modern terminology may be described as men of despotic powers and ruthless usurpers of the rights of other people who extract labour and servitude from their down-unders.

3. In verses 22 and 23 an allegorical illustration of the ungratefulness of men soon after their deliverance from some serious calamity has been mentioned in the similitude of the people involved in danger while travelling by sea.

own souls – a brief enjoyment of the life of this world, then to Us is your return, so We shall inform you of what you did.

مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ
فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

24. The likeness of the life of this world is only as the rain which We send down from the sky: then the herbage of the earth, produced by the mingling of water (and earth) of which men and cattle eat, grows luxuriantly thereby; until when the earth puts on its golden ornaments and it becomes adorned, and its people think that they have all powers over it, Our Command comes to it, by night or by day so We render it as reaped seed-produce, as though it had not flourished yesterday! Thus do We explain the Signs in detail for a people who reflect.[4]

٢٤- إِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا
كَمَآءٍ أَنْزَلْنٰهُ مِنَ السَّمَآءِ
فَاخْتَلَطَ بِهٖ نَبَاتُ الْأَرْضِ
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۗ
حَتّٰٓى إِذَآ أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَازَّيَّنَتْ وَظَنَّ أَهْلُهَآ
أَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ
أَتٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنٰهَا حَصِيْدًا كَأَنْ لَّمْ
تَغْنَ بِالْأَمْسِ ۗ كَذٰلِكَ نُفَصِّلُ الْأٰيٰتِ
لِقَوْمٍ يَّتَفَكَّرُوْنَ ○

25. And Allah invites (the people) to the Abode of Peace,[5] and guides whom He pleases to the Right Path.

٢٥- وَاللّٰهُ يَدْعُوْٓا إِلٰى دَارِ السَّلٰمِ ۗ
وَيَهْدِيْ مَنْ يَّشَآءُ إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

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4. In this verse, as Abdullah Yusuf Ali puts it, "There is a very beautiful parable explaining the nature of our present life! The rain comes down in drops and mingles with the earth. Through it, by God's matchless artistry, the womb of the earth is made fruitful. All kinds of goods useful, and beautiful grains, vegetables, and fruits are produced for men and animals. The earth is covered in its bravery of green and gold, and all kinds of colours. Perhaps the owner takes all the credit to himself, and thinks that this will last eternally. A hailstorm or a blast, a frost or a volcanic eruption, comes and destroys it; or it may be, even normal that the time of harvest comes, and the fields and orchards are stripped bare by some blight or disease. Where is the beauty and bravery of yesterday? All that is left is dust and ashes! What more can we get from this physical material life" (Yusuf Ali, Vol. I, Note 1412).

5. *Daaris Salaam* according to the learned scholars means the Paradise itself, and according to Hazrat Abdullah bin Abbas, it is one of the seven names of the Paradise (Qurtabi). The purpose of naming the Paradise as *Daaris Salaam* is that in it there is complete Peace and Harmony. Its inhabitants shall be greeted and complimented by Allah and His angels.

26. For those who do good is good (reward) and (even) more.[6] Neither darkness nor shame shall cover their faces! They are companions of the Garden; therein they will abide!

٢٦-لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ ؕ
وَلَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّلَا ذِلَّةٌ ؕ
اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

27. And those who have earned evil[7] – the reward of an evil is the like thereof: and disgrace will cover them: they will have no protector from (the Wrath of) Allah: their faces will be covered, as it were, with pieces from the depth of the darkness of night. They are companions of the Fire: therein they will abide.

٢٧-وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ
بِمِثْلِهَا ۙ وَتَرْهَقُهُمْ ذِلَّةٌ ؕ
مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ
كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ
الَّيْلِ مُظْلِمًا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

28. And one day We shall gather them all together. Then We shall say to those who associated others (with Allah): keep where you are, you and your associate-gods. Then We shall separate them[8] – one from another, and their associates will say: It was not us that you worshipped!

٢٨-وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ
لِلَّذِيْنَ
اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَشُرَكَآؤُكُمْ ۚ
فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُمْ
مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ○

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6. According to the interpretation of verse 26 by the Holy Prophet himself, the word *Ahsanul Husna* i.e. good reward means Paradise, and by the word *Ziadah* i.e. more is meant the Vision of Allah on the Day of Judgment which will be Loftiest and the most Exalted reward to the righteous servants of Allah in the Paradise (Qurtabi with reference to Hazrat Anas).

7. It may be noted that in terms of verse 27, "the evil reward is for those who have earned evil i.e. brought it on themselves by the deliberate choice of evil. Further, in the justice of God they will be requited with evil similar to, and not greater in quantity or intensity, than the evil they had done, unlike the good, who in God's generosity, get a reward far greater than anything they have earned or could possibly earn" (Yusuf Ali, Vol. I, Note 1416).

8. Qur'an speaks of the separation of their false deities from each other on the Day of Judgment in other verses also. In verses 166 and 167 of Chapter 2 (*Baqarah*) it is said, "when those who were followed (i.e. the false deities) renounce those who followed (them) and they

29. And Allah suffices as a witness between us and you that we were quite unaware of your worshipping (us)!

٢٩-فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَبَيْنَكُمْ
اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ○

30. There will every soul prove (the fruits of) the deeds it sent before: and they will be brought back to Allah, their rightful Lord, and that which they invented will leave them in the lurch.

٣٠-هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ
رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ
ع وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

SECTION 4[1]

31. Say: Who gives you sustenance from the heaven and the earth? Or Who has power over hearing and sight? And Who brings forth the living from the dead, and brings forth the

٣١-قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ
الْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ
وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

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see the punishment and their ties are cut asunder, and those who followed will say: if we could but return, we could renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regrets to them, and they will not escape from the Fire". Similarly in verse 94 of Chapter 6 (*An'aam*) it is said, "and certainly you have come to Us one by one, as We created you at first and you have left behind your back what We gave you. And We see not with you your intercessors whom you asserted were Allah's associates. Certainly the ties between you and them stands cut off and all that you asserted has failed you". As regards the ties, between idolaters and their false deities, these will be cut off and excepting disappointment there will be nothing for the wrong doers. Ultimately they will have to suffer the punishment for what they have done in this world in violation of the Commands of Allah and His Holy Prophet.

1. In the concluding verses of the previous Section, Qur'an made a statement that on the Day of Judgment the idolaters will be separated from their deities and the latter will deny their association with the former in worship or devotion, or, in other words they will be unable to help their worshippers. In continuation of it, Section 4 starts with stating the Absolute Authority of Allah in the form of interrogatories put to the non-believers in connection with different phenomena of life in this world. Then again there is reference to the inability of the false deities, and then it is said that all that the idolaters do is merely a conjecture and it will not avail them against the Truth. This section also speaks of the authenticity of Qur'an and its immunity from forgery.

dead from the living? And Who regulates the affair? They will say: Allah![2] Say then: Will you not then fear?

وَمَنْ يُّدَبِّرُ الْاَمْرَ ؕ
فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ۝

Section 4 consists of 10 verses i.e. verses 31 to 40. Verses 31 to 33 speak of the Absolute Authority of Allah over the universe. In these verses it is said: Say (O Prophet to the people) Who gives you sustenance from the heaven and the earth ? Or, Who has power over hearing and sight? And Who brings forth the living from the dead, and (Who) brings forth the dead from the living? And Who regulates the affair (of the universe)? They will say: Allah! Say then: Will you not then fear? Such is Allah, your real Cherisher. What then is there after the Truth but Error? How then are you turned away? Thus is the Word of your Lord proved true against those who transgress: verily they will not believe.

Verses 34 and 35 speak of the extreme helplessness of false deities to fulfil the wishes of their so called devotees. In these verses it is said: say (O Prophet! to the idolaters): is there any of your associate-gods who can originate and repeat it? Say: Allah originates the creation, and repeats it: how then are you deluded away (from the truth)? Say: Is there any of your associate-gods who guides to the Truth more worthy to be followed or he who finds not the way unless he himself is given guidance by others? What is the matter with you? How do you judge?

In verse 36 it is said: and most of them (i.e. the non-believers) follow nothing but conjecture. Surely conjecture avails not against the Truth, truly Allah is Knower of what they do.

Verses 37 to 39 speak of the authenticity of the Holy Qur'an, and its immunity from forgery. In these verses it is said: "and this Qur'an is not such as could be produced by those other than Allah; but it is a confirmation of that which is before it (i.e. Torah and Gospel), and a full explanation of the Book, wherein there is no doubt, from the Lord of the worlds. Or, do they say: he (i.e. the Holy Prophet) has forged it? Say: then bring a *Surah* (Chapter) like it, and call whom you can call (to help you), besides Allah, if you speak the truth. Nay , they charge with falsehood that Whose knowledge they cannot comprehend and Whose final sequel (i.e. the penalty of rejection) has not yet come to them. Likewise those before them had changed with falsehood: Behold then what was the end of the wrongdoers!

Verse 40 is a simple statement. It says: "and of them are (some) who believe therein, and of them are (some) who believe not in it: and your Lord is the Best Knower of the mischief-makers."

2. Verses 31 to 33 actually expose the extreme foolishness of the idolaters. It is a fact that even they admitted that the Creator and Administrator of the entire universe is Allah. Still they thought that their false deities could help them in this world as well as in the Hereafter.

To quote Abdullah Yusuf Ali, "the wonderful handiwork and wisdom of God having been referred to as the real Truth, as against the false gods that men set up, it follows that to disregard the Truth must lead us into woeful wrong, not only in our beliefs but in our conduct. We shall err and stray and be lost" (Yusuf Ali, Vol. I, Note 1426). In the words of a confirmed detractor of Islam, Rev. E.M. Wherry, "this passage contains very cogent reasoning against the idolaters, and very justly represents their folly in worshipping inferior deities, while regarding God as the source of all their blessings, and fleeing to Him in every time of trouble. These teachings account for much of the success of Islam as a missionary religion. Its pure monotheism stands out in strong contrast with the polytheism of the idolaters" (Maajid, Vol. I, Part XI, Note 247).

32. Such is Allah, your real Cherisher. What then is there after the Truth but Error?[3] How then are you turned away?[4]

٣٢-فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ
فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚۖ
فَاَنّٰى تُصْرَفُوْنَ ○

33. Thus is the Word of your Lord proved true against those who transgress: Verily they will not believe.

٣٣-كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ○

34. Say: is there any of your associate-gods who can originate creation and repeat it? Say: Allah originates the creation, and repeats it: How then are you deluded away (from the Truth)?

٣٤-قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا
الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۭ
قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ
ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ○

35. Say: Is there any of your associate-gods who guides to the Truth? Say: Allah guides to the Truth. Is He then Who guides to the Truth more worthy to be followed, or he who finds not the

٣٥-قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ
يَّهْدِيْٓ اِلَى الْحَقِّ ۭ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ۭ
اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ
اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ

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3. As regards the words *Famaza Baa'dal Haqqe Illad Dalaal* (i.e. what then is there after the Truth but Error), appearing in Verse 32, it is to be noted that, according to this part of the Verse, *Haq* (i.e. Truth) and *Dalaal* (i.e. Error) cannot go together. Either there will be Truth or Error. In between the Truth and the Error there is nothing which can be Truth as well as Error, both these things are opposite to one other, and this principle is admitted by all the scholars of *Fiqah*. As regards the minor problems, there can be difference of opinion between the jurists, and sometimes the opposing views are taken to be worth following, and the people have the option to follow either, but that is only in respect of minor issues not affecting the fundamentals of Islam (Ma'ariful Quran, Vol. IV, p. 531).

4. As regards the words *Fa Anna Tus-ra-foon* (i.e. how then are you turned away?), used in verse 32, it is worth noting that Qur'an does not say as to "where you are turning away", but it says "how then are you turned away", which shows that the deviation from the Straight Path is always at the instance of somebody else (Tafheemul Quran, *ibid.*, 39). The clue to the compulsive force which leads a man to deviate from the right path is, however, provided in the context of the Holy Qur'an itself. It is Satan who has taken upon himself, from the very first day of creation, to deviate or mislead mankind from the Straight Path. In other words, by nature a man does not by himself deviate from the Path of Allah but in fact he is made to do so by the Satanic forces.

way unless he is himself given guidance by others? What is the matter with you? How do you judge?[5]

إِلَّآ أَن يُهْدَىٰ ۖ
فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ○

36. And most of them follow nothing but conjecture, Surely conjecture avails not against the Truth. Truly Allah is Knower of what they do.

٣٦-وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ
إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْـًٔا ۚ
إِنَّ اللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ○

37. And this Qur'an is not such as could be produced by those other than Allah;[6] but it is a confirmation of that which is

٣٧-وَمَا كَانَ هَٰذَا الْقُرْءَانُ
أَن يُفْتَرَىٰ مِن دُونِ اللَّهِ
وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ

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5. The same line of reasoning, as adopted in verse 31, is now adopted in verses 34 and 35 with respect to the first creation as well as the second creation which is to begin on the Day of Judgment, and also in respect of the guidance to the Truth.

The idolators are told that, since their false deities have no power or authority to create or recreate, there is no question of their having any authority of saving them on the Day of Judgment from the punishment which will be awarded to them by Allah the Almighty on account of their misdeeds.

Further, if their false deities had no power or ability to guide anybody, then where was the question of seeking any guidance from them and what benefit they could draw from them at all in this world or in the Hereafter. Since guidance is only from Allah the Almighty, therefore, the only way for them, as well as for everyone else, is to follow the guidance provided by Allah through His Prophet, and not to go behind the idols.

Further, the guidance in terms of verse 35 is *Yahdi ilal Haqq* i.e. guidance to the Truth, which shows that the real guidance is that which leads to the "Ultimate Truth". This can be achieved only through a process of Belief or Faith (i.e. *Eimaan)* and righteous deeds (*Aamaal-e-Saaliha*) prescribed by the Holy Qur'an.

6. Verses 37 and 38 speak of the immunity of the Holy Qur'an from forgery of any kind whatsoever. After refuting the ideologies of the infidels and the idolaters, on basis of logical arguments, and proving that they actually follow conjecture and not the truth, verses 37 and 38 speak of the incontrovertible authenticity of the Holy Qur'an and declare its immunity from all sorts of forgery and says that, "it is a confirmation of that which is before it, and a fuller explanation of the Book, (i.e. the Torah, and the Gospel), wherein there is no doubt, from the Lord of the worlds" (verse 37).

Infact the disbelievers used to say that Qur'an was made by the Holy Prophet himself. In order to refute their baseless allegation, Qur'an called upon them to "bring a *Surah* (Chapter) like it, and call whom you can call (to help you) besides Allah, if you speak the truth" (verse 38).

before it,[7] and a full explanation of the Book,[8] wherein there is no doubt, from the Lord of the worlds.

وَتَفْصِيلَ الْكِتٰبِ
لَا رَيْبَ فِيهِ مِنْ رَّبِّ الْعٰلَمِينَ ۝

38. Or, do they say: he has forged it? Say: then bring a *Surah* (chapter) like it,[9] and call whom you can call (to help you) besides Allah, if you speak the truth.

٣٨-أَمْ يَقُولُونَ افْتَرٰىهُ ۖ
قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللّٰهِ
إِنْ كُنْتُمْ صٰدِقِينَ ۝

39. Nay, they charge with falsehood that whose knowledge they cannot comprehend and whose final sequel has not yet come to them. Likewise those before them had charged with falsehood: behold then what was the end of the wrong-doers!

٣٩-بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ
كَذٰلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِينَ ۝

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7. As regards the confirmation of the earlier scriptures, there is no doubt that Qur'an confirms the earlier scriptures, particularly the Torah, the Gospel, and the Zaboor, as having been revealed by Allah the Almighty through His Prophets Moses, David and Jesus Christ, together with other Books given by Allah to other Prophets. The Holy Qur'an also confirms the fact that all these scriptures invited mankind to have faith in the Absolute Unity of Allah and worship Him alone.

8. As regards "the full explanation of the Book", it may be mentioned that firstly, Qur'an revives all those commands which were revealed in the previous heavenly books but were distorted by the people and mixed up with falsehood, so much so, that the Word of Allah retained its purity neither in letter nor in spirit. Further, Qur'an also made such fundamentals of the faith clear and self-explanatory which were ambiguous or obscure, particularly as regards the faith in the Resurrection or life after death as well as the Absolute Unity of Allah.

9. As regards the excellence of Qur'an, the following words of Palmer are of special significance, "The best of Arab writers has never succeeded in producing anything equal in merit to the Qur'an" (The Quran, Intro, p. IV). To quote Hitti, "Typical Semites, the Arabians created or developed no great art of their own. Their artistic nature found expression through one medium only: speech. If the Greek gloried in his statues and architecture, the Arabian found in his ode ... a finer mode of self-expression. 'The beauty of man', declares an Arabic adage, 'lies in the eloquence of his tongue' ... By virtue of its peculiar structure Arabic lent itself admirably to a terse, trenchant, epigrammatic manner of speech, Islam made full use of this feature of the language and of this psychological peculiarity of its people. Hence the 'miraculous character' of the style and composition of the Koran, adduced by Moslems as the strongest argument in favour of the genuineness of their faith" (History of the Arabs, by Hitti, p. 91) (Maajid, *ibid.*, 258).

40. And of them are (some) who believe therein, and of them are (some) who believe not in it: and your Lord is the Best Knower of the mischief-makers.

٤٠-وَمِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ
وَمِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ؕ
وَرَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ۝ ع

SECTION 5[1]

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

٤١-وَاِنْ كَذَّبُوْكَ فَقُلْ
لِّيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ ۚ
اَنْتُمْ بَرِيْٓـُٔوْنَ مِمَّآ اَعْمَلُ
وَاَنَا بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ۝

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1. In continuation to the previous Section, which concluded with the statement that "your Lord is the Best Knower of the mischief-makers", Section 5 starts with a consolation to the Holy Prophet not to be worried over the behaviour of the non-believers, even if they rejected him despite clear warnings, and to tell them that, "you are responsible for your work and I am responsible for my work". And then this Section deals, in detail, with the disbelievers who are ultimately going to be punished on the Day of Judgment.

Section 5 consists of 13 verses i.e. verses 41 to 53. Verse 41 addresses the Holy Prophet saying that if they (i.e. the non believers) belie you (charge you of falsehood), say (to them): my work (is) to me and your work (is) to you! You are free from responsibility for what I do and I am free from responsibility for what you do.

Verses 42 to 45 speak of the insistence of the non-believers to unbelief. In these verses it is said that of them (i.e. the disbelievers) are (some) who (pretend to) listen to you: But can you make the deaf to hear, even though they understand not? And of them are (some) who look at you: But can you show the way to the blind, even though they see not? Surely Allah wrongs not the people in aught, but people wrong their own souls. And on the Day when He (Allah the Almighty) will gather them, (it will appear to them) as though they had tarried not but an hour of the day: they will recognize each other: Surely lost are those who deny the meeting with Allah, and they were not such as to receive guidance.

In verse 46 Allah the Almighty says that whether We show you (O Prophet) some of that (i.e. punishment) which We have promised them (i.e. the non-believers), or We cause you to die, yet to Us is their return, and Allah is Witness to that which they do.

In verse 47 it is said for every people (there was sent Messenger); and when their Messenger comes, the matter is judged between them with justice, and they are not wronged.

Verses 48 to 53 speak of the demand of punishment by the non-believers, and the answer given to them by Allah the Almighty. In these verses it is said that they (i.e. the disbelievers) say: when will this promise (of punishment for unbelief) be fulfilled, if you (O Prophet) speak the truth? Say (O Prophet to them): I have no power over any harm, or any benefit to myself, except that which Allah wills. To every people is a term: When their term is reached, they cannot put it off an hour, nor can they advance it before. Say: do you see if His punishment overtakes you by night or by day, what portion of it would the guilty wish to hasten? Is it, then, when it comes

42. And of them are (some) who (pretend to) listen to you: But can you make the deaf to hear, even though they understand not?

٤٢-وَمِنْهُمْ مَّنْ يَّسْتَمِعُوْنَ اِلَيْكَ ؕ
اَفَاَنْتَ تُسْمِعُ الصُّمَّ
وَلَوْ كَانُوْا لَا يَعْقِلُوْنَ ○

43. And of them are (some) who look at you: But can you show the way to the blind, even though they see not?

٤٣-وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ ؕ
اَفَاَنْتَ تَهْدِى الْعُمْىَ
وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ ○

44. Surely Allah wrongs not the people in aught, but people wrong their own souls.[2]

٤٤-اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا
وَّلٰكِنَّ النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ ○

45. And on the Day when He will gather them, (it will appear to them) as though they had tarried not but an hour of a day: they will recognise each other:[3] Surely lost are those who deny the meeting with Allah, and they were not such as to receive guidance.

٤٥-وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا
اِلَّا سَاعَةً مِّنَ النَّهَارِ
يَتَعَارَفُوْنَ بَيْنَهُمْ ؕ
قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ
وَمَا كَانُوْا مُهْتَدِيْنَ ○

46. And whether We show you some of that which We have promised them, or We cause you

٤٦-وَاِمَّا نُرِيَنَّكَ
بَعْضَ الَّذِىْ نَعِدُهُمْ اَوْ

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to pass, that you will believe in it? Ah! now? and you wanted to hasten it on! Then will it be said to those who were wrong-doers: taste the everlasting punishment; You are requited not except for what you earned. And they ask you (O Prophet): is that (i.e. the punishment) true? Say: yes! by my Lord! it is the very truth! and you cannot frustrate it.

2. The Holy Qur'an in verse 179 of Chapter 7 (*Aa'raaf*) has mentioned the fate of such like disbelievers whose these very physical capabilities are of no gain in the spiritual or religious domains, saying that "they have hearts with which they understand not, and they have eyes with which they see not, and they have ears with which they hear not".

3. The words *Yata'aarafuna Bainahum* show that when raised to life again on the Day of Judgment, "we shall retain some perception of our mutual relations on earth so that the righteous judgment, which will be pronounced, will be intelligible to us, and we shall be convinced of its righteousness (Yusuf Ali, Vol. I, Note 1437).

to die, yet to Us is their return;[4] and Allah is Witness to that which they do.

نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ
ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ○

47. And for every people[5] (there was sent) a Messenger; and when their Messenger comes, the matter is judged between them with justice, and they are not wronged.

٤٧-وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۚ
فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ ○

48. And they say: When will this promise be fulfilled, if you speak the truth?[6]

٤٨-وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِن كُنتُمْ صَادِقِينَ ○

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4. It may be noted that when the entire nation of a Prophet rejects him, Allah the Almighty takes out the Prophet from that nation and destroys it forthwith. This we have already seen in the case of the Aad, the Samood, the Midyanites and the Sodomites. Among the people of Mecca, however, there were many who had accepted the faith in the Holy Prophet, and since he was not rejected by the nation as a whole, there was no occasion to destroy them forthwith inspite of their demand for an immediate punishment. Their case was, therefore, postponed till the Day of Judgment but the punishment for unbelief and idolatry was sure (Tadabbure Quran, Vol. III, p. 310).

5. As Abul A'ala Maududi puts it, the word *Ummatin,* used in verse 47, does not refer to any particular nation, but all those to whom the Message of the Prophet reaches are included within the *Ummah* of that Prophet. It is also not necessary that the Prophet be living among those people. Even, after him, everybody who knows his teachings, or has the means to know about his teachings, will be treated to be his *Ummah,* and will be bound by the command of this verse. The Holy Prophet Muhammad (ﷺ) came for the entire mankind, and the *Shariah* brought by him is for all times to come. Therefore, the entire mankind upto the Day of Judgment is his *Ummah* (Tafheemul Quran, Vol. II, Chapter 10, Note 55).

Since, according to verse 47, the Holy Prophet has already come, and his Message has spread throughout the world, the people all over the world are bound to follow him. If they do so, they will get the reward of Paradise, otherwise suffer the punishment of Hell for unbelief.

6. When the warning to punishment was given to the non-believers, in verses 46 and 47, instead of mending their ways and submitting to the Command of Allah, the disbelievers started saying, jokingly and sarcastically: when will this promise (of punishment) be fulfilled, if you speak the truth? (verse 48). In answer to it, verses 49 to 53 were revealed.

As Abdullah Yusuf Ali puts it, "This (actually) repeats verse 34 of Chapter 7, but the significance is different in the two contexts. Here the reply is to the unbelievers' mocking incredulity as to whether there is such a thing as a Hereafter: they suggest to the man of God that if claim of inspiration from God is true, he should get them punished at once for rejecting him. In verse 34 of Chapter 7 the reference is to the punishment of iniquity as described in verse 33 of that Chapter: sin is not necessarily punished at once: every people or generation gets a chance; when their term is fulfilled, the final adjustment is made" (Yusuf Ali, Vol. I, Note 1441).

49. Say: I have no power over any harm or any benefit to myself, except that which Allah wills. To every people is a term: When their term is reached, they cannot put it off an hour, nor can they advance it before.

٤٩-قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا
اِلَّا مَا شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ
اِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَاْخِرُوْنَ سَاعَةً
وَّلَا يَسْتَقْدِمُوْنَ ○

50. Say: Do you see if His punishment overtakes you by night or by day, what portion of it would the guilty wish to hasten?

٥٠-قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ
بَيَاتًا اَوْ نَهَارًا
مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ○

51. Is it, then, when it comes to pass, that you will believe in it? Ah! now? and you wanted to hasten it on![7]

٥١-اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ
آٰلْـٰٔنَ وَقَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ○

52. Then will it be said to those who were wrong-doers: Taste the everlasting punishment; you are requited not except for what you earned.[8]

٥٢-ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا
عَذَابَ الْخُلْدِ ۚ
هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ○

53. And they ask you: Is that true? Say: yes! by my Lord! it is the very Truth! And you cannot frustrate it!

٥٣-وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ
قُلْ اِيْ وَرَبِّيْٓ اِنَّهٗ لَحَقٌّ ؕ
وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ○

ع وقف النبي صلى الله عليه وسلم
ع وقف النبي صلى الله عليه وسلم

7. From verse 51 it is clear that when the punishment actually overtakes any nation, its repentance proves to be of no avail. In this respect, Qur'an itself tells us that when Pharaoh and his people saw that the huge tidal wave of the river was engulfing them, and they were to be inescapably drowned any moment, Pharaoh declared to have accepted the faith, saying, "I believe that there is no god but He in Whom the Children of Bani Israil believe, and I am of those who submit". But it proved to be of no avail for him and his people, and it was said, "What! Now! And indeed before (this) you did disobey and you were of the mischief-makers (*Yunus,* 10:90-91).

8. Then on the Day of Judgment, as it is said in verse 52, it will be said to those who were wrong-doers (in this world): taste the everlasting punishment; you are requited not except for what you earned (in the life of the world)".

SECTION 6[1]

54. And if every soul that has wronged had all that is in the earth, it would offer it as ransom. And they will declare repentance[2] when they see the punishment: But the judgment between them will be with justice, and they will not be wronged.

٥٤-وَلَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ
مَا فِي الْاَرْضِ لَافْتَدَتْ بِهٖ ؕ
وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۚ
وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ
وَهُمْ لَا يُظْلَمُوْنَ ○

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1. Regarding the punishment to the non-believers on the Day of Judgment it was said in the concluding verse of the previous Section that they ask you (O Prophet): Is that true? Say: yes! By my Lord! It is the very Truth! and you cannot frustrate it!

In continuation of it, in Section 6, it is said that the wrong-doers will try to get rid of it by the offer of wealth by way of ransom; and when they will see the punishment, they will feel remorse within themselves, but Allah will decide the matter with justice. Then this Section speaks of the Absolute Authority of Allah, and that the Holy Qur'an is an admonition a healing and a guidance and a mercy for the believers. Then there is condemnation of those who declare things permitted of prohibited against the Commands of Allah.

Section 6 consists of 7 verses i.e. verses 54 to 60. In verse 54 it is said that if every soul that has wronged (against itself by trespassing Divine Commands) had all (the riches) that is in the earth, it would offer as random (for his sins). And they will declare repentance when they see the punishment (on the Day of judgment). But the judgment between them will be with justice, and they will not be wronged.

Verses 55 and 56 speak of the Absolute authority of Allah. In these verses it is said that Lo! Surely whatever is in the heavens and the earth belongs to Allah! Lo! Surely the promise of Allah is true; but most of them understand not. It is He (i.e. Allah) Who gives life and causes to die, and to Him you (all) will be returned.

Verse 57 speaks of the Holy Qur'an and says that O mankind! there has indeed come to you an admonition (or moral code) from your Lord, and a healing for that (i.e. the disease) which is in your hearts; and a guidance and a mercy for the believers.

In verse 58 the Holy Prophet is commanded to say: in the Grace of Allah and in His mercy: let them rejoice: that is better than that which they hoard.

Verse 59 speaks of making something prohibited *Haraam,* or permitted *Halaal,* by the people in disregard to the Commands of Allah. In this verse it is said: see you what (things) Allah has sent down to you for sustenance? Yet you made (a part of) it unlawful and (a part of it) lawful. Say: has Allah permitted you (in regard to *Halaal* or *Haraam*), or do you forge a lie against Allah?

In verse 60, Qur'an asks those who take liberty in inventing lies against Allah in respect of His Commands as to "what they think of the Day of Resurrection?", and says, "Surely Allah is Gracious to men, but most of them give not thanks".

2. As regards interpretation of the words *Asar-run-Nadaamata,* used in verse 54, Abdullah Yusuf Ali writes: the verb in the original is *Asarru,* which may mean either "declare" or "reveal" or else "conceal" or "hide". The classical Commentators are divided as to the meaning

55. Lo! Surely whatever is in the heavens and the earth belongs to Allah. Lo! Surely the promise of Allah is true: but most of them understand not.

٥٥-أَلَآ إِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ
أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

56. It is He (Allah) who gives life and causes to die, and to Him you will be returned.

٥٦-هُوَ يُحْيِۦ وَيُمِيتُ
وَإِلَيْهِ تُرْجَعُونَ ○

57. O people! there has come to you indeed an admonition from your Lord and a healing for that which is in your hearts; and a Guidance and a Mercy for the believers.[3]

٥٧-يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ
مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِي ٱلصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ○

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to be adopted here. If the first, which I prefer, the sense would be: "When the Penalty stares the sinners in the face, they would give anything to escape it, and they would even openly declare their repentance, which would be a source of shame and ignominy to them". If the latter meaning be taken the sense would be, "They would give anything to escape the Penalty; but the hardest thing of all for them is frankly to confess and repent, and so they conceal their sense of shame and ignominy" (Yusuf Ali, Vol, I. Note 1445).

The Urdu translators of the Holy Qur'an, particularly Ahmad Raza Khan, Ashraf Ali Thanwi, Mufti Muhammad Shafie, Abul Aala Maududi, Peer Karam Shah, and Ameen Ahsan Islahi have translated the words *Asar-run-Nadaamata* as "they will feel remorse within themselves".

The word *Asarru* actually refers to the same state of affairs which has been mentioned in verse 31 of Chapter 6 (*An'aam*) in which it is said that, they are losers indeed who reject the meeting with Allah, until when the hour (of judgment) comes upon them suddenly, they will say: O our grief for our neglecting it!"

3. In this verse four attributes of the Holy Qur'an have been mentioned, viz., *Mao'ezatun* (admonition or Moral code), *Shifa* (healing), *Hudan* (guidance), and *Rahmatun* (mercy). It is *Mao'ezatun* or Moral code, to warn the people against the unfortunate result of misdeeds which they commit blindly, under the persuasion of Satan, and ultimately destroy the Bliss of the Hereafter. It is *Shifa Lema Fis-Sudoor* i.e. healing of the diseases of the hearts (obviously those of infidelity, idolatry and immorality) which actually reduce the mankind to the status of animals. As a human being, man is expected to follow the higher virtues of life, particularly of the faith in the Absolute Unity of Allah, and total submission to His Commands, Who is the Creator, Cherisher, and Administrator of the entire universe, and also adopt high moral principles necessary to distinguish him from, and raise him from the level of animals. It is also *Hudan* i.e. guidance for the mankind for all times to come, because it contains all that is necessary for passing an overall successful life in this world, and also to achieve the eternal life of happiness

58. Say: in the Grace of Allah and in His Mercy – in that let them rejoice: that is better than that which they hoard.[4]

٥٨-قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ
فَلْيَفْرَحُوْا ۭ هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ○

59. Say: See you what (things) Allah has sent down to you for sustenance? Yet you make (a part) of it unlawful and (a part) lawful. Say: has Allah permitted you, or do you forge a lie against Allah?[5]

٥٩-قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ
لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّ
حَلٰلًا ۭ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ
اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ○

60. And what think those, who forge lies against Allah, or the day of Resurrection? Surely Allah is Gracious to men, but most of them give not thanks.

٦٠-وَمَا ظَنُّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ
الْكَذِبَ يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ
عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ۝ ع

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and comfort in the Hereafter, Finally, it is *Rahmatun* i.e. Mercy of Allah for the believers, which Allah Himself has bestowed upon His humble servants. Had Allah not revealed the Holy Qur'an it was not possible for the mankind at all to understand the realities of the life, and know the purpose of creation, and adopt higher values in order to pass an honourable and chaste life in this world.

4. After speaking of the four attributes of the Holy Qur'an in the previous verse, Qur'an, in verse 58, says "in the Grace of Allah and in His Mercy – let them (i.e. the believers) rejoice: that is better than that which they hoard". In other words, the believers should accept the Holy Qur'an and follow it with utmost respect and devotion because the happiness and the rewards which one gets in submission to the Holy Qur'an is far greater in value than the wealth which one hoards up in this world.

5. Verses 59 and 60 carry a warning of punishment, on the Day of Judgment, for those who declare things permitted, or prohibited, on their own, in clear disregard to the Commands of Allah, which, in terms of these verses, is actually forging a lie against Allah.

This subject has also been dealt with by us in our comments on verse 3 of Chapter 6 (*An'aam*).

As Abul A'ala Maududi puts it, the word *Rizq,* used in verse 59, does not only mean the eatables but includes all those things which Allah the Almighty has given to man in this world including the children and knowledge. Thus not only in respect of things to be eaten, or the knowledge, power, children, and so on, one has to follow the Commands of Allah without making any thing as *Halaal* or permissible, and *Haraam* or prohibited, out of his own wish, or on account of the wish of any other authority, in disregard to the Commands of Allah (Tafheemul Quran, Vol. II, Chapter 10, Note 60).

SECTION 7[1]

61. And you (O Prophet!) are not (engaged) in any affair, and you recite not any portion of the Qur'an,[2] and you (O people!) do no work, but We are Witness over you when you are engaged therein,[3] And (there is) not the

٦١-وَمَا تَكُوْنُ فِيْ شَأْنٍ
وَّمَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ
وَّلَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَيْكُمْ
شُهُوْدًا اِذْ تُفِيْضُوْنَ فِيْهِ ؕ

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1. In the concluding verse of the previous Section a warning of the punishment on the Day of Judgment, was given to those who forge a lie against Allah. In continuation of it, Section 7 starts with the declaration that Allah has Absolute Knowledge and Authority over all things. Then it speaks of the righteous servants of Allah and the reward which they are going to have. It concludes with a warning of punishment to those who forge a lie against Allah and the believers.

Section 7 consists of 10 verses i.e. verses 61 to 70. Verse 61 speaks of the Absolute Knowledge of Allah. Addressing the Holy Prophet it says: "And you (O Prophet) are not (engaged) in any affair, and you recite not any portion of the Qur'an, and you (O people) do no work, but We are Witness over you when you are engaged therein, And (there is) not the weight of an atom in the earth or in the heaven, hidden from your Lord, nor anything, the smallest or the greatest but it is (all recorded) in a Clear Book.

Verses 62 to 64 speak of the righteous servants of Allah. In these verses it is said "Behold! Surely on the friends of Allah there is no fear, nor shall they grieve – those who believe and guard against evil; for them is good news in the life of this world and in the Hereafter: There can be no change in the Words of Allah. That indeed is the Supreme Achievement.

Verses 65 to 67 speak of the Absolute Authority of Allah, and, addressing the Holy Prophet, it is said that: let not their speech (i.e. the speeches of the disbelievers) grieve you. Surely all power and honour belong to Allah: He is the Hearer, the Knower. Behold! Indeed to Allah belongs whatever is in the heavens and whatever is on the earth, and what do they follow who call on associate-gods (i.e. false gods), besides Allah? They follow nothing but conjecture, and they do nothing but lie. He (i.e. Allah) it is Who made for you the night that you may rest therein and the day to make things visible (so that you may work therein). Surely in this are Signs for a people who listen.

Verses 68 to 70 speak of the polytheists. In these verses it is said, "They (i.e. the polytheists) say: Allah has taken a Son (to Himself). Glory be to Him! He is the Self-Sufficient! to Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. Say you about Allah what you not? Say (O Prophet): those who forge a lie against Allah will never prosper. (At the most they can have) a little enjoyment in this world! then to Us is their return; then We shall make them taste severe punishment because they disbelieved.

2. According to the learned Commentators, in this verse, actually, there is consolation to the Holy Prophet and his followers against the evil plans and activities of the disbelievers against them. The Holy Prophet and his followers are told that you should not worry for any thing because Allah the Almighty knows all that the people do and Allah is your Patron and He will safeguard you from their evil plans.

3. The words *Is Tufeeduna Feehe,* i.e. when you are engaged therein, show that the

weight of an atom[4] in the earth or in the heaven hidden from your Lord, nor anything the smallest or the greatest but it is (all recorded) in a Clear[5] Book.

وَمَا يَعْزُبُ عَنْ رَّبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ
فِي الْأَرْضِ وَلَا فِي السَّمَآءِ
وَلَآ أَصْغَرَ مِنْ ذٰلِكَ وَلَآ أَكْبَرَ
إِلَّا فِي كِتٰبٍ مُّبِيْنٍ ○

62. Behold! Surely on the friends[6] of Allah there is no fear, nor shall they grieve;[7]

٦٢-أَلَآ إِنَّ أَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ○

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worthy Companions of the Holy Prophet were totally engrossed in the propagation of Islam among the people. This is particularly clear from the word *Fee* which shows extreme engagement in anything. And it was really on account of their absolute engagement to establish the Word of Allah in the land that promise of their safety was given by Allah the Almighty in this verse (Tadabbure Quran, Vol. III, p. 315).

4. Atom can be broken: The words *Min Mis'qala Zarratin,* i.e. not (even) the weight of an atom, according to the learned scholars, make a very fundamental scientific disclosure, viz. that there is an entity even less than the atom and, this, in the terminology of modern science, indicates that the atom can be broken into pieces.

5. The word *Mubeen* used with the word *Kitab,* in this verse, has been explained by Abdullah Yusuf Ali in the following words. "There is nothing that men can do but God is a witness to it. We may be deeply engrossed in some particular thing and for the time being be quite unconscious of other things. But God's knowledge not only comprehends all things, but has all things actively before it. Nothing is hidden from Him, and His knowledge has another quality which human knowledge has not. Human knowledge is subject to time, and is obliterated by time. God's knowledge is like a Record and endures for ever. And His Record has a further quality which human records have not. The most permanent human record may be quite intelligible to those who make it but may be ambiguous to others and may become unintelligible with the progress of time, as happens almost invariably to the most enduring inscriptions from very ancient times: but in God's Record or knowledge there is no ambiguity, for it is independent of time, or place, or circumstance. This is the force of *Mubin* (clear) here" (Yusuf Ali, Vol. I, Note 1450).

6. According to the Muslim mystics, a *Wali* is one who at all times is busy in the remembrance of Allah, and whose heart is totally filled with His love, having no room at all for anything else; and if he loves anybody, he loves for Allah; and if he hates anybody, he hates for Allah; and that is the stage which, according to the mystics, is known as *Fana Fillah* (annihilation of self for Allah) (Tafseer-e-Mazhari).

7. According to Allama Aalusi, as he writes in his "Roohul Ma'ani", the phrase *La Khaufun Alaihim Walahum Yahzanoon,* with reference to the life in this world, means that the righteous servants of Allah have no fear or grief in the ordinary sense in which the people in general fear or grieve. In other words, they have no fear or grief on loss in worldly things. They are so engaged in the love of Allah that they never care for the comfort, happiness and assets of this world, They are pleased with whatever they get and never grieve for whatever they lose in the mundane sense (Ma'ariful Quran, Vol. IV, pp. 547-548).

63. Those who believe and guard against evil;[8]

٦٣-اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۝

64. For them is good news[9] in the life of this world and in the Hereafter: There can be no change in the Words of Allah, That indeed is the Supreme Achievement.

٦٤-لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا
وَفِى الْاٰخِرَةِ ؕ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ؕ
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

65. And let not their speech[10] grieve you. Surely all power and honour belong to Allah: He is the Hearer, the Knower.

٦٥-وَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ وقف لازم
اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ
هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

66. Behold! Indeed to Allah belongs whatever is in the heavens and whatever is on the earth. And what do they follow who call on associate-gods besides Allah? They follow nothing but conjecture, and they do nothing but lie.[11]

٦٦-اَلَآ اِنَّ لِلّٰهِ مَنْ فِى السَّمٰوٰتِ وَمَنْ
فِى الْاَرْضِ ؕ وَمَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ
مِنْ دُوْنِ اللّٰهِ شُرَكَآءَ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا
الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ۝

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8. According to verse 63, the Friends of Allah are "those who believe and guard against evil". Thus faith in the Absolute Unity of Allah and the Prophethood of the Holy Prophet Muhammad (ﷺ) and all other articles of faith as laid down by the Holy Qur'an and total submission to the Commands of Allah and the Holy Prophet are the basic qualifications of the Friends of Allah.

9. According to Qatadah, the angels give the good news at the time of death. According to Ataa, the good news given in this world is that which the angels give at the time of death and the good news of the Hereafter is that which is given to the righteous servants of Allah after the death that Allah is pleased with him (Naimuddin, Chapter 10, Note 147).

10. According to the learned scholars, the word *Qaulahum,* i.e. their speech, means the taunts and objections and mockery by the nonbelievers. In this respect, in verse 12 of Chapter 11 (*Hood*) Qur'an says, "then may it be that you will give up part of what is revealed to you and your heart will be straitened by it, because they (the disbelievers) say: why has not a treasure been sent down with him or an angel come with him? You are only a warner; and Allah is incharge of all things".

11. The word *Yakhrosoon,* used for the idolaters in verse 66, is derived from the word *Khars,* which, according to Raaghib, signifies an ideology based on mere conjecture, whether it is according to the actual fact or not, and whoever follows it is known as *Kazib* i.e. a liar (Mufradat). The idea is that those who worship the idols, their worship is not based on any rational justification, nor any Prophet of Allah ever taught them as such. worship of idols, leaving the true God, is nothing but a creation of conjecture (Ziaul Quran, Vol. II, Chapter 10, Note 97).

67. He it is Who made for you the night that you may rest therein and the day to make (things) visible. Surely in these are Signs for a people who listen.

٦٧- هُوَ الَّذِي جَعَلَ لَكُمُ الَّيْلَ
لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَسْمَعُونَ ○

68. They say: Allah has taken a son (to Himself). Glory be to Him! He is the Self-Sufficient! To him Belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. Say you about Allah what you know not?[12]

٦٨- قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ ۖ
هُوَ الْغَنِيُّ ۖ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَٰذَا ۚ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ○

69. Say: those who forge a lie against Allah will never prosper.

٦٩- قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ
الْكَذِبَ لَا يُفْلِحُونَ ۝

The words *Wa Inhum Illa Yakhrosoon* also contain the refutation of all philosophical ideologies which are based on mere conjectures, having no solid foundation of knowledge which is provided only by the religion of Allah. The entire universe is the creation of Allah, and only the Creator knows the reality of His creation. Therefore, unless the source of knowledge is Allah the Almighty Himself, mere thinking can carry man to nowhere except mental estrangement and chaos, and that is really what we find in large number of theories propounded by the non-Muslim philosophers during the last over many centuries regarding the Creator and the Creation. The main reason of these conjectures, leading the mankind to no definite understanding of the reality, is that they are not based on exact knowledge, the only source of which is the religion of Allah. Involvement of the mankind in idolatry and unbelief, and indecency, is purely on account of the fact that man has relied upon mere conjectures, in order to seek a way, according to his own thinking, to the success of the life in this world. Experience down the ages shows that only those people have succeeded in purifying their life from indecency, immorality, unbelief and idolatry, who have sought their way through the Word of Allah which is available in the form of the religion of Allah (i.e. Islam).

12. In verse 68 Qur'an speaks of one of the most fundamental blunders of the human mind on account of not seeking guidance from the real source of knowledge i.e. the religion of Allah, but through mere conjecture, and that is the ideology that Allah has taken a son (to Himself). Obviously this refers to the ideology of the Church according to which Prophet Jesus Christ was the son of God, and also of a group of the Jews according to which Prophet Ezra was the son of God; and equally of the non-believers of Mecca who declared the angels to be the daughters of Allah. All such ideologies, according to Qur'an, were and are basically absurd, having no rational foundation at all. Allah the Almighty is Supreme, He is the Creator and Owner of all, and He is never in need of any son or daughter, or any other such relationship in any manner whatsoever. This is nothing but a forgery against Allah (verse 69), for which there is undoubtedly the severe most punishment in the Hereafter (verse 70).

70. A little enjoyment in this world! (let them have). Then to Us is their return; then We shall make them taste severe punishment because they disbelieved.

٧٠-مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ
ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ
بِمَا كَانُوا يَكْفُرُونَ ۝

SECTION 8[1]

71. And recite to them the story of Noah,[2] when he said to his people: O my people! if my

٧١-وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ
يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ

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1. Section 7 concluded with a warning of severe punishment to all those who forge a lie against Allah. In continuation of it, Section 8 refers to the stories of Prophets Noah and Moses in order to make the nonbelievers of Mecca realise that if they did not desist from opposing the Holy Prophet, sooner or later they might also face the destruction as did the previous non-believing nations.

Section 8 consists of 12 verses i.e. verses 71 to 82. Verses 71 to 74 speak of the Message of Prophet Noah to his people, their opposition. In these verses it is said: and recite to them (the nonbelievers) the story of Noah, when he said to his people: O my people! If my staying with you and my admonishing (you) with the Messages of Allah be hard on you, then on Allah do I rely; so resolve upon your plan (concerning me) you and your associate-gods, and let not your plan be dubious to you, then let it be executed against me, and give me no respite, But if you turn back, I ask for no reward from you my reward is only with Allah, and I am commanded to be of the Muslims (those who submit to Allah). But they rejected him, so We delivered him, and those with him, in the *Ark,* and We made them inherit (the earth), and drowned those who rejected Our Signs. See, then, what was the end of those who were warned! Then after him, we sent Messengers to their people. They came to them with Clear Signs, but hey would not believe what they had rejected before. Thus do we seal the hearts of the transgressors.

Verses 75 to 82 speak of the confrontation of Prophets Moses and Aaron with Pharaoh and his chiefs and the magicians summoned by Pharaoh. In these verses it is said then, after them, We sent Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they were arrogant, and they were a guilty people So when the Truth came to them from Us, they said this is surely an apparent magic! Moses said (to them) say you (this) of the Truth when it has come to you? Is it magic? And the magicians will never prosper. They said: Have you come to us to turn us away from that which we found our fathers following, and that the greatness in the land may be for you two? And we will not believe in you two! And Pharaoh said: bring to me every magician well versed. So when the magicians came, Moses said to them: cast down what you are going to cast down. So when they had cast down, Moses said: What you have brought is magic, surely Allah will make it vain. Surely Allah allows not the work of mischief-makers to thrive. And Allah establishes the Truth by His Words, even though the guilty may detest.

2. Upto the last Section attempt was made to admonish the non-believers, affectionately and persuasively, through logical reasoning and elaborate explanation. But these plain sermons

staying (with you) and my admonishing (you) with the Messages of Allah be hard on you, then on Allah do I rely; so resolve upon your plan (concerning me) – you and your associate – gods, and let not your plan be dubious to you, then let it be executed against me, and give me no respite.[3]

مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ
فَعَلَى اللَّهِ تَوَكَّلْتُ
فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً
ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ○

72. But if you turn back, I ask for no reward from you:[4] My reward is only with Allah, and I am commanded to be of the Muslims (i.e. those who submit to Allah).

٧٢- فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ○

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perhaps did not appeal to their intellect. In view of this state of affairs, from Section 8 starts a new channel of bringing home, to these arrogant hard-headed disbelievers of Mecca, the consequences of their arrogance and disbelief. In this respect, first, they are reminded of Prophet Noah and his people, who became inimical to him, and refused to accept him as the Prophet of Allah. As a result, after due warning, they were punished and overtaken by a huge flood.

It may, however, be noted that the reference to the story of Prophet Noah here in this Section is only incidental just to state a special point. The fuller story will be found in verses 25 to 48 of Chapter 11 (*Hud*). Apart from it, different details of the struggle between Prophet Noah and his people have been mentioned in different verses of the Holy Qur'an. We have already dealt with some aspects of it in our comments on verses 59 to 64 of Chapter 7 (*Aa'raaf*) which may also be read along with the present comments.

As Abdullah Yusuf Ali puts it, "The special point here is that Noah's very life and preaching among his wicked people was a cause of offence to them. But he feared nothing, trusted in God, delivered his message, and was saved from the Flood" (Yusuf Ali, Vol. I, Note 1456).

3. Verse 71 speaks of the extraordinary faith of Prophet Noah in Allah the Almighty, and also of the firmness with which he faced the people who were totally against him. He was all alone and his entire nation, excepting a very few persons who had accepted the faith in him, stood in severe opposition to him, but he was never afraid of their opposition or strength. He had full faith in Allah the Almighty Who had entrusted him with the mission of conveying His Message to the people, and he actually conveyed it, and endeavoured for several hundred years to make the people understand and accept the Word of Allah.

4. The words *Fama Sa'altokum Min Ajrin* and *In Ajria Ilia Alallahe,* in verse 72 show that Prophet Noah did not suffer the hardships for so long in expectation of any material gain, nor did he work for any reward from the people. He was a Prophet of Allah and, no doubt, his reward was with Allah the Almighty alone. He endeavoured not for any personal motives but as a well-wisher of his people. He was eager for their betterment so that, by moulding their lives on the pattern commanded by Allah, they could get the success of the Hereafter.

73. But they rejected him, so We delivered him, and those with him, in the Ark,[5] and We made them inherit (the earth), and drowned those who rejected Our Signs. See, then, what was the end of those who were warned.[6]

٧٣-فَكَذَّبُوْهُ فَنَجَّيْنٰهُ
وَمَنْ مَّعَهٗ فِى الْفُلْكِ
وَجَعَلْنٰهُمْ خَلٰٓئِفَ
وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ○

74. Then, after him, We sent Messengers to their people. They came to them with Clear Signs, but they would not believe what they had rejected before. Thus do we seal the hearts of the transgressors.

٧٤-ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ
فَجَآءُوْهُمْ بِالْبَيِّنٰتِ
فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ
قَبْلُ ۚ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِيْنَ ○

75. Then, after them, We sent Moses and Aaron[7] to Pharaoh

٧٥-ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَ

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5. It is worth noting that in verse 73, Qur'an first speaks of saving Prophet Noah and his companions, and then speaks of the destruction of his opponents. In fact the Divine Tradition has always been that whenever any unwilling nation was to be destroyed, first the Prophet and his true followers were taken out of them, or arrangement for their safety was made, and then there was destruction of the non-believing people.

6. In this there was also a warning to the Quraish of Mecca, particularly those who opposed the Holy Prophet, that just as Allah the Almighty saved Prophet Noah and his true followers and destroyed their opponents, if they did not desist from opposing the Holy Prophet, Allah the Almighty would also save the Holy Prophet and his true followers and give them the rule over the land, and destroy their opponents (Tadabbure Quran, Vol. III, p. 325).

7. Verses 75 to 82 speak of the mission of Prophets Moses and Aaron, their confrontation with Pharaoh and his people as well as the magicians summoned by Pharaoh, and ultimate destruction of Pharaoh and his people.

As Abdullah Yusuf Ali puts it, "the story of Moses, Aaron, and Pharaoh is fully told in verses 103 to 137 of Chapter 7 (*Aa'raaf*), and there are references to it in many places in the Qur'an. The incidental reference here is to illustrate a special point, viz, that the wicked are arrogant and bound up in their sin, and prefer deception to Truth: they do not hesitate to charge the men of God, who work unselfishly for them, with mean motives, such as would actuate them in similar circumstances!" (Yusuf Ali, Vol. I, Note 1461).

We have also dealt with the confrontation of Prophet Moses and Pharaoh and his magicians in detail in our comments on verses 103 to 137 of Chapter 7 (*A'araaf*), which may also be read along with the present comments.

and his chiefs[8] with Our Signs, but they were arrogant, and they were a guilty people.

هٰرُوْنَ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ○

76. So when the Truth came to them from Us, they said: This is surely an apparent magic!

٧٦- فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْٓا اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ○

77. Moses said: Say you (this) of the Truth when it has come to you? Is it magic? And the magicians will never prosper.

٧٧- قَالَ مُوْسٰٓى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ اَسِحْرٌ هٰذَا ؕ وَلَا يُفْلِحُ السّٰحِرُوْنَ ○

78. They said: Have you come to us to turn us away from that which we found our fathers following, and that the greatness in the land may be for you two? And we will not believe in you two!

٧٨- قَالُوْٓا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَتَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِى الْاَرْضِ ؕ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ○

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8. From verse 75 it is clear that the mission of Prophets Moses and Aaron was not only to liberate the Bani Israil from the bondage of Pharaoh and his people, as it is generally understood. Prophet Moses was deputed by Allah the Almighty to Pharaoh, and his chiefs, as a Prophet and his basic mission was not different from that of any other Prophet preceding or following him, viz., the preaching of the Absolute Unity of Allah. Since Pharaoh had proclaimed himself to be a god of the people, and the people too used to worship him, therefore, the basic mission of Prophet Moses was to ask Pharaoh and his people to give up worship of false deities and submit to the Commands of Allah. In this respect, in verses 17 to 19 of Chapter 79 (*Naazi'aat*) it is said "(O Moses) Go to Pharaoh, verily he has rebelled. And say (to him): will you purify yourself? And I will guide you to your Lord so that you (may) fear Him". This is also clear from verse 78 of the present chapter, according to which, in answer to the message conveyed by Prophet Moses, Pharaoh said: have you come to us to turn us away from that which we found our fathers following, and (that) the greatness in the land may be for you two? And we will not believe in you two!

It is obvious that had the exclusive mission of Prophet Moses and Aaron been to liberate the Bane Israil, there was no question of fear of being turned away by Pharaoh and his people. There was also no reason for Pharaoh to say that "we are not going to believe in you". Actually in the message of Moses and Aaron there was danger to the end of self-styled godhood of Pharaoh, which, when challenged and discarded, automatically meant the end of his rule ever the land, and that was the real cause of his opposition to Prophets Moses and Aaron (Tafheemul Quran, Vol. II, Chapter 10, Note 74).

79. And Pharaoh said: bring to me every magician well versed.

٧٩- وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ○

80. So when the magicians came, Moses said to them: Cast down what you are going to cast down.

٨٠- فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَىٰ
أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ○

81. So when they had cast down, Moses said: What you have brought is magic. Surely Allah will make it vain. Surely Allah allows not the work of mischief-makers to thrive.

٨١- فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ
مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ۖ
إِنَّ اللَّهَ سَيُبْطِلُهُ ۖ
إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ○

82. And Allah establishes the Truth by His Words, even though the guilty may detest.[9]

٨٢- وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ
وَلَوْ كَرِهَ الْمُجْرِمُونَ ○ ع

SECTION 9[1]

83. But, none believed in Moses except a few young ones[2] of his people, on account of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty in the land; and surely he was of the extravagants.

٨٣- فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن
قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَائِهِمْ
أَن يَفْتِنَهُمْ ۖ
وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ ۖ
وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ○

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9. As also previously stated, the main purpose of making short references to the stories of prophets Noah, Moses and Aaron, in this Section, was merely to assure the Holy Prophet that, after *Itmaam-e-Hujjat* (i.e. completing the arguments or meeting the excuses), a time will come when the Quraish would also bear the consequences of their rejecting the Truth as did the non-believing nations of the previous Prophets.

1. In the concluding verses of the previous Section, two statements were specifically made, viz., "Allah allows not the work of mischief-makers to thrive," and "Allah establishes the Truth by His Words even though the guilty may detest." In continuation of it, Section 9 speaks

Contd.....

84. And Moses said: O my people! if you believe in Allah, then rely on Him if you are Muslims (i.e. those who submit to Allah).

٨٤- وَقَالَ مُوسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ○

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of acceptance of the faith in Prophet Moses by a few young ones of his people, and also by Pharaoh himself while drowning, which prove the truth of the first statement; and then there is also reference to the destruction of Pharaoh and his chiefs, which prove the truth of the second statement.

Section 9 consists of 10 verses i.e. verses 83 to 92. Verse 83 speaks of the acceptance of faith by a few youths from amongst the people of Prophet Moses. It says: but none believed in Moses except a few young ones of his people, on account of the fear of Pharaoh and his chiefs lest they should persecute them; certainly Pharaoh was mighty in the land; and surely he was of the extravagants.

Verses 84 to 86 speak of Prophet Moses and his people. In these verses it is said: and Moses said: O my people! if you believe in Allah, then rely on Him if you are Muslims (i.e. those who submit to Allah). They said: O Allah we rely (on You); our Lord! make us not a trial for the wrong-doing people; and deliver us by Your Mercy from the disbelieving people.

Verse 87 contains the command to maintain the prayer. Allah says: and We inspired Moses and his brother: take for your people houses to abide in Egypt, and make your houses places of worship, and keep up prayer: and give Glad Tidings to the believers.

Verses 88 and 89 speak of the curse of Prophet Moses for Pharaoh and his chiefs, saying: and Moses said: our Lord! surely You have given Pharaoh and his chiefs splendour and riches in the life of this world; our Lord! that they may lead (people) astray from Your Way. Our Lord! destroy their riches and harden their hearts, so that they believe not till they see the painful punishment. Allah said: your prayer is accepted; so keep straight on, and follow not the path of those who know not.

Verses 90 to 92 speak of the destruction of Pharaoh and his chiefs, and acceptance of the faith by Pharaoh at the time of drowning. In these verses it is said: And We took the Children of Israil across the sea; then Pharaoh and his hosts followed them in insolence and spite, till, when drowning overtook him, he said: I believe that there is no god except Him Whom the Children of Israil believe in and I am of the Muslims (i.e. those who submit to Allah). Ah! now! and indeed before (this) you rebelled, and you were of the mischief-makers! so this day We shall save you in your body, that you may be a sign to those (who come) after you! And surely many of the people are heedless of Our Signs!

2. It is worth noting that the first who accepted the faith in the Holy Prophet Muhammad (ﷺ) were also the young ones of Mecca, particularly Ali Ibne Abi Talib, Zubair, Jafar bin Tayyar, Talha, Sa'd bin Abi Waqas, Mus'ab bin Umair, Abdullah bin Masood. It is said that all of them were of the age of below twenty. Abdul Rehman bin Auf, Bilal and Suhaib were between 20 to 30. Abu Ubaidah binul Jarrah, Zaid bin Haarisah, Usman bin Affan, and Umar binul Khattab were between 30 to 35. The senior most in age, among the first converts to Islam, was Hazrat Abu Bakr who was of the age of 38. The only man who was of the age of the Holy Prophet himself was Ammar bin Yasir, and the only elderly person to become believer was Ubaidah binul Haaris Muttalabi (Tafheemul Quran, Vol. II, Chapter 10, Note 78).

85. They said: On Allah we rely. Our Lord! make us not a trial for the wrong-doing people;

٨٥-فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۙ

86. And deliver us by Your Mercy from the disbelieving people.

٨٦-وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ○

87. And We inspired Moses and his brother: Take for your people houses to abide in Egypt,[3] and make your houses places of worship,[4] and keep up prayer:[5] and give Glad Tidings to the believers.

٨٧-وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ
اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّاجْعَلُوْا
بُيُوْتَكُمْ قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ؕ
وَبَشِّرِ الْمُؤْمِنِيْنَ ○

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3. The word "Misr", used in verse 87, is the Arabic form of "Mizrain", old name for the country or Egypt. To the Semites the country was known as Mizrain. The older cuneiform tents, vocalize Murr, the later Misr; the Amarna letters have generally Misri (Dictionary of the Bible, Vol. I, p. 653). Mirari is the earliest Babylonian form (Jewish Encyclopedia, Vol. V, p. 58) (Maajid, Vol. I, Part XI, Note 368).

4. According to verse 87, Allah the Almighty commanded Moses and Aaron to ask their people to make their houses the places of worship, and keep up prayer.

The Bani Israil used to offer their prayers in their Synagogues, which was also the tradition of all previous nations, because in the previous nations prayers could not be offered in the houses. Pharaoh and his chiefs, however, demolished all synagogues of the Bani Israil to prevent them from offering their prayers. It was in this situation that Allah the Almighty commanded Prophets Moses and Aaron to ask their followers to build their houses in Egypt, facing the *Qiblah,* and offer their prayers therein.

The words *Waj'alu Bu'yu'takum Qiblatan* show that they were not permitted to offer prayers in any house they liked, but they were actually commanded to construct houses facing the *Qiblah* and then offer the prayers therein (Ma'ariful Quran, Vol. IV, pp. 560-562; Ziaul Qur'an, Vol. II, Chapter 10, Note 117).

According to Hazrat Ibne Abbas, by the word *Qiblah* was meant the *Ka'bah,* and actually *Ka'bah* was the *Qiblah* for Prophet Moses and his followers (Qurtabi and Roohul Ma'ani). According to some scholars, *Ka'bah* was the *Qiblah* of all previous Prophets. However, the Tradition, in which it is said that the Jews faced *Baitul Maqdas* in their prayers, refers to that period when Prophet Moses had left Egypt and migrated towards *Baitul Maqdas.*

From this verse it is also clear that facing the *Qiblah* was one of the basic conditions for prayers in the previous nations also (Ma'ariful Quran, *ibid.*).

5. The purpose underlying the command to construct houses facing *Qiblah,* and to keep up the prayers, is to be understood in the context that, with the prophetic mission of Prophet Moses, the life of Bani Israil, as a believing nation, had to re-start, and, therefore, their

88. And Moses said: Our Lord! surely You have given Pharaoh and his chiefs splendour and riches in the life of this world; our Lord! that they may lead (people)[6] astray from Your Way. Our Lord! destroy their riches[7] and harden their hearts,[8] so that they believe not till they see the painful punishment.

٨٨-وَقَالَ مُوسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ
فِرْعَوْنَ وَمَلَاَهٗ زِيْنَةً وَّاَمْوَالًا فِى الْحَيٰوةِ
الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ
رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ
وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا
حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ○

unity was necessary, and, for it, the first step was to ask them to observe the prayer in company. On account of centuries old bondage of Pharaoh and his people, the Bane Israil had actually lost their identity and their status as an independent nation of the world and naturally, therefore, the system of offering the prayer in company must have also fallen into disuse. It was for this reason that the institution of prayer according to the religion of Allah was re-established. Also see 'Tafheemul Quran', *ibid.,* 84; and 'Tadabbure Quran', Vol. III, p. 331.

6. In case of Prophet Noah also we find that, inspite of best and age-long efforts by him, when the people did not respond to his invitation, and became more and more arrogant, and also a source of transgression for the other people, Prophet Noah had no alternative but to pray to Allah, "my Lord! leave not of the disbelievers any dweller on the land. For if You leave them, they will lead astray Your servants, and will not beget any but immoral, ungrateful ones" (*Noah,* 71:26-27).

Similarly, when Prophet Moses found that Pharaoh and his chiefs were not at all ready to give up infidelity and transgression. Rather, they had become more and more arrogant, and had started more severe persecution of the Bani Israil; and further, on account of their splendour and wealth in this world, there was every chance that people would be misled by them through temptation and greed, he also prayed to Allah for destruction of their riches and hardening of their hearts.

7. According to Qatadah, due to the prayer of Prophet Moses, all coins, ornaments jewellery, crops and every thing yielding riches, turned into stones. In the days of Caliph Umar bin Abdul Azeez, a bag was found containing some articles of the days of Pharaoh, and each article in it, including egg and dry fruit (almond), was of stone. According to the Commentators, even the fruits and vegetables turned into stones, and this was one of the nine prophetic miracles of Prophet Moses, which have been referred to in the Holy Qur'an in the verse *Walaqad Aataina Musa Tis'a Aayaatin Bayyinaatin* (We gave Moses nine Clear Signs or prophetic miracles) (*Bani Israil,* 17:101) (Ma'ariful Quran, Vol. IV, p. 562).

8. As regards the other part of the prayer, that of hardening of their hearts, the idea was that since Pharaoh and his chiefs had become extremely arrogant, and were not ready to accept the faith, and mend their ways at any cost whatsoever therefore the prayer was that their hearts be hardened so that thus may not accept the faith till they see the painful punishment coming to them at the last moment of their life, as did Pharaoh while he was being drowned. It is also possible that Prophet Moses, on account of prophetic insight, had already visualised the fate of Pharaoh and his chiefs that they were not going to accept the faith till the last moment, and, therefore, he expressed the same in his prayer (*ibid.,* 563).

89. (Allah) said: Your prayer is accepted; so keep straight on, and follow not the path of those who know not.[9]

٨٩-قَالَ قَدْ أُجِيبَتْ دَّعْوَتُكُمَا فَاسْتَقِيمَا
وَلَا تَتَّبِعَآنِّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ○

90. And We took the Children of Israil across the sea. Then Pharaoh and his hosts followed them in insolence and spite, till, when drowning overtook him,[10] he said: I believe that there is no god except Him Whom the Children of Israil believe in, and I am of the Muslims (i.e. those who submit to Allah).[11]

٩٠-وَجَاوَزْنَا بِبَنِيٓ إِسْرَآءِيلَ الْبَحْرَ
فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ
حَتَّىٰٓ إِذَآ أَدْرَكَهُ الْغَرَقُ ۙ
قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا
الَّذِيٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَآءِيلَ
وَأَنَا۠ مِنَ الْمُسْلِمِينَ ○

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9. According to Ameen Ahsan Islahi, the significance of the command to Prophets Moses and Aaron "to keep straight on and follow not the path of those who know not", was that they were told not to change their mind, and when punishment actually overtakes Pharaoh and his chiefs, they should not feel pity for them or recommend their rescue from the punishment or even feel sorry for them". It may be noted that a similar command was also given to Prophet Noah, saying, "and make the Ark under Our Eyes and Our Revelation, and speak not to Me on behalf of those who are unjust; surely they will be drowned" (*Hud,* 11:37). A similar command was also given to the Holy Prophet and his true Companions in respect of the non-believers of Mecca, viz., "continue then in the right way as you are commanded, as also those who turn (to Allah) with you. And be not rebellious, (O People); Surely He is Seer of what you do. And incline not to those who do wrong lest the fire touch you; and you have no protectors besides Allah, then you will not be helped" (*Hud,* 11:112-113).

This type of command is also by way of warning to the believers themselves that they should not join hands in any respect with the wrong-doers who are going to be punished by Allah the Almighty for their misdeeds (Tadabbure Quran, Vol. III, p. 333).

10. The Bani Israil were asked to cross the sea under the leadership of Prophet Moses and Aaron, and, as it is said in other verses of the Holy Qur'an, the huge waves of the sea parted wide enough to provide dry path and gave them way to pass through to the other bank. The sea split when Prophet Moses, under the Command of Allah, struck the surface of the water with his miraculous Staff. Thereafter when Pharaoh and his chiefs followed the Bani Israil, through the same channel, they were drowned by the stroke of the same Staff.

11. As regards the acceptance of faith by Pharaoh at the time of drowning, the Bible is totally silent, but in the Talmud, it is said that, while Pharaoh was being drowned, he said: I accept faith in you O God! there is no God except You (Tafheemul Quran, *ibid.,* 91).

91. Ah! now![12] and indeed before (this) you rebelled, and you were of the mischief-makers!

٩١- آٰلْـٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ
وَكُنْتَ مِنَ الْمُفْسِدِيْنَ ○

92. So this day We shall save you in your body,[13] that you may be a sign to those (who come) after you! And surely many of the people are heedless of Our Signs!

٩٢- فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ
لِمَنْ خَلْفَكَ اٰيَةً ۭ وَاِنَّ كَثِيْرًا مِّنَ
النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ ○ ع

SECTION 10[1]

93. And surely We lodged the Children of Israil in a beautiful

٩٣- وَلَقَدْ بَوَّاْنَا بَنِيْٓ اِسْرَاۗءِيْلَ مُبَوَّاَ

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12. From verse 91 it is clear that acceptance of the Faith on the verge of death, which is technically known as the state of *Naz'a,* is not acceptable to Allah, because, as soon as the hour of death arrives, the period of all activities in this world comes to an end. When the death literally stares in the face, any thought of repentance or reformation is of no consequence. The Holy Prophet has also said that the time for accepting the Faith is only upto the time when the hour of death arrives (Tirmizi). According to the learned scholars, neither acceptance of the Faith, nor even declaration of infidelity, at the hour of death (i.e. during *Naz'a)* is of any avail, because it is after expiry of the period of action granted by Allah the Almighty to the people in this world (Ma'ariful Quran, Vol. IV, p. 564).

13. The place where the dead body of Pharaoh was found on the surface of the sea is still present on the western bank of the Sinai Peninsula, and it is now known *Jabal-e-Fir'aun* or The Pharaoh Mountain, and near to it is a fountain of hot water which is known by the people as *Hammam-e-Fir'aun* or *The Bath of Pharaoh.* Its exact location is few miles north of Abu Zarimah and the inhabitants of the locality can easily show the place where the dead body of Pharaoh was found. His dead body is still lying in the Museum of Cairo, and it is said that, when, in the year 1907 A.H., Sir Grafton Eliot Smith removed the strips of his Mummy, He found salt on the body which was a sign of his drowning in the sea of salt water (Tafheemul Quran, *ibid.,* 92).

1. In the concluding verse of the previous Section, Qur'an spoke of the Favour of Allah on Bani Israil in saving them from Pharaoh and his chiefs and drowning the latter in the sea by way of punishment. In continuation of it, Section 10 starts with yet another Favour of Allah on them in having provided them with beautiful dwelling place and with good things for sustenance, but they transgressed. Then this Section speaks of the non-believers who were adamant not to believe inspite of seeing all Signs. This Section also refers to the people of Prophet Jonah who were the only nation in the human history who repented and believed before the punishment could overtake them. This Section also says that Allah saves the Prophet and the believers wherever He inflicts punishment on any nation.

dwelling-place[2] and provided them with sustenance of the best,[3] and they differed not till the knowledge came to them.[4] Surely your Lord will judge between them on the Day of Judgment concerning that in which they differed.

صِدْقٍ وَّرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ ۚ
فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ الْعِلْمُ ۭ
اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ○

Section 10 consists of 11 verses i.e. verses 93 to 103. Verse 93 speaks of the Favour of Allah of Bani Israil and their transgression. It is said: and surely We lodged the Children of Israil in a beautiful dwelling place, and provided them with sustenance of the best; and they differed not till the knowledge came to them. Surely your Lord will judge between them on the Day of Judgment concerning that in which they differed.

In verses 94 and 95 there is an address to the people saying that "If you are in doubt as to that which we have revealed to you, then ask those who have read the Book (revealed) before you. The Truth has indeed come to you from your Lord, so be not you of those who doubt. And be not (you) of those who reject the signs of Allah, (for) then you will be of the losers.

Verses 96 and 97 deal with the non-believers, and say that surely those against whom the Word of your Lord has been verified, will not believe (even) though every Sign should come to them, until they see the painful punishment.

Verse 98 mentions the (unique example of) the people of Prophet Jonah. In this verse it is said: why then was there not a town which believed, so that its faith should have profited it, except the people of Jonah? When they believed, We removed from them the (impending) punishment of disgrace in the life of this world and we permitted them to enjoy for a while.

Verses 99 and 100 speak of Divine proposition concerning the acceptance of Faith. In these verses it is said that if your Lord had willed, those who are on the earth would have believed, all of them! Will you then compel the men until they become believers? And it is not for any soul to believe except by the Will of Allah. And He lays the abomination on those who understand not.

Verses 101 to 103 speak of the punishment to the non-believers. The Holy Prophet is called upon to say (to the people): Behold (and ponder over) all that is in the heavens and the earth! But neither Signs nor warners profit those who believe not. What do they wait for, then, but the like of the days of those who passed away before them? Say: wait then! surely I too am with you among those who wait. In the end We deliver Our Messengers and those who believe. Thus is it befitting on Our part that We should deliver the believers.

2. After safely crossing the sea, the Bani Israil were settled in a beautiful dwelling place, which, according to the scholars, was the land of Kan'an, which has been described by the Old Testament as "a land flowing with milk and honey" (Exodus, 3:8).

3. The phrase *Mubawwa-a-Sidqin,* used in verse 93, implies that the land was the best for habitation, and there Allah the Almighty had provided them with *Tayyebaat* i.e. sustenance of the best kind. The land actually, where they were settled i.e. Jordan and Palestine, was prosperous, fertile, and healthy.

4. Instead of giving thanks for this favour, the Bani Israil, however, turned to be transgressors, and, firstly, they corrupted their own Book i.e. the Torah, and, secondly, when

94. But if you (O people!) are in doubt as to that which we have revealed to you, then ask those who have read the Book before you. The Truth has indeed come to you from your Lord, so be not you of those who doubt.

٩٤-فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّآ أَنْزَلْنَآ إِلَيْكَ
فَسْئَلِ الَّذِيْنَ يَقْرَءُوْنَ الْكِتٰبَ مِنْ
قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ
فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝

95. And be not (you) of those who reject the Signs of Allah, (for) then you will be of the losers.

٩٥-وَلَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ
اللّٰهِ فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ ۝

96. Surely those against whom the Word of your Lord has been verified will not believe.[5]

٩٦-إِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ
لَا يُؤْمِنُوْنَ ۝

97. Even though every Sign should come to them, until they see the painful punishment.

٩٧-وَلَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ
حَتّٰى يَرَوُا الْعَذَابَ الْأَلِيْمَ ۝

98. Why then was there not a town which believed, so that its faith should have profited it, except the people of Jonah?[6]

٩٨-فَلَوْلَا كَانَتْ قَرْيَةٌ
اٰمَنَتْ فَنَفَعَهَآ إِيْمَانُهَآ إِلَّا قَوْمَ يُوْنُسَ ۚ

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the Holy Prophet came, they refused to accept the faith in him although they had true information about his personality as given in the Torah, and for him they were actually waiting; and they also used to pray with his blessings. Qur'an, therefore, says that they differed when knowledge had already come to them.

5. The words *Haqqa Alaihim Kalemato Rabbika,* appearing in verse 96, indicate the Divine Tradition that when people, in spite of having sense, become arrogant and refuse to obey the Commands of Allah, and submit to Him and His Prophets, then Allah seals their hearts, ears and eyes, which state blocks every channel of seeking and receiving guidance, and they are ultimately punished. On account of their wilful opposition to the Word of Allah, their ultimate fate is nothing but destruction, as we have already seen in respect of many of the previous non-believing nations of the world.

6. According to verse 98, the only nation in the history of mankind, who repented for their sins, before punishment could overtake them, and were pardoned by Allah the Almighty, and the impending punishment was withdrawn, was that of Prophet Jonah. Qur'an speaks of Prophet Jonah and his people in verse 87 of Chapter 6 (*An'aam*); verse 98 of the present Chapter; verse 87 of Chapter 21 (*Ambia*); verses 139 to 148 of Chapter 37 (*Saaffaat*); and verses 48 to 50 of Chapter 68 (*Qalam*). The story is, however, given in detail, in verses 139 to 148 of Chapter 37, and we will deal with it in our comments on those verses.

When they believed, We removed from them the punishment of disgrace in the life of this world and we permitted them to enjoy for a while.[7]

لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ
فِي الْحَيٰوةِ الدُّنْيَا
وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ○

99. And if your Lord had willed, those who are on the earth would have believed, all of them, will you then compel the men until they become believers?

٩٩-وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ
كُلُّهُمْ جَمِيْعًا ۭ اَفَاَنْتَ تُكْرِهُ النَّاسَ
حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ○

100. And it is not for any soul to believe except by the Will of Allah. And He lays the abomination on those who understand not.

١٠٠-وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا
بِاِذْنِ اللّٰهِ ۭ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ
لَا يَعْقِلُوْنَ ○

Here, in verse 98, Qur'an makes merely a reference to the repentance of the people of Jonah. Here it may be noted that the people of Jonah were settled in Nineveh, the Assyrian Capital which stood near the place where Musal now stands in Iraq. "Its sight is believed to be marked by the two mounds on the left bank of the Tigris, opposite the flourishing city of Musal on the right bank, about 230 miles north-west of Baghdad. One of the mounds bears the name of 'the tomb of Nabi Yunus'. Archaeologists have not yet fully explored its antiquities. But it is clear that it was a very old Sumerian town, perhaps older than 3500 B.C. It became the capital of Assyria. The first Assyrian Empire under Shalmanesser 1, about 1300 B.C., became the supreme power in Western Asia. Babylon, whose tributary Assyria had formerly been, now became tributary to Assyria. The second Assyrian Empire arose about 745 B.C., and Sennacherib (705-681 B.C.) beautified the town with many Public Works. It was destroyed by the Scythians (so-called Medes) in 612 B.C. If the date of Jonah were assumed to be about 800 B.C., it would be between the First and the Second Assyrian Empire, when the city was nearly destroyed for its sins, but on account of its repentance was given a new lease of glorious life in the Second Empire" (Yusuf Ali, Vol. 1, Note 1478).

7. Which shows that the lease of life granted to the people of Jonah, on account of their repentance, was for a limited period. This period, according to the historians might be for about two centuries, after which, on account of sinful activities, Allah sent to them, for their guidance, Prophet Nahum (720-690 B.C.) and Zephaniah (640-609 B.C.), but the people did not mend their ways, and they were ultimately destroyed by the Medians in 612 B.C. (Tafheemul Quran, Vol. II, Chapter 10, Note 100).

In this short reference to the story of the people of Prophet Jonah, there was a lesson for the non-believers of Mecca that for them also there was time to repent for the past, and submit to the command of Holy Prophet before the punishment was actually imposed on them. It is also a matter of fact that just as the people of Prophet Jonah accepted the Faith before

101. Say: Behold all that is in the heavens and the earth! but neither Signs nor warners profit those who believe not.[8]

١٠١- قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَ
الْاَرْضِ ؕ وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ
عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ○

102. What do they wait for, then, but the like of the days of those who passed away before them? Say: Wait then: surely I am with you among those who wait.

١٠٢- فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ
الَّذِيْنَ خَلَوْا مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوْا
اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○

103. In the end we deliver Our Messengers and those who believe. Thus is it befitting on Our part that We should deliver the believers.[9]

١٠٣- ثُمَّ نُنَجِّيْ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا
كَذٰلِكَ ۚ
حَقًّا عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ۝ ع

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the implementation of punishment and flourished, the people of Mecca also, excepting a few of them, accepted the faith in the Holy Prophet and flourished as did the people of Nineveh. The few hard liners from the infidels, who did not accept the faith to the last, were destroyed in the battle-fields (Tadabbure Quran, Vol. III, p. 341).

8. Verse 101 is actually in answer to the demand of the Prophetic Miracles or Signs by the non-believers. It is said to them, "behold! all that is in the heavens and the earth" (is full of the Signs of the Absolute Unity and Authority of Allah the Almighty). Actually the Nature is full of Signs for those who reflect on the phenomena around them and glorify their Creator; but those who close their eyes, for them "neither the Signs (of Nature) nor the warners" (i.e. the Prophets of Allah who come to guide them and present before them practical examples of righteousness) prove to be of any avail, because they believe not (verse 101). They are in fact those who do not wait for the Signs of Allah to make them understand, but they actually "wait for" the punishment from Allah as did the previous non-believing nations of the world. Therefore, say to them (O Prophet!), "wait! and I too am with you among those who wait" (verse 102). This is a grave warning in itself of punishment which will be inflicted on the non-believers on the Day of Judgment, which is already fixed, but, since none knows it, people have but to wait for it if at all they are too serious to witness the phenomena!

9. Then in verse 103 it is said that when the punishment overtakes a nation, Allah the Almighty saves His Messenger and the true believers, the word *Kazaa-lika* suggests that the Tradition of Allah had always been to deliver His chosen servants (Prophets and believers) from the catastrophic punishment that befell the erring nations from time to time in the past. In this, while, on one hand, there was a clear warning of punishment for the non-believers of Mecca, on the other hand, there was also a clear promise of safety for the Holy Prophet and his true followers.

SECTION 11[1]

104. Say: O people! if you are in doubt as to my religion, then (behold that) I worship not those whom you worship besides Allah, but I worship Allah, Who causes you to die;[2] and I am commanded to be of the believers.[3]

١٠٤- قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى
شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ
تَعْبُدُونَ مِن دُونِ ٱللَّهِ
وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ۝

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1. The previous Section concluded with a warning of punishment to the non-believers and a promise of safety to the Holy Prophet and his true followers. In continuation of it, in Section 11, Allah the Almighty calls upon the Holy Prophet to explain the fundamentals of the Islamic Faith to the people, and to tell them that there is none to profit or harm anybody except Allah, nor to come in the way of benefiting or harming anybody by Allah, and that Truth i.e. the Holy Qur'an has come and, therefore, whoever follows it, he does so for his own good; and whoever goes astray, he does so at his owns risk.

Section 11 consists of 6 verses i.e. verses 104 to 109. Verses 104 to 106 speak of the fundamentals of the Islamic Faith. In these verses the Holy Prophet is commanded to say to the people: O people! if you are in doubt as to my religion, then (behold that) I worship not those whom you worship besides Allah, but I worship Allah, Who causes you to die; and I am commanded to be of the believers. And that: set your face towards religion, upright; and, be not of the polytheists. And call not, besides Allah on that which can neither profit you nor harm you; for if you do (so), you shall surely be of the wrongdoers.

In verse 107 it is said that if Allah afflicts you with harm, there is none to remove it but He (i.e. Allah); and if He intends good to you, there is none to hold back His Favour: He causes it to reach whomsoever of His servants He pleases, and He is the Forgiving, the Merciful.

In verse 108 the Holy Prophet is commanded to address the mankind saying: O people! the Truth has indeed come to you from your Lord! those who receive guidance, do so for the good of their own souls; and those who stray, do so to their own loss. And I am not a watcher over you.

In verse 109 the Holy Prophet is asked to "follow what is revealed to you, and be patient till Allah do decide and He is the Best of judges".

2. The word *Yatawaffakum,* i.e. causes you to die, also carries a warning for the non-believers that Allah the Almighty Who causes you to die, and before whom you will ultimately have to be brought to account for your deeds, is the One whom we worship and not your false deities who have no such power at all.

3. The statement *Wa Umirto Ann Akoona Minal Mo'meneen* declare Islam as "Universal Faith of the Mankind". As Abdullah Yusuf Ali puts it, "Individual Faith is good, but it is completed and strengthened by joining or forming a Righteous Society, in which the individual can develop and expand. Islam was never a religion of monks and anchorites. It laid great stress on social duties, which in many ways test and train the individual's character" (Yusuf Ali, Vol. I, Note 1488).

105. And that: set your face towards Religion, upright; and be not of the polytheists.[4]

١٠٥- وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ○

106. And call not, besides Allah, on that which can neither profit you nor harm you; for if you do so, you shall surely be of the wrong-doers.[5]

١٠٦- وَلَا تَدْعُ مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ
فَإِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ ○

107. And if Allah afflicts you with harm, there is none to remove it but He; and if He intends good to you, there is none to hold back His Favour: He causes it to reach whomsoever of His servants He pleases, And He is the Forgiving, the Merciful.

١٠٧- وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ
لَهُ إِلَّا هُوَ ۖ وَإِنْ يُرِدْكَ بِخَيْرٍ
فَلَا رَادَّ لِفَضْلِهِ ۚ
يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ
وَهُوَ الْغَفُورُ الرَّحِيمُ ○

108. Say: O people! the Truth has indeed come to you from your Lord, those who receive guidance, do so for the good of their own souls; and those who stray, do so to their own loss. And I am not a watcher over you.[6]

١٠٨- قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ
مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ
فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ
وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ
وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ○

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4. By way of further explanation of the fundamental Faith of Islam, as given in verse 104, it is said in verse 105, "set your face towards the religion, upright; and be not of the polytheists", or, in other words, there should not be the slightest mixture of polytheism in the Faith which should totally be monotheistic i.e. absolute and unconditional faith in the Unity of Allah the Almighty.

5. By way of rational justification for rejection of polytheistic ideas, in verses 106 and 107, it is said, "call not, besides Allah, on that which can neither profit you nor harm you; for if you do so, you shall surely be of the wrongdoers". Further, "if Allah afflicts you with harm, there is none to remove it but He (i.e. Allah) Himself; and if He intends good to you, there is none to hold back His Favour (from you). He causes it to reach whomsoever of His servants He pleases, and He is the Forgiving, the Merciful".

6. In other words, following the Command of Allah, or refusing to follow it, is for the benefit or harm for one's own self, and not for the benefit or harm of anybody else, much less

109. And follow (O Prophet!) what is revealed to you, and be patient till Allah do decide, and He is the Best of judges.[7]

١٠٩-وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ
وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ
وَهُوَ خَيْرُ الْحَاكِمِينَ ۝ ع

for the benefits or harm of the Holy Prophet, through whom the Holy Qur'an was revealed by Allah the Almighty for the mankind as a whole, and, therefore, in the concluding part of verse 108, the Holy Prophet was also asked to say, "I am not a watcher over you".

7. It may be noted that in verse 103 it has already been said that when punishment overtakes any nation for misdeeds, Allah the Almighty saves His Prophet and the true followers and destroys the wrong-doers. Therefore, there was nothing to worry for the Holy Prophet, on account of opposition by the non-believers, and he had to continue his mission with patience, and wait for decision of the matter by Allah the Almighty Himself.

CHAPTER 11

HUD

Chapter 11 *consists of* 10 *Sections,* 123 *verses,* 1600 *words, and* 9567 *letters.*[1]

Name

This Chapter is named as Hud as it gives the narration about Prophet Hud, and his people, who was the first Prophet in the Arabian Peninsula.

Revelation

This Chapter was revealed at Mecca and it appears that it was revealed immediately after Chapter 10 (*Jonah*) (Ziaul Quran, Vol. II, p. 337). According to Hasan and Ikramah, the entire Chapter is Mecci excepting verse 114 starting with the words *Wa Aqeemussalata Tarafayin Nahaar;* while according to Muqatil, verse 12 starting with the words *Fala Allaka Tarekun* and verse 17 from the words *Ulaeka Yumenuna Behi* and part of verse 114 starting with the words *Innal Hasanaate Yuzhibnas Sayyeaat,* were revealed after Migration and are accordingly Madani, while the rest of the Chapter is Mecci (Naimuddin, Chapter 11, Note 1).

According to the generally accepted chronological order this Chapter is placed at serial no. 52.[2]

Subject Matter

In subject matter this Chapter supplements the preceding one, i.e. Chapter 10, in which stress was laid on that side of God's dealings with man which leans to Mercy; here stress is laid on the side which deals with justice and the punishment of Sin when all Grace is resisted (Yusuf Ali, Vol. I, p. 513).

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1. Naimuddin, Ch. 11, Note 1; Ziaul Quran, Vol. II, p. 337.
2. Index Cum Concordance of the Holy Qur'an, by Khairi, *ibid.*

This Chapter is one of those which speak of the punishment that overtook the previous non-believing nations and also the events that are going to happen on the Day of Judgment including the reward to the believers and punishment to the non-believers. It is for this reason, that when some grey hair appeared in the beard of the Holy Prophet, Hazrat Abu Bakr said: O Prophet of Allah! you have become old. The Holy Prophet said: Yes, I have actually become old on account of *Surat Hud* (11), *Suratul Waaqi'ah* (56), *Suratul Mursalaat* (77), *Suratun Naba* (78) and *Suratut Takweer* (81), (Haakim and Tirmizi) (Ma'ariful Quran, Vol. IV, p. 584; and Naimuddin, *ibid.*, 1).

This Chapter was revealed when opposition by the non-believers of Mecca was at its peak and life had virtually become impossible for the Holy Prophet and his true followers. Like the previous one, in this Chapter also there is invitation, explanation and warning to the people. Initially the fundamentals of Islam relating to the Absolute Unity of Allah, Revelation, Prophethood and the Day of Judgment have been mentioned, and the people are invited to understand them and accept the Message of Islam. In case of opposition, there is also given a challenge to them to bring at least 10 Chapters (*Surahs*) like those of the Holy Qur'an with the assistance of their colleagues, besides Allah, and it is said that, "if you cannot do so, and certainly you cannot do so, then in all fairness you should give up arrogance and submit to the Commands of Allah".

In order to make the people understand the consequence of arrogance and opposition to the Holy Prophet of Allah, stories of Prophets Noah, Hud, Swalih and Lot, and also of the despotic monarch Pharaoh and his chiefs have been mentioned in order to show the unfortunate fate which the non-believers had ultimately to face on account of their opposition to the Prophets of Allah. This was also with a view to console the Holy Prophet that in opposition by the non-believers there was nothing new, because in the past also the Prophets of Allah had been opposed and resisted by their own fellow men. He is urged to continue with his mission having trust in Allah with an abiding conviction that inspite of all round opposition he will ultimately be successful. Simultaneously there is also warning to the non-believers of Mecca that if they do not desist from opposition to the Holy Prophet, sooner or later they will also face the same doom as the non-believing nations had to face in the past.

CHAPTER 11

HUD

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. *Alif, Loam, Raa.* (This is) a Book, whose verses are basic or fundamental,[2] further explained in detail,[3] from One Wise, Aware:[4]

١- الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ
ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ
حَكِيْمٍ خَبِيْرٍ ۟

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1. The previous Section, and with it the previous Chapter also, concluded with a command to the Holy Prophet to follow that which is revealed to him by Allah, and also with a warning of punishment to the non-believers. In continuation, the present Chapter, with its first section, starts with a declaration that the verses of the Holy Qur'an are basic or fundamental having established meaning, that the Holy Prophet is a warner as well as a giver of good news from Allah. Then there is also reference to the Knowledge and Authority of Allah and warning of punishment to non-believers.

Section 1 consists of 8 verses i.e., verses 1 to 8. Verse 1 speaks of the Holy Qur'an, saying: *Alif, Laam, Raa* (this is) a Book, whose verses are basic or fundamental (i.e. of established meaning), further explained in detail, from One Wise, Aware: (teaching) that you should worship none but Allah.

In verse 2 the Holy Prophet is asked to say: I am (sent) to you (as a Prophet) from Him (i.e. Allah) as a warner (of punishment for misdeeds) and a giver of good news (of reward for good deeds).

Verses 3 and 4 address the mankind, through the Holy Prophet, saying: ask forgiveness of your Lord (for your sins), then turn to Him (in repentance); He will provide you with goodly provision to an appointed term, and will bestow His Grace on every one endowed with grace and if you turn away (from Him in defiance and disobedience), then surely I fear for you the

Contd....

2. (Teaching) that you should worship none but Allah. Surely I am (sent) to you from Him as a warner[5] and as a giver of good news.

٢-اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ
اِنَّنِيْ لَكُمْ مِّنْهُ
نَذِيْرٌ وَّ بَشِيْرٌ ۙ

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punishment of a Great Day. To Allah is your return, and He has (Absolute) Power over all things.

Verse 5 speaks of the non-believers. It is said: behold! surely, they (i.e. the non-believers) fold up their hearts that they may hide from Him (i.e. Allah) (the secret plannings they have against Islam and the Holy Prophet). Now surely, when they put their garments as a covering, He knows what they conceal and what they reveal. Surely, He is the Knower of whatever is in the hearts.

Verses 6 and 7 speak of Knowledge and Authority of Allah. It is said: and there is no moving creature on earth but its sustenance depends on Allah, and He knows its resting place (permanent abode) and its depository (place of passing stay). All is (recorded) in a Clear Record. And He it is Who created the heavens and the earth in Six Days – and (before Creation) His Throne of Power (Seat of Authority) was upon the waters – that He might try you (as to) who of you is best in deeds. And if you (O Prophet) were to say (to them): "you shall surely be raised up after death", those who disbelieve will say: this is nothing but clear magic!

Verse 8 speaks of the mocking of the arrogant non-believers of Mecca at the warning of punishment. It is said, "if We withhold from them the punishment for a definite term, (with a view to give them a time for repentance), they will (by way of arrogance) say: what prevents it? Now! surely, on the Day (of Judgment) when it will come to them, it will not be averted from them, and that which they mocked at will beset them.

2. Maulana Ahmad Raza Khan translates the word *Uhkemat,* appearing in this verse, as "full of wisdom". However, generally the scholars are of the view that the word *Uhkemat* is derived from *Ahkaam* which signifies the "making of anything as firm and stable", and accordingly the meaning is that the verses of the Holy Qur'an are made "solid, sound, firm, and are free from defect or imperfection" (Arabic English Lexicon), "whether of language or of meaning" (Qurtabi). They are also secure from change or alteration (Arabic English Lexicon). According to Hazrat Abdullah bin Abbas, however, the word *Mohkam* stands in opposition to the word *Mansookh* (i.e. abbrogated) and according to him, therefore, the significance of *Uhkemat* is that Qur'an is final and is not going to be abbrogated by any other book, unlike the previous Books viz. Torah and Gospel, which have been abbrogated by the Holy Qur'an (Qurtabi, vide Ma'ariful Quran, Vol. IV, p. 584; Naimuddin, Chapter 11, Note 2).

3. Another qualification of the verses of the Holy Qur'an, as given in verse 1 is *Summa Fussilat* i.e. they are further explained in detail. The word *Fussilat* means *Tafseel,* or the distinguishment between two things, and signifies, in connection with a book, putting the subject matter under separate heads, with a detailed discussion of the text. Accordingly, the word *Fussilat* may also signify that different subjects, for instance, beliefs, prayers, social affairs, morals, and so on, have been given by the Holy Qur'an at appropriate places relating to the situations under discussion. It may also signify the stage by stage revelation of the Holy Qur'an, according to the need of particular occasions, so that it could be easily understood, committed to memory, and also acted upon (Ma'ariful Quran, Vol. IV, p. 584 and Naimuddin, *ibid.,* 3).

Cond....

3. And that: ask forgiveness of your Lord (for your sins), then turn to Him (in repentance); He will provide you with a goodly provision[6] to an appointed term, and will bestow His Grace on every one endowed with grace! And if you turn away, then surely I fear for you the punishment of a Great Day.

٣-وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُسَمًّى
وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ
وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ كَبِيرٍ ○

4. To Allah is your return, and He has Power over all things.

٤-إِلَى اللَّهِ مَرْجِعُكُمْ ۖ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

5. Behold! surely they fold up their hearts that they may hide from Him. Now surely, when they put their garments as a covering, He knows what they conceal and what they reveal. Surely He is the Knower of whatever is in the hearts.[7]

٥-أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا
مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ ۙ
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

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4. The third qualification is that the verses of the Holy Qur'an are from the One, All-Wise and All-Aware (i.e. Allah the Almighty). The words *Hakeem* and *Kabeer* speak of the Absolute Wisdom and Knowledge of Allah the Almighty, as against the partial and limited wisdom and knowledge of the mankind, and indicate that the verses of the Holy Qur'an, revealed by Allah the Almighty, are not only "firm" and are "made plain", but are also most befitting for the human life, and make the human beings wise and knowledgeable enough to decide their affairs in the life of this world.

5. The word *Nazeer* (a warner) used in this verse does not stand for a man who frightens or terrifies anybody like an enemy or a wild beast, but the one who warns the people of the unfortunate consequences of misdeeds, which, in fact, is out of love and well-wishing.

6. According to the learned commentators, the words *Mataa'an Hasanan,* in verse 3, actually mean well-being of this world including relief from sufferings and troubles. This is also confirmed by the words *Ila Ajalim Musamma,* which signify the life that ends with death in this world. In this respect reference may also be made to verses 10 to 12 of Chapter 71 (*Noah*) containing similar statement.

7. According to Hazrat Abdullah bin Abbas, this verse was revealed in respect of Akhnas bin Shareeq, who used to talk of friendship before the Holy Prophet but at heart he bore enmity against him. According to other scholars, however, this verse actually applied to the

PART XII – (*WAMA MIN DAABBATIN*)

6. And there is no moving creature on earth but its sustenance depends on Allah,[8] and He knows its resting-place and its depository.[9] All is in a Clear Record.

٦- وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللّٰهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتٰبٍ مُّبِيْنٍ ○

7. And He it is Who created the heavens and the earth in Six Days; and (before Creation) His Throne of Power[10] was upon the water[11] – that he might try as to

٧- وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِيْ سِتَّةِ أَيَّامٍ وَّكَانَ عَرْشُهٗ عَلَى الْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ

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hypocrites in general, who, while before the Holy Prophet, used to sit bowing down their heads to avoid being sighted and addressed directly by the Holy Prophet (Naimuddin, *ibid.*, 10). In this verse however, it is said that "when they put their garments as a covering", or, in other words, "when they cover themselves with garments in order that they may not see or hear" (Arabic English Lexicon), or "they try to run away (from the truth)" (Mufradaat), Allah the Almighty knows what they hide and what they make known. Surely He is the Knower of what is in the hearts of the people.

It may be noted that this mischief of the hypocrites has also been referred to by the words *Saania Itfehi* in verse 9 of Chapter 22 (*Hajj*), and *Wastaghshau Siyabahum* in verse 7 of Chapter 71 (*Noah*).

8. Even in the Old Testament it is said, "Who provide for the raven his food? when his young ones cry unto God, they wander for lack of meat" (Job, 38:41); and further, "He give to the beast his food, and to the young raven which cry" (Psalms, 147:9).

9. According to verse 6, Allah (also) knows the *Mustaqar* i.e. the resting-place, which means a definite abode or a place where a thing stops or stays for some time or where it is established; and also the *Mustauda* i.e. the depository, which is the place where a thing is laid up or deposited for a little while. Referring to the animals, the former denotes that its life on this earth, while the latter its temporary pre-natal existence in the egg or the womb and its after existence in the tomb or whatever state it is until its resurrection (Yusuf Ali, Vol. I, Note 1499).

10. The creation of the heavens and the earth in Six Days, and the Throne of Power, both these subjects have been dealt with in detail by us in our comments on verse 54 of Chapter 7 (*A'araaf*).

11. As regards the Throne of Power being on the water, it may be noted that it is scientifically correct to say that all life was evolved out of the waters, and this statement also

who of you is best in deeds.[12] And if you (O Prophet!) were to say: "You shall surely be raised up after death", surely those who disbelieve will say: this is nothing but clear magic!

وَلَئِنْ قُلْتَ إِنَّكُمْ مَّبْعُوثُونَ مِنْ بَعْدِ
الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا
إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ○

8. And if We withhold from them the punishment for a definite term, they will (by way of arrogance) say: What prevents it? Now! surely, on the Day when it will come on them, it will not be averted from them, and that which they mocked at will beset them.

٨- وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ
أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ
أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ
وَحَاقَ بِهِم
مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ○ ع

occurs in the Holy Qur'an in verse 30 of Chapter 21 (*Ambia*) in which it is said, "and We made from water every thing, living. The Throne of God's Authority is metaphorically expressed as over the waters, i.e., as regulating all life (Yusuf Ali, Vol. I, Note 1502). As Abdul Maajid Daryabadi puts it, "This is only a restatement of the well-known scientific fact that a universal area preceded the birth of the land". In the Old Testament also it is said, "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters" (Genesis, 1:2). According to another rendering, adopted by E. Walsh, Dillmann and Dchrader (following Rasbi), "and the earth was waste and void, and darkness was over the watery abyss and the breath of God was brooding over the waters" (Dictionary of the Bible, by Hastings, Vol. I, p. 502) (Maajid, Vol. I, Part XII, Note 8).

Regarding the creation from water, Qur'an speaks of it in other verses also. Thus in verse 54 of Chapter 25 (*Furqaan*) it is said, "and He it is Who has created man from water, then He has made for him blood-relationship and marriage-relationship. And your Lord is ever Powerful". Further, in verse 20 of Chapter 77 (*Mursalaat*) it is said, "Did we not create you from ordinary water?" Similarly, in verses 5 and 6 of Chapter 86 (*Tariq*) it is said, "So let man consider of what he is created. He is created of water pouring forth".

12. This actually invites the man to think over the purpose of his creation and see whether he is passing the life in this world in a way which may lead to achievement of its purpose. In another verse, Allah the Almighty says that, "I have not created the Jinn and the men but that they should worship Me" (*Zaariyaat,* 51:56). Thus the purpose of creation is that the mankind should worship none but Allah, or, in other words, offer total submission to the Commands of Allah. Only in this consists the achievement of success of this life as well as that of the Hereafter. Those who do not pass their lives in obedience to the Commands of Allah, they actually ignore the purpose of this life, and cannot achieve the success of it at all. Thus the words *Ahsano A'mala* imply the will to follow the Commands of Allah, and to reject the Satanic persuations which lead the mankind to infidelity, idolatry, and wrongdoing.

SECTION 2[1]

9. And if We make man taste mercy from Us, and then withdraw it from him, he is surely despairing, blaspheming.[2]

٩- وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً
ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ ○

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1. The previous Section concluded with a warning of punishment to the non-believers which they will not be able to avert. In continuation of it, Section 2 starts with a statement regarding the nature of human beings which oscilates in different circumstances, and concludes with a reference to the distinction between the non-believers and the believers.

Section 2 consists of 16 verses i.e. verses 9 to 24. Verses 9 to 11 speak of the nature of man in different circumstances. In these verses it is said: and if We make man taste mercy from Us, and then withdraw it from him, he is surely despairing, blaspheming. And if we make him taste a favour after distress has afflicted him, he says, the evils have departed from me: Surely, he is exultant, boastful, except those who are patient and do good deeds. For them is forgiveness and a great reward.

Verses 12 to 14 speak of the demand for prophetic miracles, and objections, by the non-believers. In these verse it is said: Perchance you (O Prophet!) may (feel the inclination to) give up part of that which is revealed to you, and your heart be straitened by it, because they (the non-believers) say: why has not a treasure been sent down for him, or an angel come with him? You are only a warner; and Allah is in charge of all things, or, they may say: He has forged it (i.e. the Holy Qur'an), Say (O Prophet!) if the Qur'an is man-made, then bring you ten *Surahs* forged (as you say) like unto it, and call whomsoever you can, besides Allah, (for your help) if you speak the truth! Then if they respond not, then know that it has been sent down only with the Knowledge of Allah, and that there is no god but He. Will you even then submit (to Islam)?

Verses 15 and 16 speak of those who prefer the life of this world. It is said that whoever desires the life of this world, and its glitter – We shall repay them their deeds therein, and they shall not be made to suffer loss in it. These are they for whom there is nothing in the Hereafter but Fire, And vain is that which they work therein, and fruitless are the deeds that they do.

In verse 17 it is said: Is he (who rejects Qur'an) then (like the one) who has with him clear proof (the Qur'an) from his Lord, and a witness from Him (i.e., Allah) recite; it, and before it (is) the Book of Moses, a guide and a mercy? These believe in it. And whoever of the clans disbelievers in it, the Fire is his promised place. So be not in doubt about it. Surely it is the Truth from your Lord, yet many of the people believe not.

Verses 18 to 22 speak of the non-believers. In these verses it is said: and who is more unjust than he who forges a lie against Allah? These will be brought before their Lord (on the Day of Judgment), and the witnesses will say: these are they who lied against their Lord: Behold! the curse of Allah is on the wrong-doers, who hinder (men) from the Path of Allah and seek in it something crooked. And these: they are disbelievers in the Hereafter. They can not frustrate (the plan of Allah even) on earth (where they profess to possess powers), nor have they protectors besides Allah! Doubled will be the punishment for them! They were not able to hear, and they did not see. These are they who have lost their souls, and that which they forged have

Contd....

10. And if We make him taste a favour after distress has afflicted him, he says: the evils have departed from me: Surely he is exultant, boastful.

١٠-وَلَئِنْ أَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ
مَسَّتْهُ لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّيْ ؕ
إِنَّهٗ لَفَرِحٌ فَخُوْرٌ ۝

11. Except those who are patient and do good deeds.[3] For them is forgiveness and a great reward.

١١-إِلَّا الَّذِيْنَ صَبَرُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ
أُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّأَجْرٌ كَبِيْرٌ ۝

12. Perchance you may (feel the inclination to) give up part of that which is revealed to you and your heart be straitened by

١٢-فَلَعَلَّكَ تَارِكٌ
بَعْضَ مَا يُوْحٰٓى إِلَيْكَ
وَضَآئِقٌ بِهٖ صَدْرُكَ أَنْ يَّقُوْلُوْا

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left them in the lurch! Undoubtedly they are the ones who, in the Hereafter, will be the greatest losers!

Verse 23 speaks of the believers, and says that surely those who believe and do good deeds and humble themselves before their Lord, they will be the companions of the Garden (of Paradise): therein they will abide (for ever).

Verse 24 brings out the comparison between the non-believers and the believers, and says that the likeness of the two parties (i.e. the believers and the non-believers) is as the blind and the deaf (i.e. non-believers) and the seer and the hearer (i.e. believers). Are they equal in likeness? Will you not then take heed?

2. In the life of this world, man passes through different circumstances. Sometimes he is happy, sometimes sorrowful; sometimes he is rich, sometimes poor. Similarly, sometimes he is in ease while sometimes in hardship. In all circumstances, however, the behaviour of a believer remains different from that of the non-believer. As regards the non-believer, when he is in hard circumstances, he becomes despairing and ungrateful (verse 9); and when Allah the Almighty removes his distress and puts him in easy circumstances, instead of being thankful to Him and submitting to His Commands, he thinks the removal of distress as a natural event or incident of the life of this world, and becomes exultant and boastful (verse 10). On the other hand, as regards the believer, he remains patient and does good deeds whatever may be the circumstances, and, therefore, for him is forgiveness and a great reward from Allah (verse 11).

3. It may be noted that with regard to the believers two specific qualifications have been referred to in verse 11, viz., *Sabaroo* (they observe patience) and *A'melus-Swalihaat* (perform deeds of righteousness). The word *Sabr* signifies restraint, and, within the meaning of Qur'an and *Sunnah,* it signifies restraint of the self from vicious, indecent, immoral, and illegal inclinations and desires, or, in other words, restraint from all sinful activities, including infidelity, idolatry, transgression, immorality, and indecency. As regards *A'malus-Swalihaat* i.e. good deeds, according to the learned scholars, these include the performance of all *Fara'iz, Waajibaat, Sunnah,* and *Mustahabaat,* or, in other words, all obligations towards Allah, His Prophet, and the mankind in general. It is for such persons that there is a promise from Allah for forgiveness of their sins and the reward of Paradise in the Hereafter (Ma'ariful Quran, Vol. II, p. 598).

it, because they say: Why has not a treasure been sent down for him, or an angel come with him? You are only a warner; and Allah is in charge of all things.[4]

لَوْلَآ أُنْزِلَ عَلَيْهِ كَنْزٌ
أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ۝

13. Or they may say: He has forged it. Say: Then bring you ten Surahs forged, like unto it, and call whomsoever you can, besides Allah, if you speak the truth![5]

١٣- أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ
مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم
مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ۝

14. Then if they respond you not, then know that it has been sent down only with the Knowledge of Allah, and that there is no god but He. Will you even then submit (to Islam)?

١٤- فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ
فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ
وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ
فَهَلْ أَنتُم مُّسْلِمُونَ ۝

15. Whoever desires the life of this world and its glitter – We shall repay them their deeds therein, and they shall not be made to suffer loss in it.

١٥- مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا
وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا
وَهُمْ فِيهَا لَا يُبْخَسُونَ ۝

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4. In fact what is said is this that merely on account of their absurd demands the Holy Prophet need not give up any part of the Holy Qur'an revealed to him, nor should he suffer agonising straitened condition of his heart due to such saying, He is "only a warner", and, therefore, his duty is to convey the warning as it is revealed to him by Allah the Almighty. As regards the objections and demands, by the disbelievers, "Allah is in charge of all affairs", or, in other words, all their doings, and He knows very well how to deal with them.

5. It may be noted that this challenge of the Holy Qur'an is contained at four different places in the Holy Qur'an. In Verse 23 of Chapter 2 (*Baqarah*) it is said, "and if you are in doubt as to that which We have revealed to Our Servant, then produce a *Surah* (Chapter) like it and call on your helpers besides Allah if you are truthful"; then in verse 38 of Chapter 10 (*Yunus*) it is said, "or say they: he has forged it? Say: then bring a *Surah* (Chapter) like it, and invite whom you can, besides Allah, if you are truthful"; now in the present verse i.e. verse 13 of Chapter 11 (*Hud*); and finally in verse 88 of Chapter 17 (*Bani Israil*) it is said that, "if men and Jinn should combine together to bring the like of this Qur'an, they can not bring the like of it, even though some of them were aiders of others".

The challenge of Qur'an was never met by anybody for the last over 1400 years, and even today it stands as such. As Palmer puts it, "The best of Arab writers has never succeeded in

16. These are they for whom there is nothing in the Hereafter but Fire. And vain is that which they work therein, and fruitless are the deeds that they do.[6]

١٦-أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ
إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا
وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ○

17. Is he (who rejects Qur'an) then (like the one) who has with him clear proof (the Qur'an) from his Lord, and a witness from Him recites it, and before it (is) the Book of Moses, a guide and a mercy? These believe in it. And whoever of the clans disbelieves in it, the

١٧-أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ
مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ
أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَن يَكْفُرْ بِهِ مِنَ
الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۚ

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producing anything equal in merit to the Qur'an" ("The Quran", by Palmer, Introduction, p. IV). In the words of Arnold, "We find even so bigoted an opponent of Islam as Alvar acknowledging that the Qur'an was composed in such eloquent and beautiful language that even Christians could not help reading and admiring it" (Preaching of Islam", by Arnold, p. 138) (Maajid, Vol. I, Part XII, p. 38).

6. According to some scholars, including *Zahhaaq*, the desire of the life of this world and its adoration, referred to in verses 15 and 16, is of those who are non-believers and do some good deeds, as, for instance, run charitable institutions and render social services to the mankind; but since they are the non-believers, and Pleasure of Allah is not their ultimate aim, they have nothing by way of reward in the Hereafter. The opening words of verse 16, viz., "for them there is nothing in the Hereafter", support this view, because only the non-believers will have nothing except the Fire of Hell in the Hereafter However, there are also scholars, including Mujahid, Maimoon bin Mehran, and Hazrat Ma'aawiah, according to whom these verses refer to those who profess Islam, and do good deeds ostensibly for the purpose of show. According to a Tradition of the Holy Prophet, such persons will be addressed on the Day of Judgment, saying, "you offered the prayer, spent in charity, fought the battles, recited the Holy Qur'an, but since all this you did for the purpose of show, and to get praise from the people, therefore today there is nothing for you", and first of all they will be sent to the Hell. It is said that Hazrat Abu Hurairah narrated this Tradition, wept, and said that this Tradition is confirmed by verse 15 of Chapter 11 (*Hud*) (Qurtabi).

According to another Tradition, noted by Muslim, on the authority of Hazrat Anas, the Holy Prophet has said that "Allah does not do injustice to anybody; whatever a believer does of good in this world, in obedience to the Command of Allah, he gets reward in this world and also in the Hereafter; but since the non-believer has no faith in the Hereafter, nor does he act for it, whatever he does of good in this world, he is repaid of this in this very world, and in the Hereafter there is nothing for him. In another Tradition, noted by Tirmizi and Ahmad, on the same authority, the Holy Prophet has said that if the real intention in doing good is betterment of the Hereafter, Allah the Almighty fulfils all his requirements of this world also; but if the main intention is of the comfort of this life, Allah the Almighty makes his circumstances restraint and the world does not actually give him rest and comfort" (Ma'ariful Quran, Vol. IV, pp. 603-605).

Fire is his promised place.[7] So be not in doubt about it. Surely it is the Truth from your Lord, yet many of the people believe not.

فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ ۚ
إِنَّهُ الْحَقُّ مِن رَّبِّكَ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ○

18. And who is more unjust than he who forges a lie against Allah?[8] These will be brought before their Lord, and the witnesses[9] will say: these are they who lied against their Lord. Behold! the curse of Allah is on the wrong-doers,

١٨- وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ
أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ
وَيَقُولُ الْأَشْهَادُ
هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ
أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ○

19. Who hinder (men) from the Path of Allah and seek in it something crooked. And these: they are disbelievers in the Hereafter.

١٩- الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَيَبْغُونَهَا عِوَجًا ۚ
وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ○

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7. The words *Wa-mann Yakfur Behi Minal Ahzaabe Fan-naaro Mow'edohu,* i.e. and whoever of the clans disbelieves in it, the Fire is his promised place (verse 17) contain a clear declaration that the only way of salvation for any one who seeks it is unconditional faith in the Holy Prophet Muhammad (ﷺ). According to a Tradition, noted by Muslim on the authority of Abu Hurairah, the Holy Prophet has said: by Allah! in whose Hands is my life; those of the Jews and Christians, who hear about my message and invitation and do not accept the faith in me, they will be of the dwellers of Hell". From this it is clear that mere good deeds in this world, without faith in the Holy Prophet, will be of no avail in the Hereafter (Ma'ariful Quran, Vol. IV, p. 606; also see Naimuddin, Chapter 11, Note 40).

8. Verses 18 to 22 speak of the pathetic state of affairs which the non-believers will have to face in the Hereafter. In a Tradition, noted by Bukhari and Muslim, the Holy Prophet has said that on the Day of Judgment all the non-believers and hypocrites will be brought before the people at large, and it will be said, regarding them, that "these are they who lied against their Lord (in the world), and there is curse on them". Thus they will be defamed and dishonoured before the entire mankind (Naimuddin, *ibid.,* 43).

9. As regards the word *Ash'haad* (witnesses), used in verse 18, according to the learned scholars, they will either be the Angels or the Prophets. The latter view has the support of the Holy Qur'an in which it is said, "but how will it be when We bring from every people a witness and bring you (O Prophet) as a witness over these" (*Nisa,* 4:41). Abdullah bin Mubarak has noted, from Hazrat Saeed bin Musayyab, that the deeds of the entire *Ummah* are presented to the Holy Prophet in the morning as well as in the evening every day, and the Holy Prophet recognizes his followers by their faces and, therefore, on the Day of Judgment, he will be a witness for them (Ziaul Quran, Vol. II, Chapter 11, Note 32.).

20. These cannot frustrate (Allah's plan) on earth,[10] nor have they protectors besides Allah! Doubled will be the punishment for them! They were not able to hear, and they did not see!

٢٠-أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ○

21. These are they who have lost their souls, and that which they forged have left them in the lurch!

٢١-أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ○

22. Undoubtedly they are the ones who, in the Hereafter, will be the greatest losers!

٢٢-لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ○

23. Surely those who believe and do good deeds and humble themselves before their Lord,[11] they will be the Companions of the Garden: therein they will abide.

٢٣-إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ ۙ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ
هُمْ فِيهَا خَالِدُونَ ○

24. The likeness of the two parties is as the blind and the deaf, and the seer and the hearer.[12] Are they equal in likeness? Will you not then take heed?

٢٤-مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ
وَالْبَصِيرِ وَالسَّمِيعِ ۚ
هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ○

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10. The stories of destruction of the people of Noah, Hud, Swalih, Shoaib, and Lot, and also the awe-inspiring stories of the monarchs Nimrod and Pharaoh, are already on the pages of human history, which clearly prove the truth of verse 20, that if Allah the Almighty intends to punish any nation or person, they cannot escape the punishment, neither can they frustrate the plan of Allah, inspite of all their power and position.

11. The words *Wa Akh-batu Ila Rabbe-him,* used in verse 23, according to Ameen Ahsan Islahi, mean that they have cut off all connections with others and have submitted totally and sincerely to Allah the Almighty. In other words, verse 23 speaks of the total, unconditional, and most sincere submission of a believer to Allah the Almighty, and, by way of reward of it, there is a promise of Paradise for him to enjoy its bliss for ever (Tadabbure Quran, Vol. III, p. 369).

12. The non-believers are declared to be blind and deaf because they did to accept the

SECTION 3[1]

25. And indeed We sent Noah[2] to his people (saying): Surely I am a plain warner[3] to you:

٢٥- وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ۝

faith in Allah the Almighty even after seeing all the Signs of Allah in the universe as if they do not see them at all; nor do they accept the Word of Allah after hearing it, as if they do not hear it at all. Thus as regards the Message of Allah, they were blind and deaf. On the other hand, the believers see and appreciate the Signs of Allah all over the universe, and also hear and accept the Message of Allah conveyed by His Prophet Muhammad (ﷺ); and it is therefore, really they who are seers as well as hearers within the meaning of Qur'an.

1. In continuation of the previous Section, which spoke of the pathetic state of affairs which the non-believers shall have to face on the Day of Judgment, on account of unbelief and idolatry and rejection of the Holy Prophet, from Section 3 onwards starts the narration about the prophetic mission of the Prophets of Allah who were sent to the previous nations, their opposition by the people, and the tragic fate which the non-believers had ultimately to face. In Section 3 there is first the narration about Prophet Noah and his people.

Section 3 consists of 11 verses i.e. verses 25 to 35, which speak of the prophetic mission of Prophet Noah, his opposition by the people, demand of punishment by them, and so on. In these verses it is said: and indeed we sent Noah to his people (and he said to them): surely I am a plain warner to you (that) you worship none but Allah; verily I fear for you the punishment of a Grievous Day (i.e. the Day of Judgment, on account of your infidelity and idolatry). But the chiefs of those who disbelieved among his people, said: we see you not but a man like us, and we see not that any follow you but those who are the meanest amongst us (and that too) by an immature thought: nor do we see in you any superiority over us, nay! we deem you liars. He (i.e. Prophet Noah) said: O my people! (do you) see if I have with me a Clear Sign from my Lord, and that He has granted me Mercy from Himself, and it has been made obscure to you, shall we compel you to (accept) it while you are averse to it? And, O my people! I ask you not for wealth (in return) for it. My reward is from none but Allah; and I am not going to drive away those who believe: Surely they are to meet their Lord (who will award them for their righteousness); and I see you a people who are ignorant! And, O my people! who will help me against Allah, if I drive them away? Will you not then take heed (from what I say)? And I say not to you that I have with me the treasures of Allah, nor that I know the Unseen, nor do I say that I am an angel. Nor do I say about those whom your eyes scorn that Allah will not grant them (any) good – Allah knows best what is in their souls – for, then, indeed I should be of the wrongdoers. They said: O Noah! Indeed you have disputed with us; and prolonged the dispute with us: now bring upon us that (i.e. the punishment) which you threaten us with, if you speak the truth. He (Noah) said: only Allah will bring it (i.e. the punishment) on you, if He wills, and (when it will come) you will not be able to frustrate (it); And of no profit will be my advice to you, even though I intend to give you good advice, if Allah wills to leave you astray. He is your Lord; and to Him you will return! (on the Day of Judgment). Or, do they (the disbelievers) say (that) he (i.e. Holy Prophet) has forged it (i.e. the Holy Qur'an)? say (O Prophet): if I have forged it, on me be my sin; and I am free of that of which you are guilty!

Contd....

26. That you worship none but Allah; verily do I fear for you the punishment of a Grievous Day.

٢٦-أَنْ لَّا تَعْبُدُوْٓا إِلَّا اللّٰهَ ۭ إِنِّىْٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيْمٍ ○

27. But the chiefs of those who disbelieved among his people said: We see you not but a man like us,[4] and we see not that any follow you but those who are the meanest of us, by an

٢٧-فَقَالَ الْمَلَأُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا نَرٰىكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرٰىكَ اتَّبَعَكَ إِلَّا الَّذِيْنَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْىِ ۚ

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2. As we have noted in our comments on Section 8 of Chapter 7 (*Aa'raaf*), the narration about Prophet Noah, his prophetic mission, his opposition by the people and their ultimate destruction, has been referred to by the Holy Qur'an in many verses. As regards the present verses, it may be noted that in verses 71 to 73 of the previous Chapter 10 (*Yunus*), Qur'an made some passing references to Prophet Noah and his people, details of which are given here in this Section.

According to Abdullah bin Abbas, Prophet Noah was given Prophethood at the age of 40, and he worked on his mission for 960 years till destruction of his opponents in the Great Deluge, and, thereafter, also he lived in this world for about 60 years. Accordingly, his age was of about 1,050 years (Khazin, as referred to by Naimuddin, *ibid.,* 53). According to one view, as noted by Sir Syed Ahmad Khan, Prophet Noah was born about 1650 years after Adam. According to another, and more authentic view, however, he was born about 2262 years after Adam (Ziaul Quran, Vol. II, Chapter 11, Note 39).

The present Section particularly deals with the imprudent behaviour of his people, specially the so-called high-ups of the society, who had abrogated to themselves the rights to speak on behalf the entire community – a situation very much similar to the Quraish of Mecca and their behaviour towards the Holy Prophet. The chiefs of Noah's community expressed their ill-founded doubts about the bestowment of Prophethood on Noah, which he tried to allay by cogent reasons.

3. The phrase *Nazeer-um-Mubeen,* i.e. Plain Warner, appearing in verse 25, does not mean a warning based on mere conjectures on fancy calculations. It actually means a warning based on "definite knowledge" which a Prophet has been given by Allah the Almighty through the Revelation. The result of this warning has always been that the people who rejected it had, sooner or later, to face severe punishment by Allah the Almighty, which often resulted in their total annihilation. The word *Mubeen* also makes it clear that the warning by a Prophet is based on such a definite knowledge as if he is actually seeing the destruction which the rejectors of faith are going to face.

4. In other words, they were not ready to believe that a man like them could be a Prophet of Allah, or could have the Revelation and Authority from Allah to warn them. They thought that a Messenger of Allah should be a superior personality other than a common human being.

immature thought: nor do we see in you any superiority over us; nay! we deem you liar.

وَمَا نَرٰى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ
بَلْ نَظُنُّكُمْ كٰذِبِيْنَ ○

28. He said: O my people! (Do you) see if I have with me a Clear Sign from my Lord, and that He has granted me Mercy from Himself,[5] and it has been made obscure to you, shall we compel you to (accept) it while you are averse to it?

٢٨- قَالَ يٰقَوْمِ اَرَءَيْتُمْ
اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ
وَاٰتٰنِيْ رَحْمَةً مِّنْ عِنْدِهٖ
فَعُمِّيَتْ عَلَيْكُمْ ؕ
اَنُلْزِمُكُمُوْهَا وَاَنْتُمْ لَهَا كٰرِهُوْنَ ○

29. And, O my people! I ask you not for wealth (in return) for it: My reward is from none but Allah; and I am not going to drive away those who believe: Surely they are to meet their Lord; and I see you a people who are ignorant!

٢٩- وَيٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ
اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ
وَمَاۤ اَنَا بِطَارِدِ الَّذِيْنَ اٰمَنُوْا ؕ
اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ
وَلٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ○

30. And, O my people! who will help me against Allah, if I drive them away? Will you not then take heed?

٣٠- وَيٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ
اِنْ طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ ○

31. And I say not to you that I have with me the treasures of Allah, nor that I know the Unseen, nor do I say that I am an angel. Nor do I say about those whom your eyes scorn

٣١- وَلَاۤ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ
وَلَاۤ اَعْلَمُ الْغَيْبَ وَلَاۤ اَقُوْلُ اِنِّيْ مَلَكٌ
وَّلَاۤ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْۤ اَعْيُنُكُمْ
لَنْ يُّؤْتِيَهُمُ اللّٰهُ خَيْرًا ؕ

5. In fact the answer is that it is not necessary that a Prophet to guide the human beings should be other than a human being. On the other hand, since a Prophet has to guide the mankind, and present to them himself as symbol and centre of guidance, he must necessarily be a human being.

that Allah will not grant them (any) good – Allah Knows best what is in their souls[6] – for then indeed I should be of the wrong-doers.

اَللّٰهُ اَعْلَمُ بِمَا فِيْٓ اَنْفُسِهِمْ ۚ
اِنِّيْٓ اِذًا لَّمِنَ الظّٰلِمِيْنَ ○

32. They said: O Noah! indeed you have disputed with us; and prolonged the dispute with us: now bring upon us that which you threaten us with, if you speak the truth![7]

٣٢- قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا
فَاَكْثَرْتَ جِدَالَنَا
فَاْتِنَا بِمَا تَعِدُنَآ
اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○

33. He said: Only Allah will bring it on you, if He wills, and you will not be able to frustrate it!

٣٣- قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ
اِنْ شَآءَ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ○

34. And of no profit will be my advice to you, even though I intend to give you good advices, if Allah wills to leave you astray. He is your Lord! and to Him you will return!

٣٤- وَلَا يَنْفَعُكُمْ نُصْحِيْٓ
اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ
اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ
هُوَ رَبُّكُمْ ۫ وَاِلَيْهِ تُرْجَعُوْنَ ○

35. Or do they say: He has forged it? Say: If I have forged it, on me be my sin; and I am free of that of which you are guilty![8]

٣٥- اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ
قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ
وَاَنَا بَرِيْٓءٌ مِّمَّا تُجْرِمُوْنَ ○ ع

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6. To quote Abdullah Yusuf Ali, Prophet Noah tells them, i.e. the chiefs of his people, "that God perhaps sees in them (i.e. the poor ones of their society who have accepted the faith) something in which they, the arrogant chiefs, are lacking. Their spiritual faculties can only be appreciated truly by Him (i.e. Allah the Almighty) to whom all the secrets of the spirit are open" (Yusuf Ali, Vol. I., Note 1524).

7. Again to quote Abdullah Yusuf Ali, the chiefs are unable to deal with his points. So they arrogantly throw out their challenge, which is a compound of hectoring insolence, unreasoning scepticism, and biting irony. 'You foretell disaster to us if we don't mend our ways! Let us see you bring it on! Now, if you please! Or shall we have to call you a liar? (Yusuf Ali, Vol. I, Note 1525).

8. In verse 35, there is dealing with the non-believers of Mecca. As it is obvious from this verse, the non-believers, on listening to the narration about Prophet Noah and his people,

SECTION 4[1]

36. And it was revealed to Noah: None of your people will believe except those who have already believed; so grieve not over what they do:

٣٦-وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَن يُؤْمِنَ مِن
قَوْمِكَ إِلَّا مَن قَدْ آمَنَ
فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ۝

37. And construct an Ark[2] under Our Eyes and Our Revelation,[3] and address Me not on behalf of those who are wrong-doing; Surely they are to be drowned.

٣٧-وَاصْنَعِ الْفُلْكَ
بِأَعْيُنِنَا وَوَحْيِنَا
وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ
إِنَّهُم مُّغْرَقُونَ ۝

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said: He (i.e. the Holy Prophet) has forged it. In answer to it, the Holy Prophet was asked to say: if I have forged it, on me be my sin; and I am free of that of which you are guilty (i.e. infidelity and idolatry, or rejection of the Message of Allah).

1. In continuation of the previous Section, details of the rejection of Prophet Noah by his people and their destruction are given in Section 4.

Section 4 consists of 14 verses i.e. verses 36 to 49, which speak of the rejection of Prophet Noah by his people, his construction of the Ark under the Command of Allah and embarking upon it along with his true followers and pairs of all animals and birds when the Flood came, drowning of all the people including his own son exception only those who were with him in the Ark, abatement of the Flood and resettlement of Noah and his followers on the land.

2. Prophet Noah preached the Absolute Unity of Allah among his people for several centuries, but they did not accept his word and rejected him as a disbelieving community. Ultimately, when he saw that the people were not at all inclined to listen to him at any cost, and their existence only increased their disbelief, as it is given in detail in Verses 5 to 7, 21 and 22, and 26 and 27 of Chapter 71 (*Noah*), he besought the Divine intervention to deal with the people.

Ultimately the time came when Allah the Almighty revealed to Prophet Noah, "none of your people will believe except those who have already believed; so grieve not over what they do, construct an Ark under Our Eyes and Our Revelation, and address Me not on behalf of those who are wrong-doing; Surely they are to be drowned" (verses 36 and 37).

3. The word *Be-Aa'yi-nena,* i.e. under Our Eyes, according to Hazrat Abdullah bin Abbas, means, "under Our Supervision"; and the word *Wawahyina,* signifies that it was to be made according to the directions from Allah. This shows that the plan of making the Ark and the directions for its preparations were both given by Allah the Almighty.

This shows that invention of the ship sailing on the seas owes its existence to Prophet Noah, who prepared the Ark under the Revelation from Allah. Similarly, all road-vehicles owe their existence to the invention of wheel which Adam prepared under the Divine Revelation (Ma'ariful Quran, Vol. IV, pp. 620-621). In fact all basic inventions were made by the Prophets of Allah under the Divine Guidance (Details of some may be seen in "Religion – the Science of Life", by the present writer).

38. And he began to construct the Ark; and whenever the chiefs of his people passed by him, they laughed at him.[4] He said: if you laugh at us, surely we (too) shall laugh at you (one day) as you laugh (at us) now!

٣٨- وَيَصْنَعُ الْفُلْكَ ق
وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِ سَخِرُوا
مِنْهُ ۚ قَالَ إِن تَسْخَرُوا مِنَّا
فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ۝

39. So soon you shall know Who it is on whom will come a punishment which will humiliate him, and on whom a lasting punishment will fall.

٣٩- فَسَوْفَ تَعْلَمُونَ ۙ
مَن يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ۝

40. At length, when Our Command came, and the oven boiled over,[5] We said: Carry

٤٠- حَتَّىٰ إِذَا جَاءَ أَمْرُنَا
وَفَارَ التَّنُّورُ ۙ

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4. When, however, the non-believers saw Prophet Noah making the Ark, they laughed at him. It is said that when they asked Prophet Noah as to what he was making, he said he was preparing a house which could sail on the water, the non-believers laughed because the Ark was being prepared on the dry land where there was no question of coming of the water. They also started saying "formerly you were a Prophet, but now you have become a carpenter" (Naimuddin, Chapter 11, Note 80).

Inspite of mockery by the non-believers, however, Prophet Noah, in obedience to the Command of Allah, constructed the Ark. It is said that the Ark was 300 yards in length, 50 yards in width, and 30 yards in height, and it had three storeys (Khazin and Madarik, as referred to by Naimuddin, *ibid.,* 82, and Ma'ariful Quran, Vol. V, p. 620). According to the "Dictionary of the Bible", by Hastings, "The Ark, in modem measures, according to the calculation of Christian scholars, was 525 ft. long, 87½ ft. broad, and 52½ ft. high" (Vol. I, p. 149) (Maajid, Vol. I, Part XII, Note 104).

5. The Flood started by gushing forth of water from a *Tannoor* i.e. an oven. The word *Tannoor,* according to the Arabic-English Lexicon (also Tajul Uroos and Qamoos), is not only an oven but it also signifies (1) 'surface of the ground', (2) 'highest part of the earth or ground', (3) 'any place from which water pours forth', and (4) 'a place where the water of a valley collects' (Maajid, *ibid.,* 115).

As it is said in verses 11 and 12 of Chapter 54 (*Qamar*), "then We opened the gates of heaven with water pouring down, and made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained", which is also supported by verse 44 of this Chapter, according to which the earth was commanded "to swallow up the water, and the sky was commanded to withhold the rain".

As Abdul Maajid Daryabadi writes, The story of Noachian Deluge, so long dismissed as legendary, has at last come to be recognized as "historical", 'for which material evidence has been found in the soil of 'Ur ... it was a wide spread but local inundation' ("Abraham", by Woolley, p. 170). Further, "Archaeological evidence ... has (also) established the reality of the Flood". ("The Bible Comes Alive" by Marston, p. 33) (Maajid *ibid.,* 115).

thereon, of each kind, two, male and female, and your family[6] – except those against whom the Word has already gone forth – and those who believe. And there believed not with him but a few.

قُلْنَا احْمِلْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ
اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ وَمَنْ آمَنَ ۚ
وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ○

41. And he said: embark therein; in the Name of Allah be its sailing and its anchoring; Surely my Lord is Forgiving, Merciful.

٤١- وَقَالَ ارْكَبُوا فِيهَا
بِسْمِ اللَّهِ مَجْرِيهَا وَمُرْسَاهَا ۚ
إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ○

42. And it moved on with them amidst waves like mountains;[7] and Noah called out to his son, and he was aloof: O my son! embark with us, and be not with the disbelievers!

٤٢- وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ
وَنَادَىٰ نُوحٌ ابْنَهُ
وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا
وَلَا تَكُن مَّعَ الْكَافِرِينَ ○

43. He (the son) said: I will betake myself to a mountain that will save me from the water. He (Noah) said: this day nothing can

٤٣- قَالَ سَآوِي إِلَىٰ جَبَلٍ
يَعْصِمُنِي مِنَ الْمَاءِ ۚ
قَالَ لَا عَاصِمَ الْيَوْمَ

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6. It may be noted that the Old Testament also speaks of the taking of the pairs of all animals and birds by Prophet Noah; but at one place it speaks of one pair of each of the animals and birds (as in Genesis, 6:19-20), while at another place it speaks of seven pairs of each (as in Genesis, 7:2); and at yet another place it speaks of two pairs each (Genesis, 7:9), (Ziaul Quran, Vol. II, Chapter 11, Note 60).

According to Maqatil, there were about 72 men and women who embarked on the Ark with Prophet Noah (Naimuddin, *ibid.,* 88).

7. Verse 42 says, the Ark moved on with them (i.e. Prophet Noah and his companions) amidst waves like mountains. According to the Old Testament, the Flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth. And the water prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered" (Genesis, 7:17-19). Further, "fifteen cubits upward did waters prevail; and the mountains were covered" (Genesis, 7:20).

save, from the Command of Allah, any but he on whom He has mercy! And a wave intervened between them, so he (the son) was among the drowned.

مِنْ أَمْرِ اللّٰهِ إِلَّا مَنْ رَّحِمَ ۚ
وَحَالَ بَيْنَهُمَا الْمَوْجُ
فَكَانَ مِنَ الْمُغْرَقِيْنَ ○

44. And it was said: O earth! swallow up your water, and O Sky! withhold (the rain)! And the water abated, and the matter was ended,[8] and it (the Ark) rested on (Mount) Judi,[9] and it was said: away with the wrong-doing people!

٤٤- وَقِيْلَ يٰٓأَرْضُ ابْلَعِيْ
مَآءَكِ وَيٰسَمَآءُ
أَقْلِعِيْ وَغِيْضَ الْمَآءُ وَقُضِيَ الْأَمْرُ
وَاسْتَوَتْ عَلَى الْجُوْدِيِّ
وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ○

45. And Noah cried unto to his Lord, and said: My Lord! surely my son is of my family! and Your Promise is true, and You are the Justest of the Judges!

٤٥- وَنَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ
رَبِّ إِنَّ ابْنِيْ مِنْ أَهْلِيْ وَإِنَّ وَعْدَكَ
الْحَقُّ وَأَنْتَ أَحْكَمُ الْحٰكِمِيْنَ ○

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8. The Old Testament also speaks of the subsiding of the Flood in the following words, "The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated. And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first date of the month were the tops of the mountains seen" (Genesis, 8:2-5; Also see 7:12).

It is said that the floods subsided, and the Ark rested on Judi on the 10th of Muharram, and when Prophet Noah came out of it, he kept the fast by way of thanks, and also asked his companions to do so. He is said to have embarked the Ark on 10th of Rajab (Naimuddin, *ibid.*, 96).

9. Describing the geographical position of Mount Judi, Abdullah Yusuf Ali, writes that it is "situated near the frontiers of modern Turkey, modern Iraq, and modern Syria, and the town of Jazeerat ibn Umar, (on the present Turco-Syrian frontier), and it extends into Iraq and Persia. The great mountain mass of the Ararat plateau dominates this district ... The Biblical legend of Mount Ararat being the resting place of Noah's Ark is hardly plausible, seeing that the highest peak of Ararat is over 16,000 feet high. If it means one of the lower peaks of the Ararat system, it agrees with the Muslim tradition about Mount Judi (or Gudi), and this is in accordance with the oldest and best local traditions. These traditions are accepted by Josephus, by the Nestorian Christians, and indeed by all the Eastern Christians and Jews, and they are the best in touch with local traditions" (Yusuf Ali, vol. I, Note 1539).

46. He said: O Noah! he is not of your family; he is (of) unrighteous conduct.[10] So ask not of Me that of which you have no knowledge! I admonish you, lest you be of the ignorant!

٤٦-قَالَ يٰنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ
إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ
فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ
إِنِّيٓ أَعِظُكَ أَنْ تَكُونَ مِنَ الْجٰهِلِينَ ○

47. He said: My Lord! I seek refuge with You, lest I ask You for that of which I have no knowledge. And unless You forgive me and have mercy on me, I shall be of the losers!

٤٧-قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ
أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ
وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ
أَكُنْ مِنَ الْخٰسِرِينَ ○

48. It was said: O Noah! descend (from the Ark) with Peace from Us, and Blessings be on you and on people (springing) from those with you.[11] And (there shall be) people whom we shall provide comfort (and pleasure for a while), and then a painful punishment from Us shall afflict them.

٤٨-قِيلَ يٰنُوحُ اهْبِطْ
بِسَلٰمٍ مِنَّا وَبَرَكٰتٍ عَلَيْكَ
وَعَلٰٓى أُمَمٍ مِمَّنْ مَعَكَ ۚ
وَأُمَمٌ سَنُمَتِّعُهُمْ
ثُمَّ يَمَسُّهُمْ مِنَّا
عَذَابٌ أَلِيمٌ ○

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10. According to Shaikh Abu Mansoor Matareedi, this son of Prophet Noah was a hypocrite (Madarik, as referred to by Naimuddin, *ibid.,* 98). It was for this reason that verse 46 declared this particular son of Noah as *A'malun Ghairo Swaleh* i.e. embodiment of un-righteous conduct, which never befitted the son of a Prophet, and for this reason he was also among those who were destroyed for opposition to Prophet Noah.

11. When the land became fit for habitation, Allah the Almighty rehabilitated Prophet Noah and those who were saved with him on the land. They were granted peace and mercy from Allah the Almighty. According to some commentators, the entire subsequent population of the world, then known and inhabited, was of the descendants of Prophet Noah and his followers. Qur'an itself supports this view, saying: *Wa-ja'alna Zurriyatahu Humul Baaqeen* (i.e. We made his offsprings the survivors *Saaffaat,* 37:77). In other words, after this incident, the coming generations in the world were from the descendants of Noah, who is also named as "Adam the Second" (Ma'ariful Quran, Vol. IV, pp. 633-634).

49. That is of the stories of the Unseen, which We have revealed to you; you did not know it – (neither) you nor your people – before this. So be patient: Surely the (good) end is for these who are righteous.[12]

٤٩- تِلْكَ مِنْ أَنْبَآءِ الْغَيْبِ
نُوحِيهَآ إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَآ أَنْتَ
وَلَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ۛ فَاصْبِرْ ۛ
إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ۝

SECTION 5[1]

50. And to 'Aad (We sent) their brother Hud.[2] He said: O my people! worship Allah! you have no god but He. You are not but fabricators (of falsehood)!

٥٠- وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ
قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ ۚ
إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ۝

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12. The sum and substance of this verse can be elaborated in the direct narration thus: Inspite of this, if the non-believers do not accept your prophethood, and dispute with you, then, following the example of Prophet Noah, you also keep patience, because ultimately the success is for the righteous servants of Allah only. And thus, in this verse, there was good news for the Holy Prophet that ultimately he will gain success against his opponents. This really happened within a very short time, when, after defeating the Quraish, the Holy Prophet conquered Mecca, and cleared off the House of the Lord from all the idols and false deities, and established the Absolute Unity and exclusive worship of Allah the Almighty.

1. In continuation of the prophetic message of Prophet Noah, his opposition, and ultimate destruction of his opponents as given in the previous Section, in Section 5 there is the narration about the prophetic mission of Prophet Hud, his opposition by the people, and destruction of his opponents.

Section 5 consists of 11 verses i.e. verses 50 to 60, which speak of the prophetic mission of Prophet Hud, his opposition by the people, and their destruction. In these verses it is said that Prophet Hud was sent to his brethren Aad with the Message to worship Allah and do away with deities or false-gods. He said that he did not demand any reward for his preaching which was in their own interest and was not prompted by any selfish desire (verses 50 and 51). He told them that Allah the Almighty is Merciful and Forgiving; and if they accept His Message, He will forgive them, and send abundant rain, and add to their strength (verse 52). But they refused to listen to him (verse 53) taunted at him saying that he was smitten by some of their powerful gods (verse 54). Thereupon, to cut short the argument, Hud said to his people to do what they could against him (verse 55). He had reliance on Allah the Almighty Who has power to catch anyone by fore-lock and punish him. If they did not listen to him and persisted in transgression, He would obliterate them and bring another people in their place (verses 56 and 57). Ultimately Allah the Almighty delivered Hud (verse 58) and cursed and destroyed the Aad (verses 59 and 60).

2. We have also dealt with the prophetic mission of Prophet Hud in our comments on Section 9 of Chapter 7 (*A'araaf*), which may also be read along with the present comments.

51. O my people! I ask of you no reward for it. My reward is only with Him Who created me: Will you not then understand?

٥١-يٰقَوْمِ لَآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ
اِنْ اَجْرِيَ اِلَّا عَلَى الَّذِيْ فَطَرَنِيْ ؕ
اَفَلَا تَعْقِلُوْنَ ○

52. And O my people! ask forgiveness of your Lord, then turn to Him (in repentance):[3] He will send you the skies pouring abundant rain, and add strength to your strength: so turn not back (in sin)![4]

٥٢-وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ
ثُمَّ تُوْبُوْٓا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ
مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ○

53. They said: O Hud ! You have brought us no Clear Sign, and we are not the ones to desert our gods on your word! nor shall we believe in you!

٥٣-قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ
وَّمَا نَحْنُ بِتَارِكِيْٓ اٰلِهَتِنَا عَنْ قَوْلِكَ
وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ○

It may also be noted that although in this Chapter there is mention of seven Prophets of Allah yet this Chapter has been named after the name of Prophet Hud, which shows that the story of Prophet Hud has prominence in it.

In verse 50 it is said, "to the Aad (We sent) their brother Hud". The word *Akha,* appearing in this verse, shows that Prophet Hud was from amongst the Aad themselves.

3. The first three verses of this Section, i.e. verses 50 to 52, speak of the message of Prophet Hud to his nation. According to these verses, there are three specific points in the message of Prophet Hud, namely, (1) the Unity of Allah, (2) asking of no reward for the message, and (3) promise of forgiveness for the past.

The message conveyed by Prophet Hud was the common message conveyed by all Prophets of Allah to their nation, and ultimately by the Holy Prophet Muhammad (ﷺ) to the mankind in general. The Prophets of Allah conveyed the Messages of Allah for the benefit of the mankind themselves, and not to gain anything in the mundane sense. They were the well-wishers of the humanity at large, and, therefore, they did never work for any remuneration from the people.

4. From verse 52, it is clear that two things are necessary for gaining the Mercy of Allah. Firstly, there should be praying for forgiveness for the past; and secondly, there should be repentance for the misdeeds, which means that not only one should repent but he should, once for all, give up the doing of wrong, resolve never to repeat them, and submit with firm determination to the Commands of Allah, and follow His Prophet. Only in this way, one can get the Mercy of Allah and His Favour in the form of the well-being of this world as well as the success of the Hereafter.

54. We say nothing but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness, and do you (too) bear witness that I am free of what you associate (with Allah),

٥٤-إِنْ نَّقُولُ إِلَّا
اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ؕ
قَالَ إِنِّيْٓ أُشْهِدُ اللّٰهَ وَاشْهَدُوْٓا
أَنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ۙ

55. Besides Him. So scheme against me all of you together, and give me no respite.

٥٥-مِنْ دُوْنِهٖ فَكِيْدُوْنِيْ
جَمِيْعًا ثُمَّ لَا تُنْظِرُوْنِ ۝

56. Surely I put my trust in Allah, my Lord and your Lord! There is no living creature, but He seizes it by its fore-lock. Surely my Lord is on the Straight Path.

٥٦-إِنِّيْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّيْ وَرَبِّكُمْ ؕ
مَا مِنْ دَآبَّةٍ إِلَّا هُوَ اٰخِذٌ بِنَاصِيَتِهَا ؕ
إِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

57. If you (then) turn away, I have indeed conveyed to you that with which I was sent to you. And my Lord will bring another people in your place, and you will not harm Him in the least. Surely my Lord is Watcher over of all things.

٥٧-فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ
مَّآ أُرْسِلْتُ بِهٖٓ إِلَيْكُمْ ؕ
وَيَسْتَخْلِفُ رَبِّيْ قَوْمًا غَيْرَكُمْ ۖ
وَلَا تَضُرُّوْنَهٗ شَيْـًٔا ؕ
إِنَّ رَبِّيْ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ۝

58. And when Our Decree came to pass, We delivered Hud and those who believed with him, with mercy from Us; and We delivered them from a severe punishment.

٥٨-وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُوْدًا
وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا ۚ
وَنَجَّيْنٰهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ۝

59. And such were 'Aad: They rejected the Signs of their Lord, and disobeyed His Messengers; and followed the bidding of every insolent opposer (of Truth).

٥٩-وَتِلْكَ عَادٌ ۖ جَحَدُوْا بِاٰيٰتِ
رَبِّهِمْ وَعَصَوْا رُسُلَهٗ
وَاتَّبَعُوْٓا أَمْرَ كُلِّ جَبَّارٍ عَنِيْدٍ ۝

60. And they were overtaken by a curse in this world, and (so will they be) on the Day of Judgment.[5] Now surely Aad disbelieved in their Lord! Now surely, removed (from sight) were Aad the people of Hud![6]

٦٠-وَأُتْبِعُوا فِي هٰذِهِ الدُّنْيَا لَعْنَةً
وَّيَوْمَ الْقِيٰمَةِ ؕ
اَلَآ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ ؕ
اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ۝ ع

SECTION 6[1]

61. And to Samud[2] (We sent) their brother Swalih.[3] He said: O my people! worship Allah, you have no god but Him. It is He Who brought you forth from the earth and made you dwell therein,[4] so ask forgiveness of Him, and turn to Him (in repentance). Surely my Lord is Near, Responsive.

٦١-وَاِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ؕ
قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ
هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَاسْتَعْمَرَكُمْ فِيْهَا
فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ
اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ ۝

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5. The detailed account of the destruction of the Aad is given by Qur'an in verses 6 to 8 of Chapter 69 (*Haaqqah*). Here it simply says that they were overtaken by a curse in this world and (so will they be) on the Day of Judgment.

6. In verse 59, the address was, in a sense, to the Quraish of Mecca, who were informed of the tragic end of the Aad for opposing the Prophet of Allah. They were actually told to take lesson from it and not to persist in opposing the Holy Prophet Muhammad (ﷺ), otherwise they were also going to face the same tragic end which befell the Aad who were also the inhabitants of Arabia, and were, by implication, their own countrymen, though of the remote past.

1. In continuation of the message of Prophet Hud, his opposition, and destruction of his people for unbelief as given in the previous Section, in Section 6 there is given the narration about the message of Prophet Swalih, his opposition by the Samud and their destruction for unbelief.

Section 6 consists of 8 verses i.e. verses 61 to 68, which speak of the Prophetic Mission of Prophet Swalih, who was sent towards the Samud – his own people, his opposition by the people, and their ultimate destruction on account of gross insolence. These verses show that Prophet Swalih asked the Samud to believe in the Unity of Allah and worship Him alone. He is their Creator and Sustainer. They must turn to Him for forgiveness of their sin in idolatry and ascribing partners to Him. But the Samud were not inclined to listen to him. It was surprising, and even antagonising, for them that a man, who was the "centre" of their hopes and aspirations,

Contd.....

62. They said: O Swalih! you were among us a centre of (our) hopes[5] before this! Do you forbid us to worship what our fathers worshipped? And surely we are in grave doubt about that to which you call us.

٦٢- قَالُوا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا
مَرْجُوًّا قَبْلَ هٰذَآ اَتَنْهٰنَآ
اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا وَاِنَّنَا لَفِيْ شَكٍّ
مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ○

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should ask them to give up the ancestral practices and accept his new ideology of Absolute Unity of Allah. They said: O Swalih ! You were among us a centre of (our) hopes before this! Do you forbid us to worship what our fathers worshipped? And surely we are in grave doubt about that to which you call us. Prophet Swalih said: I have Clear Sign from my Lord and He has granted me Mercy from Himself. Who will then help me against Allah, if I were to disobey Him? But the People of Samud were not prepared to move from their hard-cored habits of unbelief. They even killed the miracle she-camel which Allah the Almighty had sent among them as a proof of Swalih's Prophethood. Then the Samud were given three days's respite, at the end of which there arose a terrible blast of screaming sound which tore the hearts of the disbelievers and they lay motionless (dead) in their abodes, while Swalih and his true followers were saved from this holocaust.

2. They were the successors of the Aad, and were actually the descendants of the believers who were saved along with Prophet Hud. They are also known as the remnants of the Aad or the *Aad-e-Sani* (i.e. Aad the Second) "Aad were the masters of south-eastern Arabia, so were the Samud masters of north western Arabia, then known as *Wadi-ul-Qur'an* (Maajid, Vol. I, Part XII, Note 182).

3. We have also dealt with the prophetic mission of Prophet Swalih, his people i.e. the Samud, and their destruction in our comments on Section 10 of Chapter 7 (*Aa'raaf*) which may also be read along with the present comments. As Abdullah Yusuf Ali writes, "The story of Swalih and the Samud people has been told from another point of view in verses 73-79 (Section 10) of Chapter 7 (*A'araaf*). The difference in the point of view there and here is the same as in the story of Hud. Note how the story now is the same, and yet new points and details are brought out to illustrate each new argument. Note, also, how the besetting sin of the Aad – pride and obstinacy – is distinguished from the besetting sin of the Thamud – the oppression of the poor, as illustrated by the test case and symbol of the She-Camel. All sin is in a sense pride and rebellion; yet sins take particular hues in different circumstances, and these colours are brought out as in a most artistically painted picture – with the greatest economy of words and the most piercing analysis of motives" (Yusuf Ali, Vol. I, Note 1556).

4. According to Zuhaak, the word *Asta'mara-kum,* appearing in verse 61, also points to their enjoyment of long lives in this world. It is said that generally the ages of the Samud people were between 300 to 1000 years (Naimuddin, Chapter 11, Note 135).

5. Which, according to the learned commentators, indicates that Prophet Swalih, righteous as he was, had great respect and honour among his people (the Samud) and it is just possible that he might have been chosen the leader or the king if he had only conformed to their superstitions and supported their sins (Yusuf Ali, Vol. I, Note 1558).

Here it may be noted that the Holy Prophet Muhammad (ﷺ) also, on account of his absolute righteousness right from his childhood, was the "centre of hopes" for the Quraish of Mecca and they had actually offered to accept him as their king, or make him the richest man

63. He said: O my people! see you, if I have Clear Sign from my Lord and He has granted me Mercy from Himself, who will then help me against Allah, if I were to disobey Him: So you would add to me nothing but perdition.

٦٣- قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ
عَلٰى بَيِّنَةٍ مِّنْ رَّبِّىْ وَاٰتٰنِىْ مِنْهُ رَحْمَةً
فَمَنْ يَّنْصُرُنِىْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ ۖ
فَمَا تَزِيْدُوْنَنِىْ غَيْرَ تَخْسِيْرٍ ○

64. And O my people! this she-camel of Allah is a Sign to you:[6] so leave her to pasture on Allah's earth, and touch her not with evil, lest there may overtake you a near (sudden) punishment!

٦٤- وَيٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ
اٰيَةً فَذَرُوْهَا تَاْكُلْ فِىْٓ اَرْضِ اللّٰهِ
وَلَا تَمَسُّوْهَا بِسُوْٓءٍ
فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ○

65. But they hamstrung her. So he (Swalih) said: Enjoy yourselves in your houses for three days: That is a promise, not to be belied!

٦٥- فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِىْ
دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ۭ
ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ○

66. Then when Our Deerce came (to pass), We saved Swalih and those who believed with him by a mercy from Us, and from the disgrace of that day. Surely your Lord! He is the Strong, the Mighty.

٦٦- فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا
وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا
وَمِنْ خِزْيِ يَوْمِئِذٍ ۭ
اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ○

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of their community, provided he could desist from calling them to submit to the Absolute Unity of Allah. As Muir writes, "had Mohammad, stern to his early convictions! followed the leading of Jewish and Christian truth, and inculcated upon his fellows their simple doctrine, there might have been a "saint Mohammad", more likely a "Mohammad the Martyr", laying the foundation stone of the "Arabian Church" ("Mahomat", by Muir, Intro., p. xciii) (Maajid, *ibid.,* 190).

6. As we are told in verse 154 of Chapter 26 (*Sho'ara*), the Samud said to Prophet Swalih "bring a Sign if you are truthful". In answer to it, as it is said in verse 64 of the present Chapter, Prophet Swalih told them that the Sign for them was the She-Camel of Allah. He asked them to leave her (alone) to pasture on the earth of Allah, and not to touch her with an evil intention (to cause any harm to her) otherwise they would be overtaken by a near (sudden) punishment.

67. And the (mighty) blast overtook those who did wrong, and they lay prone in their dwellings[7] –

٦٧- وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ
فَأَصْبَحُوا فِي دِيَارِهِمْ جٰثِمِينَ ۝

68. As if they had never lived at ease therein. Now surely Samud disbelieved in their Lord. Now surely, removed (from sight) were the Samud!

٦٨- كَأَنْ لَّمْ يَغْنَوْا فِيهَا ۗ
أَلَا إِنَّ ثَمُودَا كَفَرُوا رَبَّهُمْ ۗ
أَلَا بُعْدًا لِّثَمُودَ ۝ ع

SECTION 7[1]

69. And indeed Our Messengers (angels)[2] came to Abraham with good news. They said: Peace! He said: Peace! And he made no delay in bringing a roasted calf.

٦٩- وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرٰهِيمَ بِالْبُشْرٰى
قَالُوا سَلٰمًا ۖ قَالَ سَلٰمٌ فَمَا لَبِثَ
أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ۝

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7. It is said that "a terrible earthquake came by night, preceded by a mighty rumbling blast (probably volcanic), such as is well-known in earthquake areas. It came by night and buried them in their own fortress homes, which they thought such places of security! The morning found them lying on their faces hidden from the light. How the mighty were brought low!" (Yusuf Ali, Vol. I, Note 1561).

1. In continuation of the previous Section which spoke of the Prophetic Mission of Prophet Swalih, his opposition by the people and their destruction, Section 7 speaks of the punishment which overtook the people of Prophet Lot.

Section 7 consists of 15 verses i.e. verses 69 to 83, which speak in detail of the news of birth of sons to Prophet Abraham, and destruction of the people of Prophet Lot. In these verses it is said: and indeed Our Messengers (angels in men's guise) came to Abraham with good news. They said (to him): Peace! He (also) said: Peace!. And he made no delay in bringing a roasted calf (for these guests, to eat). But when he saw that they did not stretch their hands to it (i.e. to the roasted calf), he mistrusted them and conceived fear of them. They said: fear not! We have been sent to the people of Lot.

And his wife (i.e. Abraham's wife, namely Sarah) was standing by, and she laughed; But we gave her the good news of Isaac, and, after Isaac, of Jacob. She said: Alas for me! Shall I bear a child when I am an old woman, and this my husband is (also) an old man of advanced age. This is a wonderful thing indeed! They (the angels) said: Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be on you, O People of the House! Surely He is Praiseworthy, Glorious.

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70. But when he saw that their hands reached it not,[3] he felt mistrust of them, and conceived fear of them. They said: Fear not: we have been sent to the people of Lot.[4]

٧٠-فَلَمَّا رَآٓ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ
وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ
قَالُوا لَا تَخَفْ
إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ۝

So when fear departed from Abraham, and good news came to him, he began to plead for the people of Lot. Surely Abraham was forbearing, tender-hearted, penitent (oft-returning to Allah). (Allah said): O Abraham! forsake this! surely the Decree of your Lord has gone forth, for them there comes a punishment that cannot be averted.

And when Our Messengers (the angels) came to Lot, he was grieved for them, and he felt himself powerless to protect them, and (he said): this is a distressful day! And his people came to him (as if) rushing towards him, and they were in the habit of practising abominations since long. He said: O my people! Here are my daughters – they are purer for you! so fear Allah, and disgrace me not about my guests! Is there not among you any right-minded man? They said: Well you know that we have no right to your daughters, and you know what we desire! He said: would that I had the power to repel you! or that I could betake myself to some powerful support. They said: O Lot! We are the Messengers (angels) of your Lord! They (i.e. your people) shall by no means reach (to harm) you! So set out with your household while yet a part of the night remains, and let not any of your look back: but your wife: surely that which befall them shall (also) befall her (because she is among them in rejecting Divine Command), Surely their appointed time is the morning. Is not the morning near?

Then when Our Decree came (to pass), We turned (the cities) upside down, and rained on them brimstones, hard as baked clay, spread, layer on layer-marked as from your Lord: nor are they far from the wrong-doers!

2. As Abdullah bin Abbas has said, the angels were three in number: They were Gabrael, Michael, and Israfeel (Qurtabi) and they came in the form of human-beings (Ma'ariful Quran, Vol. IV, p. 646).

3. In the Old Testament it is said, "And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them (Also see Ziaul Quran, Vol. II, Chapter 11, Note 102); and he stood by them under the tree, and they did eat" (Genesis, 18:7-8). However, the statement of the Old Testament that "the angels did eat" is against the statement of Qur'an (verse 70) and also against nature, because the angels never eat.

4. Prophet Lot was the paternal nephew of Prophet Abraham and they both had migrated from Egypt, but while Prophet Abraham settled at Kan'an, Prophet Lot settled in the plains of River Jordan (Ziaul Quran, Vol. II, Chapter II, Note 102), where cities of Sodom (now as Saida) and Gomorrah were situated, which later came to be known as the Trans-Jordan (now Lebanon and Israel). As regards the life history of Prophet Lot and his Mission, we have also dealt with this subject in our comments on verses 80 to 84 Section 10 of Chapter 7 (*A'araaf*) which may also be read along with the present comments.

71. And his wife was standing (by), and she laughed: But We gave her the good news of Isaac, and after Isaac, of Jacob.[5]

٧١-وَامْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ
فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ
وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ○

72. She[6] said: Alas for me! shall I bear a child when I am an old woman, and this my husband is (also) an old man of advanced age? This is a wonderful thing indeed!

٧٢-قَالَتْ يٰوَيْلَتٰٓى ءَاَلِدُ وَاَنَا عَجُوْزٌ
وَّهٰذَا بَعْلِىْ شَيْخًا ؕ
اِنَّ هٰذَا لَشَىْءٌ عَجِيْبٌ ○

73. They said: Do you wonder at the Decree of Allah? The mercy of Allah and His blessings (be) on you, O people of the house![7] Surely He is Praiseworthy, Glorious.

٧٣-قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ
رَحْمَتُ اللّٰهِ وَبَرَكٰتُهٗ عَلَيْكُمْ
اَهْلَ الْبَيْتِ ؕ
اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ○

74. So when fear had gone away from Abraham and the good news came to him, he

٧٤-فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ
وَجَآءَتْهُ الْبُشْرٰى

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5. As Abdullah Yusuf Ali writes, "the narrative (in this verse) is very concise, and most of the details are taken for granted. We may suppose that the angels gave the news first to Abraham, who was already, according to the Genesis, 21:5 (Old Testament) a 100 years of age, and his wife Sarah was not far short of 90 (Genesis, 17:7). She was probably screened according to oriental custom. She could hardly believe the news. In her scepticism (some say in her joy) she laughed. But the news was formally communicated to her that she was to be the mother of Issac, and through Isaac the grand-mother of Jacob" (Yusuf Ali, Vol. I, Note 1567).

6. She was Sarah, wife of Prophet Abraham. It is said that she was daughter of Haaraan bin Nakhoor, and she was actually a cousin (sister) of Prophet Abraham (Ziaul Quran, *ibid.,* 104). It is also said that the angles gave the good news particularly to Sarah, because, till then, she was barren and had no child. On the other hand, Prophet Abraham already had a son Ishmael from his second wife Hajirah (Ziaul Quran, *ibid.,* 106; and Tafheemul Quran, Vol. II, Chapter 11, Note 79). Further, generally women are more pleased than men on the good news of the birth of children (Naimuddin, Chapter 11, Note 153).

7. It may also be noted that, in terms of verse 73, "the people of the house" include not only the children but also the wife or wives of the head of a family, and, accordingly, while addressing the wife of Prophet Abraham, the angels said *Alaikum Ahlal Bait* (Naimuddin, *ibid.,* 156; Ziaul Quran, *ibid.,* 110).

began to plead with Us for the people of Lot.[8]

يُجَادِلُنَا فِي قَوْمِ لُوطٍ ۝

75. Surely Abraham was forbearing, tender-hearted, penitent.

٧٥-إِنَّ إِبْرٰهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ ۝

76. O Abraham! Forsake this! Surely the Decree of your Lord has gone forth, and for them there comes a punishment that cannot be averted.

٧٦-يٰإِبْرٰهِيمُ أَعْرِضْ عَنْ هٰذَا ۖ إِنَّهُ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ۝

77. And when Our Messengers (Angels) came to Lot, he was grieved for them, and he felt himself powerless to protect them, and said: This is a distressful day.[9]

٧٧-وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هٰذَا يَوْمٌ عَصِيبٌ ۝

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8. Qur'an does not speak of the details of the pleading by Prophet Abraham about the people of Lot. The Old Testament, however, gives some details in the following words, "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he speak unto him yet again, and said. Peradventure there shall be forty found there. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. And said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry , and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy for ten's sake. "And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place" (Genesis, 18:22-33) (Also see Naimuddin, *ibid.*, 157).

Thus Prophet Abraham, tender-hearted and well-wisher of the mankind as he was, tried his best that the people of Prophet Lot might be given some more chance to mend their ways and to repent for the past.

9. The words *Daa-qa Behim Zar'an,* (felt himself powerless to protect them), express

78. And his people came to him (as if) rushing on towards him, and they were in the habit of practising abominations since long. He said: O my people! here are my daughters[10] – they are purer for you! So fear Allah, and disgrace me not about my guests! Is there not among you any right-minded man?

٧٨-وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ ؕ
وَمِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّاٰتِ ؕ
قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِيْ هُنَّ اَطْهَرُ لَكُمْ
فَاتَّقُوا اللّٰهَ
وَلَا تُخْزُوْنِ فِيْ ضَيْفِيْ ؕ
اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ○

79. They said: Well you know that we have no right to your daughters, and you know what we desire!

٧٩-قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا
فِيْ بَنٰتِكَ مِنْ حَقٍّ ۚ
وَاِنَّكَ لَتَعْلَمُ مَا نُرِيْدُ ○

80. He said: Would that I had the power to repel you! or that I could betake myself to some powerful support!

٨٠-قَالَ لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً
اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ ○

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his helplessness to check the "evil" and, therefore, he said *Haza Youmun Aseeb,* i.e. this is a distressful day. His grief was great because, as it is said in verse 78, his people came rushing towards him to lay hand on his guests.

According to a non-Muslim writer also, "when the Sodomites saw the young men to be beautiful countenances and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence" (Antiquities of the Jews, by Josepnus, 1, 11:3) (Maajid, Vol. I, Part XII, Note 243).

10. According to the learned Commentators, by the word *Banati,* used in verse 78, are meant the daughters of the nation or the people. Because a Prophet is spiritually and, in a divine sense, the father of the entire nation, all daughters of his nation are like his daughters (Ziaul Quran, *ibid.,* 117; Tafheemul Quran, *ibid.,* 87; Naimuddin, *ibid.,* 162; Ma'ariful Quran, Vol. IV, p. 654). Even according to the Arabic usage, the word *Waladi,* i.e. my son, is used by the Arabs for every young man (Yusuf Ali, Vol. I, Note 1575). There are, however, others, according to whom, this word means the daughters of Prophet Lot himself, and he made an offer to marry them to the chiefs of his people who, it is said, had previously demanded them in marriage, but Prophet Lot had refused on account of their wickedness (Ziaul Quran, *ibid.,* 117; Ma'ariful Quran, Vol. VI, p. 653). However, the Biblical narrative suggests that the daughters of Prophet Lot were already married and their husbands were close by (vide Genesis, 19:31) (Yusuf Ali, Vol. I, Note 1575).

81. They said: O Lot! we are the Messengers (Angels) of your Lord! They shall by no means reach you! So set out with your household while yet a part of the night remains, and let not any of you look back, but your wife:[11] Surely that which befall them shall befall her.[12] Surely their appointed time is the morning. Is not the morning near?[13]

٨١- قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ
لَنْ يَّصِلُوْٓا اِلَيْكَ
فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ
وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ
اِنَّهٗ مُصِيْبُهَا مَآ اَصَابَهُمْ ؕ
اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ
اَلَيْسَ الصُّبْحُ بِقَرِيْبٍ ۝

82. Then when Our Decree came (to pass), we turned (the cities) upside down,[14] and rained on them brimstones, hard as baked clay, spread, layer on layer,

٨٢- فَلَمَّا جَآءَ اَمْرُنَا
جَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهَا
حِجَارَةً مِّنْ سِجِّيْلٍ ۙ مَّنْضُوْدٍ ۝

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11. One view is that Prophet Lot actually had not taken his wife because she was also to be destroyed, but the other view is that she had actually accompanied him but when punishment overtook the people, she, in disregard to the direction, turned back and forthwith a stone struck her and she died then and there (Qurtabi and Mazhari).

12. As regards the wife of Prophet Lot, it is said that it was really she who had informed the people of the coming of the handsome boys (the angels), and it was at her instance that the people came rushing to satisfy their lust with them (Ziaul Quran, *ibid.,* 115; Naimuddin, *ibid.,* 160; Ma'ariful Quran, Vol. IV, p. 653, on the authority of Qurtabi and Tafseer-e-Mazhari).

According to verse 10 of Chapter 66 (*Tahreem*), Lot's wife acted treacherously towards him, as did the wife of Prophet Noah towards him. By way of punishment, therefore, it is said in the Old Testament, she was turned into a pillar of salt (Genesis, 19:26).

13. It is also said that when the angels said *Inna Mao'eda-humus-Subho,* i.e. their appointed time is the morning, Prophet Lot had said that, "I wish the punishment would come earlier", and on this the angels said, *Alsi-sas-Subho Be Qareeb,* i.e. is not the morning near?

14. As regards the turning upside down of the cities, it is said that they were actually four cities, namely, Sodom, Gomorrah, Omaad and Zabolem" (Ziaul Quran, *ibid.,* 102), all of which have been referred as *Mo'tafekaat* in another verse of the Holy Qur'an. Under the Command of Allah, Gabrael lifted up all these cities on his wings in such a manner that everything remained intact, and then they were turned and thrown down on the earth (Ma'ariful Quran, Vol. IV, p. 655).

The Old Testament also says, "Thus by Allah (verses 82 and 83) the Lord rained upon Sodom and upon Gomorrah brim-stone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Genesis, 19:24-25).

83. Marked as from your Lord: Nor are they far from the wrong-doers![15]

٨٣- مُسَوَّمَةً عِنْدَ رَبِّكَ ۖ وَمَا هِيَ مِنَ الظّٰلِمِيْنَ بِبَعِيْدٍ ۝

النصف ع

SECTION 8[1]

84. And to Midyan[2] (We sent) their brother Shu'aib.[3] He said: O my people! worship Allah, you have no other god but Him. And give not short measure and weight. I see you in prosperity, but I fear for you the punishment of an all-encompassing Day.

٨٤- وَإِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ۗ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۗ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ اِنِّيْٓ اَرٰىكُمْ بِخَيْرٍ وَّاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ۝

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15. In other words, even if today any nation indulges in such a heinous offence, it should not think itself to be safe from such punishment. The Holy Prophet has also said that "if people in my *Ummah* will also commit such an aftence, which did the people of Lot then wait for such a punishment to overtake them also" (Ma'ariful Quran, Vol. IV, p. 656).

1. In continuation of the previous Section, which spoke of the destruction of the people of Lot, on account of opposition to Prophet Lot, Section 8 speaks of the Prophetic Mission of Prophet Shuaib, his opposition by the people, and their ultimate destruction.

Section 8 consists of 12 verses i.e. verses 84 to 95, which speak of the Prophetic Mission of Prophet Shuaib, his opposition by the Midyanites and their destruction. In these verse it is said: and to Madyan (We sent) their brother Shuaib. He said (to them): O my people! worship Allah, you have no other god but Him. And give not short measure and weight. I see you in prosperity, but I fear for you the punishment of an All-encompassing Day (i.e. the Day of judgment). And O my people! give full measure and weight, with equity, and defraud not the people of their goods, and commit not evil in the land, making mischief, That which is left you by Allah is better for you, if you are believers. And I am not a watcher over you! (you have to look after your affairs). They said: O Shuaib! does your prayer enjoin you that we should forsake what our fathers worshipped, or that we should not do what we please with regard to our property? Indeed you are the forbearing, the right-minded.

He said: O my people! see you if I have a Clear Sign from my Lord, and He has given me (pure and) good sustenance from Himself (as a Grace and Mercy)? And I desire not, in opposition to you, to do that which I forbid you to do, I desire nothing but (your) betterment to the best of my power; And my success (in my task) is not except with Allah. In Him I trust and to Him I turn. And O my people! let not your opposition to me cause you to sin so that there may befall you the like of that which befell the people of Noah, or the people of Hud, or the people of Swalih, nor are the people of Lot far off from you! And ask forgiveness of your Lord, then turn to Him in repentance. Surely my Lord is Merciful, Loving.

They said: O Shuaib! we understand not much of what you say, and surely we see you

Contd....

85. And O my people! give full measure and weight, with equity, and defraud not the people of their goods, and commit not evil in the land, making mischief.[4]

٨٥-وَيٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ
بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ
وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ○

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to be weak among us, and were it not for your family, we would surely have stoned you! and you are not mighty among us.

He said: O my people! Is my family of more consideration with you than Allah? And you cast Him (i.e. Allah) away behind your backs. But Surely my Lord encompasses all that you do. And O my people! do whatever you can: I will do (my part): soon will you come to know who it is on whom descends the punishment of disgrace, and who is a liar! And watch! surely I too am watching with you!

And when Our Decree came (to pass), We delivered Shuaib and those who believed with him, by mercy from Us. And the mighty blast overtook those who were the wrongdoers, and they lay prone in their dwellings (which looked) as if they had never lived at ease therein. Ah! Behold! how the Madyan were removed (from sight) as were removed the Samud.

2. Midyan or Madyan was a city which was founded by Midyan bin Ibrahim, and it was situated near the present city of Ma'an of Syria. The inhabitants of the city were also generally known as *Ahle Midyan* or merely the Madyan (Ma'ariful Quran, Vol. IV, p. 661). The Midyanites were a commercial people, and their besetting sin was commercial selfishness and fraudulent dealings in weights and measures (Yusuf Ali, Vol. I, Note 1583). This sin was in addition to infidelity and idolatry (Ma'ariful Quran, *ibid.*). In order to reform them, Allah the Almighty deputed prophet Shoaib who also belonged to the *Ahle Madyan,* and, therefore, in verse 84, it is said that "to Madyan (We sent) their brother Shuaib".

3. We have also dealt with the Prophetic Mission of Prophet Shuaib and his opposition by the people of his community in our comments on verses 85 to 93 of Section 11 of Chapter 7 (*A'araaf*), which may also be read along with the present comments.

As Abdullah Yusuf Ali puts it, "the point of the reference here is different from that in Chapter 7 *(Aa'raaf*). Here the emphasis is on God's dealing with men and men's crooked and obstinate ways; there the emphasis was rather on their treatment of their Prophet, thus throwing light on some of the sins of the Meccans in later times" (Yusuf Ali, Vol. I, Note 1582).

4. Thus he worked for their reform spiritually as well as materially. Spiritually, in the sense that the Midyanites used to worship the trees, mentioned in Qur'an as *Aika* and accordingly *Ahle Madyan* are also known as *Ashaab-e-Aika.* Prophet Shuaib, therefore, called upon them to give up worship of any thing other than Allah the Almighty. As regards their dealings with the people, they used to give short measures and weights which made them prosperous. Prophet Shuaib, therefore, asked them not to decrease the weights and measures while dealing with the people in day to day commercial business. He warned that prosperity and riches, obtained through these fraudulent means, were only short-lived, and it was possible that, on account of dishonesty, Allah might plunge them in poverty by way of punishment in this world as well as in the Hereafter. In this respect, it may be noted that the Holy Prophet has said that when any people start diminishing the weights and measures, Allah the Almighty treats them with the punishment of draught and non-availability of necessities of life (Ma'ariful Quran, Vol. IV, pp. 661-662).

86. That which is left you by Allah is better for you, if you are believers. And I am not a watcher over you!

٨٦-بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ
وَمَآ أَنَا عَلَيْكُمْ بِحَفِيْظٍ ○

87. They said: O Shu'aib! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property?[5] Indeed you are the forbearing, right-minded!

٨٧-قَالُوْا يٰشُعَيْبُ أَصَلٰوتُكَ
تَأْمُرُكَ أَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ
أَوْ أَنْ نَّفْعَلَ فِيْٓ أَمْوَالِنَا مَا نَشٰٓؤُا ۖ
إِنَّكَ لَأَنْتَ الْحَلِيْمُ الرَّشِيْدُ ○

88. He said: O my people! see you if I have a Clear Sign from my Lord, and He has given me (pure and) good sustenance from Himself! And I desire not, in opposition to you, to do that which I forbid you to do. I desire nothing but (your) betterment to the best of my power; And my success is not except with Allah. In Him I trust and to Him I turn.

٨٨-قَالَ يٰقَوْمِ أَرَءَيْتُمْ إِنْ كُنْتُ
عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ
وَرَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ۚ
وَمَآ أُرِيْدُ أَنْ أُخَالِفَكُمْ إِلٰى مَآ أَنْهٰكُمْ
عَنْهُ ۚ إِنْ أُرِيْدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۚ
وَمَا تَوْفِيْقِيْٓ إِلَّا بِاللّٰهِ ۚ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيْبُ ○

89. And O my people! let not your opposition to me cause you to sin so that there may befall you the like of that which befell the people of Noah, or the

٨٩-وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ
شِقَاقِيْٓ أَنْ يُّصِيْبَكُمْ
مِّثْلُ مَآ أَصَابَ قَوْمَ نُوْحٍ

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5. Thus the people in answer to the invitation to Absolute Unity of Allah, and advice to give full weight and measure, the people made a mockery of Prophet Shuaib, and gave the same answer which the non-believers have always given to the Prophets of Allah that they are not going to give up worship of those which their fore-fathers worshipped. As regards the dishonesty in their dealings their answer was that since they were the owners of their properties, they had full right to deal with them as they liked or, in other words, they were of the view that religion or morality had nothing to do with the dealings of mundane nature. Thus, like all other materialists, they also thought religion to be restricted to mere faith and prayers.

people of Hud, or the people of Swalih; Nor are the people of Lot far off from you![6]

أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ
وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ○

90. And ask forgiveness of your Lord, then turn to Him (in repentance). Surely my Lord is Merciful, Loving.

٩٠-وَاسْتَغْفِرُوا رَبَّكُمْ
ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ○

91. They said: O Shu'aib! we understand not much of what you say, and surely we see you to be weak among us, and were it not for your family, we would have surely stoned you! and you are not mighty among us.

٩١-قَالُوا يَٰشُعَيْبُ مَا نَفْقَهُ
كَثِيرًا مِّمَّا تَقُولُ
وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ
وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ
وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ ○

92. He said: O my people! is my family of more consideration with you than Allah? And you cast Him away behind your backs. But Surely my Lord encompasses all that you do!

٩٢-قَالَ يَٰقَوْمِ أَرَهْطِىٓ
أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ ۖ
وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ
إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ ○

93. And O my people! do whatever you can. I will do (my part): soon will you come to know who it is on whom descends the punishment of

٩٣-وَيَٰقَوْمِ ٱعْمَلُوا عَلَىٰ مَكَانَتِكُمْ
إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ
عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ

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6. The words *Wama Urido Ann Ukhaali-fakum Ila Maa Anhaakum Anho,* appearing in verse 88, emphasise that whatever Prophet Shuaib prohibited others to do, he himself did never do that. His words were as good for him as they were for others; his precepts and examples were not at variance. This was because, as he said, *In Urido IllalIslaha Masta'tato,* i.e. I desire not but (your) betterment, "and *Wama Taufiqi Ilia Billah,* i.e. and may success is not except with Allah. In other words, even this is not my power: all that I do is on account of the help of Allah, for it is really He Who directs my affair to a right course; and *Alaihe Tawakkalto Wa Ilaihe Uneeb,* i.e. in Him I trust and to Him I turn (for mercy as well as for help) (verse 88).

disgrace, and who is a liar! And watch! surely I too am watching with you![7]

وَارْتَقِبُوْٓا اِنِّيْ مَعَكُمْ رَقِيْبٌ ○

94. And when Our Decree came (to pass), We delivered Shu'aib and those who believed with him, by mercy from Us. And the mighty blast[8] overtook those who were the wrong-doers, and they lay prone in their dwellings –

٩٤-وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا
وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ
بِرَحْمَةٍ مِّنَّا ۚ
وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ
فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ○

95. As if they had never lived at ease therein, Ah! Behold! How the Midyan were removed (from sight) as were removed the Samud.

٩٥-كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ
اَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ ○ ع

SECTION 9[1]

96. And indeed we sent Moses with Our Signs and a Clear Authority,

٩٦-وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا
وَسُلْطٰنٍ مُّبِيْنٍ ○

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7. Finding that the people were not going to accept his word, and mend their ways, Prophet Shoaib finally told them, "O my people! do whatever you can! I will do (my part)", i.e. you can do whatever you can to stop my mission or cause me any harm, I am not going to give up the task entrusted to me by Allah: I will go on with my mission, as commanded by Allah, and "soon will you come to know who it is on whom descends the punishment of disgrace, and who is a liar! and watch! surely I too am watching with you!" (Verse 93), for the ultimate result.

8. Ultimately, Prophet Shuaib and his true followers were saved by the Mercy of Allah, and the wrong-doers were destroyed by a powerful blast.

As regards the cry, (powerful blast), it is said that it was actually the cry of angel Gabrael, who, in a loud voice, said *Mootoo Jamee'an* (i.e. die all of you) which the non-believers could not bear and they all died instantly. (Naimuddin, Chapter 11, Note 193; see also Ma'ariful Quran, Vol. IV, p. 664). Hazrat Abdullah bin Abbas has said that the Samud and the Midyanites were the only two nations of the world which were destroyed by one and the same punishment i.e. a powerful cry. But while the cry came to the Samud from below, the cry came to Midyanites from the above (Naimuddin, *ibid.,* 194).

1. After mentioning some Prophets, their mission, their opposition by their own people, and destruction of their opponents, in the previous Section, Qur'an, in Section 9 first speaks of the ultimate doom of Pharaoh and his chiefs, and then it speaks, in general, of the lesson which one should take from these narrations.

97. To Pharaoh and his chiefs,[2] but they followed the command of Pharaoh; and Pharaoh's command was no right-guide.

٩٧-إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَاتَّبَعُوْٓا أَمْرَ
فِرْعَوْنَ ۚ وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ○

98. He will go before his people on the Day of Resurrection, and lead them

٩٨-يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ
فَأَوْرَدَهُمُ النَّارَ ۭ

Section 9 consists of 14 verses, i.e. verses 96 to 109. Verses 96 to 99 speak of the Mission of Prophet Moses, his opposition by Pharaoh and his chiefs and their ultimate doom. In these verses it is said: And indeed We sent Moses with Our Signs and a Clear Authority to Pharaoh and his chiefs, but they followed the command of Pharaoh; and Pharaoh's command was no right-guide. He will go before his people on the Day of Resurrection, and lead them into the Fire (of Hell), and evil is the place to which they are brought! And they are followed by a curse in this (world), and on the Day of Resurrection, evil is the "gift" which shall be given (to them)!

Verses 100 to 102 speak about the stories of previous nations and the Prophets of Allah sent to guide them, mentioned so far, in a general form. It is said that this is from the stories of the towns which We relate to you. Of them some are (still) standing and (some already) mown down (i.e. wiped out for misdeeds). And we wronged them not but they wronged themselves. And their gods, whom they called (i.e. invoked for worship), besides Allah, availed them naught (i.e. could not rescue them) when there came the Decree of your Lord (to pass). And they added to them nothing but perdition. And such is the punishment of your Lord, when He punishes the towns while they are wrong-doing. Surely His punishment is painful (and) severe.

Verses 103 to 105 speak of the Day of Judgment. It is said that surely there is a Sign in this for him who fears the punishment of the Hereafter. That is a Day on which people will be gathered together, and that will be a Day of Testimony. And We delay it not but for an appointed term. On the Day when it comes, no soul will speak except by His permission; then (some) of them will be wretched and (some) will be blessed.

Verses 106 to 109 refer to the reward and punishment on the Day of Judgment. It is said that, as for those who are wretched, they will be in the Fire (of Hell); wherein for them will be sighing and groaning: they will abide therein so long as the heavens and the earth endure, except as your Lord wills. Surely your Lord is the Accomplisher of what He intends. And as for those who are blessed, they will be in the Garden (of Paradise): they will dwell therein so long as the heavens and the earth endure, except as your Lord wills – (this is) a gift without break. Be not then in doubt as to that which these men worship. They worship not but as their fathers worshipped before. And surely We shall repay them in full their due, undiminished.

2. It may be noted that "the story of Prophet Moses and Pharaoh has been referred to in many places in the Holy Qur'an, each in connection with some special point to be illustrated. Here the point is that God's dealings with man are in all things and at all times just. But man falls under false leadership by deliberate choice and perishes along with his false leaders

into the Fire.[3] And evil is the place to which they are brought!

وَبِئْسَ الْوِرْدُ الْمَوْرُودُ ○

99. And they are followed by a curse in this (world), and on the Day of Resurrection; Evil is the gift which shall be given!

٩٩- وَأُتْبِعُوا فِي هَٰذِهِ لَعْنَةً
وَيَوْمَ الْقِيَامَةِ ۗ
بِئْسَ الرِّفْدُ الْمَرْفُودُ ○

100. This is from the stories of the towns which We relate to you. Of them some are standing and (some) mown down.[4]

١٠٠- ذَٰلِكَ مِنْ أَنبَاءِ الْقُرَىٰ
نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ○

101. And We wronged them not but they wronged themselves. And their gods, whom they called besides Allah, availed them naught when there came the Decree of your Lord. And they added to them nothing but perdition!

١٠١- وَمَا ظَلَمْنَاهُمْ وَلَٰكِن ظَلَمُوا أَنفُسَهُمْ
فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي
يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ
لَّمَّا جَاءَ أَمْرُ رَبِّكَ ۖ
وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ○

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accordingly. In exercise of the intelligence and choice given him, man should be particularly careful to understand his own responsibilities and to profit from God's Signs, so as to attain God's Mercy and Blessings" (Yusuf Ali, Vol. I, Note 1598).

3. The word *Wird,* appearing in verse 98, is the derivative of *Awrada* which means to lead a cattle, down to their watering place. As Abdullah Yusuf Ali puts it, "The true herdsman is trusted by his normal flock, and he leads them in the heat of the day down to pleasant and cool watering places in order that they may slake their thirst and be happy. The false leader does the opposite: he takes them down to the fire of eternal misery! And yet men sin against their own intelligence, and follow the false leader like cattle without intelligence!" (Yusuf Ali, Vol. I, Note 1600).

4. In verses 100 to 102, there is an address to the Holy Prophet and, through him, to the believers, saying, "this is from the stories of the towns which We relate to you; of them some are (still) standing and (some) mown down (by the sickle of he Time)" (verse 100).

The word *Qaa'imun,* i.e. standing, gives the simile of "corn which is ready to be reaped. Among the communities which survived was, and is, Egypt, although the Pharaoh and his wicked people have been swept away. The simile of standing corn also suggests that at no time can any town or community expect permanency, except in the Law of the Lord" (Yusuf Ali, Vol. I, 1601).

Then there is a simile of those nations or communities which have been publicly destroyed along with their towns (e.g. Sodom) in which they lived which is similified by the word *Haseed* meaning "mown down" (which gives the imagery of corn standing and cut down)". These cities were of those nations who disobeyed the Commands of Allah, rejected His Prophets, did evil in this world, and were destroyed.

102. And such is the punishment of your Lord, when He punishes the towns while they are wrong-doing. Surely His punishment is painful, severe.

١٠٢- وَكَذٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ الْقُرٰى
وَهِيَ ظَالِمَةٌ ۚ
إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ○

103. Surely there is a Sign in this for him who fears the punishment of the Hereafter.[5] That is a Day on which people will be gathered together, and that will be a Day of Testimony,[6]

١٠٣- إِنَّ فِي ذٰلِكَ لَءَايَةً لِّمَنْ خَافَ
عَذَابَ الْءَاخِرَةِ ۚ
ذٰلِكَ يَوْمٌ مَّجْمُوعٌ ۙ لَّهُ النَّاسُ
وَذٰلِكَ يَوْمٌ مَّشْهُودٌ ○

104. And we delay it not but for an appointed term.

١٠٤- وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ○

105. On the Day when it comes, no soul will speak except by His Permission;[7] then (some) of them will be wretched and (some) will be blessed,

١٠٥- يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ
إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ○

106. Then as for those who are wretched, they will be in the Fire, wherein for them will be sighing and groaning:[8]

١٠٦- فَأَمَّا الَّذِينَ شَقُوا۟ فَفِي النَّارِ
لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ○

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5. In this there was a lesson for the non-believers of Mecca in particular and of all times in general, that opposition to the Holy Prophet is not going to profit them at all. They will rather suffer the punishment for it in this world as well as in the Hereafter.

6. The word *Yaumum Mashhood,* as Abdullah Yusuf Ali puts it, means: (1) a Day to which all testimony points from every quarter; (2) a Day when testimony will be given before God's Judgment-seat, by all who are relevant witnesses, e.g. the Prophets that preached, the men or women we benefited or injured, the angels who recorded our thoughts and deeds, or our thoughts and deeds personified; (3) a Day which will be witnessed, i.e. seen by all, no matter how or where they died (Yusuf Ali, Vol. I, Note 1604).

Regarding the Day of judgment, being the *Youmum Mashhood,* Qur'an also speaks in other verses, as, for instance, in verse 89 of Chapter 16 (*Nehl*), in verse 24 of Chapter 24 (*Noor*), and in verses 1 to 3 of Chapter 85 (*Burooj*).

7. This refutes the ideology that the false deities, which the non-believers are worshipping in this world, will intercede for them, before Allah the Almighty, on the Day of Judgment.

8. The first word *Zafeer,* used in verse 106, translated as "sighing" , is applied to one part in the process of braying of an ass, when he emits a deep breath. The second word *Shaheeq,*

107. They will dwell therein so long as the heavens and the earth endure,[9] except as your Lord wills.[10] Surely your Lord is the Accomplisher of what He intends.

١٠٧- خٰلِدِيْنَ فِيْهَا مَا دَامَتِ
السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ
اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ ○

108. And as for those who are blessed they will be in the Garden: they will dwell therein so long as the heavens and the earth endure, except as your Lord wills – a gift without break.[11]

١٠٨- وَاَمَّا الَّذِيْنَ سُعِدُوْا فَفِى الْجَنَّةِ
خٰلِدِيْنَ فِيْهَا مَا دَامَتِ
السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ
عَطَآءً غَيْرَ مَجْذُوْذٍ ○

109. Be not then in doubt as to that which these men worship. They worship not but as their fathers worshipped before. And surely We shall repay them in full their due, undiminished.

١٠٩- فَلَا تَكُ فِىْ مِرْيَةٍ مِّمَّا يَعْبُدُ هٰٓؤُلَآءِ ؕ
مَا يَعْبُدُوْنَ اِلَّا
كَمَا يَعْبُدُ اٰبَآؤُهُمْ مِّنْ قَبْلُ ؕ
وَاِنَّا لَمُوَفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ مَنْقُوْصٍ ○ ع

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translated as "groaning" is the other process in the braying of an ass, when he draws in a long breath. This suggestion of an animal proverbial for his folly implies that the wicked, in spite of their arrogance and insolence in this world below, will at last realise that they have been fools after all, throwing away their own chances whenever they got them (Yusuf Ali, Vol. I, Note 1607).

9. Some Muslim theologians deduce from this the conclusion that the penalties referred to are not eternal, because the heavens and the earth as we see them are not eternal, and the punishments for the deeds of a life that will end should not be such as will never end. The majority of Muslim theologians reject this view. They hold that the heavens and the earth are here referred to are not those we see now, but others that will be eternal. They agree that God's Will is unlimited in scope and power, but that it has willed that the rewards and punishments of the Day of Judgment will be eternal" (Yusuf Ali, Vol. I, Note 1608).

10. The words *Illa Maashaa-a Rabboka,* in verse 107, indicate that, except Allah the Almighty, there will be none to save anybody from the punishment of Hell, which will be for ever, and since Allah the Almighty has Himself decreed that the non-believers, the idolaters and the hypocrites shall remain in the Hell for ever, it is obvious that the only way for them to save themselves from the punishment, is to give up wrongdoing, repent for the past, and submit to the Commands of Allah and His Prophet. Nothing will benefit them in the Hereafter, if they do not accept Islam and act righteously in this world.

11. Which shows that the blessings of Paradise will be everlasting.

SECTION 10[1]

110. And indeed We gave the Book to Moses, but differences arose therein; and had not a Word gone forth from your Lord, the matter would have been decided between them. And certainly they are in a disquieting doubt concerning it.

١١٠- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ
فِيْهِ ؕ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ
وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ○

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1. The previous Section concluded with the statement that the non-believers worship only what their fathers worshipped before and that they shall be paid back in full their due. In continuation of it, Section 10 starts with a statement that even the people (of the Book) differed in the Book given to Prophet Moses, and had a Word not already gone forth i.e. Day of Judgment already fixed, the matter would have been decided right now. The believers are therefore asked to follow the Commands of Allah, taking lesson from stories of previous nations and put their trust in Allah, and Allah is not unmindful of what they do.

Section 10 consists of 14 verses i.e. verses 110 to 123. Verses 110 and 111 speak of the Book given to Prophet Moses. It is said that: And indeed We gave the Book to Moses, but differences arose therein (among its followers); and had not a Word (already) gone forth from your Lord, the matter would have been decided between them. And certainly they are in a disquieting doubt concerning it. And certainly your Lord will pay back to them all (the compensation of) their deeds in full. He indeed is Aware of what they do.

Verses 112 to 115 enjoin the Holy Prophet and the believers to follow the Commands of Allah. In these verses it is said: so stand firm (in the Straight Path) as you are commanded (by Allah) – you and those who with you turn (to Allah), and be not arrogant; for He is the Seer of what you do. And incline not towards those who do wrong, lest the Fire (of Hell touch you; and (then) you have no protectors, besides Allah, nor shall you be helped (by any one else). And keep up prayer at the two ends of the day and in the first hours of the night. Surely good deeds take away evil deeds. This is a Word of remembrance to those who remember their Lord. And be patient; for surely Allah wastes not the reward of the doers of good.

Verses 116 and 117 speak of the previous generations. It is said: Why were there not, among the generations before you, those possessing understanding, forbidding (men) from mischief in the earth, except a few among them whom We saved (from harm)? And the wrongdoers pursued the enjoyment of the good things of life which were given them, and they persisted in sin.

Verse 117 defines the Divine Law of Justice and Equity, and says: Your Lord is not One to destroy the towns unjustly while the inhabitants thereof were likely to mend.

Verses 118 and 119 speak of the differences between the people. It is said: And if your Lord had so willed, He would have made people one community; but they will not cease to dispute, except those on whom your Lord bestows Mercy: and for this did He create them: and the Word of your Lord shall be fulfilled; I will fill Hell with Jinn and Men all together.

Verses 120 to 123 give the reason for narration of the stories of the primitive nations. In

111. And certainly your Lord will pay back to them all (the compensation of) their deeds in full. He indeed is Aware of what they do.[2]

١١١- وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ ۚ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ○

112. So stand firm (in the Straight Path) as you are commanded[3] – you and those who with you turn (to Allah), and be not arrogant;[4] for He is Seer of what you do.

١١٢- فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ○

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these verses it is said: and all that We relate to you of the stories of the Messengers – with it We make firm your heart. And in this there has come to you the Truth and an exhortation and an admonition to the believers. And say (O Prophet) to those who do not believe: do whatever you can: we shall do our part; And wait, surely we too are waiting – (for the result). And to Allah belongs the Unseen in the heavens and the earth, and to Him the whole affair will be returned (for final judgment). So worship Him and put your trust in Him: and your Lord is not unmindful of that which you do.

2. Verses 110 and 111 refer to the situation arising out of the differences among the people regarding the Book of Allah. In this there is a consolation to the Holy Prophet. It is said that in the past also the people had differed and opposed when Torah was revealed to Prophet Moses. The Holy Prophet is, therefore, asked not to worry about the difference among the Quraish in opposition to his mission because this has been the usual occurrence even among the previous nations. Side by side there is also a serious warning of punishment for those who differ in the Messages of Allah, which is clear from the concluding words of verse 111, viz., "He indeed is aware of what they do".

3. The word *Fastaqim,* used in verse 112, is from the word *Istaqaamat,* which means to stand upright. Here, in these verses, the command is to follow the Commands of Allah in all affairs of the day to day life, including faith, prayer, moral, financial as well as political dealings. In fact the source of all vices or evils of the human society is the deviation or abjurement from the command of Allah. Thus deviation in respect of faith leads the mankind to disbelief in Allah the Almighty and misguided motions of worship of self and base desires; deviation in prayers results in worship of idols and objects other than the One True God; deviation in moral, social and political fields results in immorality, indecency, self-aggrandisement etc. etc. By one single command, viz., *Fastaqim Kama Umirta,* Qur'an has closed the doors of all personal, social, and moral evils of the human society.

4. The word *Tatghaw* is from *Tughyaan,* which is actually the opposite of *Istiqaamat* and means that the believers should never go beyond the limits fixed by Allah and His Holy Prophet in respect of the affairs of this life, which may have repercussions in the Hereafter (Ma'ariful Quran, Vol. IV, pp. 670-672).

113. And incline not to those who do wrong,[5] lest the Fire touch you; and (then) you have no protectors, besides Allah, nor shall you be helped.

١١٣- وَلَا تَرْكَنُوْٓا إِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ
النَّارُ ۙ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ
ثُمَّ لَا تُنْصَرُوْنَ ○

114. And keep up prayer at the two ends of the day and in the first hours of the night.[6] Surely good deeds take away evil deeds.[7] This is a word of remembrance to those who remember (their Lord).

١١٤- وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ
وَزُلَفًا مِّنَ الَّيْلِ ؕ
اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ
ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ۝

115. And be patient;[8] for surely Allah wastes not the reward of the doers of good.

١١٥- وَاصْبِرْ
فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○

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5. According to Baizavi, in this verse actually there is strict prohibition for not only having friendship or close relationship with the non-believers or the wrong-doers, but there should not even be any sort of inclination for sitting in their company. According to Awza'ee, none among the scholars is more punishable in the eye of Allah who for the sake of the world goes to meet a wrong-doer (Mazhari). According to Qurtabi, the believer should remain aloof from the wrong-doers except in case of extreme need. Hasan Basri has said that in the two words i.e. *La Tatghaw* as in verse 112, and *La Tarkanu* as in verse 113, Qur'an has prohibited transgression of the limits of Allah and close contacts with the wrongdoers, and this in fact is the gist of the entire religion (Ma'ariful Quran, Vol. IV, pp. 672-673).

6. According to the learned Commentators, the words *Tarafa-yin-nahaare,* i.e. at the two ends of the day, indicate the *Fajr* and the *Asr* prayers; and the words *Zulafam Min-al-lail,* imply the *Maghrib* and *Isha* prayers. According to Hasan Basri, Mujahid, Muhammad bin Ka'b, Qatadah, Zuhaak, and others also, *Zulafam Minal-lail* mean the *Maghrib* and *Isha* prayers, and, in a Tradition, the Holy Prophet has also said that the *Maghrib* and the *Isha* prayers are the *Zulafam Minal-lail.* Thus the four times' prayers are mentioned in this verse, and as regards the remaining fifth prayer i.e. *Zuhar,* it is mentioned in another verse which says *Aqimis Salaata Le Dulukishshamse,* i.e. offer prayer on the decline of the sun (*Bani Israil,* 17:78) (Ma'ariful Quran, Vol. IV, pp. 676-677; Naimuddin, Chapter 11, Notes 232-233).

7. According to the scholars, the word *Hasanaat,* used in verse 114, is inclusive of all good deeds including prayer, fasting, poor-rate, charity, moral dealings, justice and equity, etc. As against this, the word *Sai-ye-aat* is inclusive of all evil deeds and indecencies and all sinful activities – whether major or minor. However, according to a Tradition of the Holy Prophet, and also another verse of the Holy Quran, the word *Sai-ye-aat* refers to the minor sins only, and, therefore, the meaning is that *Salaat* or prayer finishes up all minor sinful activities.

8. The word *Sabr,* as also previously explained is inclusive of all good deeds and restraining oneself from bad ones. It also means patience against the opposition and sufferings at the hands of the opponents.

116. Why were there not, among the generations before you, those possessing understanding,[9] forbidding (men) from mischief in the earth, except a few among them whom We saved (from harm). And the wrong-doers pursued the enjoyment of the good things of life which were given them, and they persisted in sin.

١١٦- فَلَوْلَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ
أُولُوْا بَقِيَّةٍ يَّنْهَوْنَ
عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيْلًا
مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ
وَاتَّبَعَ الَّذِيْنَ ظَلَمُوْا مَا أُتْرِفُوْا فِيْهِ
وَكَانُوْا مُجْرِمِيْنَ ○

117. And your Lord is not One to destroy the towns unjustly while the inhabitants thereof were likely to mend.

١١٧- وَمَا كَانَ رَبُّكَ لِيُهْلِكَ
الْقُرٰى بِظُلْمٍ
وَّأَهْلُهَا مُصْلِحُوْنَ ○

118. And if your Lord had so willed, He would have made people one community; but they will not cease to dispute,

١١٨- وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً
وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ○

119. Except those on whom your Lord bestows mercy; and for this did He create them:[10] And the Word of your Lord shall be fulfilled: I will fill Hell with jinn and men all together.

١١٩- إِلَّا مَنْ رَّحِمَ رَبُّكَ ۚ
وَلِذٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ
وَالنَّاسِ أَجْمَعِيْنَ ○

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9. The words *Oolu Baqi-yatin,* in verse 116, refer to the men of understanding who accept the word of the Prophets of Allah and follow them. Thus it is said that when people rejected the Word of Allah, and opposed His Prophets, there should have been some right-minded and good people who should have come forward and tried to make their people understand the message of the Prophets and follow them so that the people at large should have been saved from the punishment which ultimately overtook the previous nations on account of their wrong-doing.

10. Regarding the phrase *Wale Zaalika Khalaqahum,* appearing in verse 119, there is difference of opinion between the scholars as to which part of the verse it relates to. According to some, including Abdullah Ibne Abbas, Mujahid, Qatadah, and Zahaak, it relates to *Illa Mann Rehima Rabboka,* which means that the purpose of creation of the mankind is that they may gain the Mercy of Allah. According to others, including Hassan, Muqaatil, and Ataa, however, it relates to *Mukhtalifeen* (used in verse 118), which means that man has been created with a clean

120. And all that We relate to you of the stories of the Messengers – with it We make firm your heart.[11] And in this there has come to you the Truth and an exhortation and an admonition to the believers.

١٢٠-وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ
مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ
وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ
وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ○

121. And say to those who do not believe: Do whatever you can; we shall do our part;

١٢١-وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟
عَلَىٰ مَكَانَتِكُمْ ۖ إِنَّا عَٰمِلُونَ ○

122. And wait; surely we too are waiting.

١٢٢-وَٱنتَظِرُوٓا۟ ۖ إِنَّا مُنتَظِرُونَ ○

123. And to Allah belongs the Unseen in the heavens and the earth, and to Him the whole affair will be returned: So worship Him and put your trust in Him: and your Lord is not unmindful of that which you do.

١٢٣-وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ
كُلُّهُۥ فَٱعْبُدْهُ
وَتَوَكَّلْ عَلَيْهِ ۚ
وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ○ ع

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and pure faculty of apprehension so that, out of his own free will, he may adopt any path of life, and, in this respect, he is not forced to proceed in any particular way. On account of this choice, some will get the Paradise and some will go to the Hell. There is also a third view, according to which, this phrase relates to both i.e. *Ikhtilaf* as well as *Rahmat*. Viewed from this, the meaning of the verse will be that, among the people, those who differ have been created to differ, and those who endeavour for mercy have been created for mercy. This view is also approved by Qurtabi (Ziaul Quran, Vol. II, Chapter 11, Note 167).

11. As Abdullah Yusuf Ali puts it, "The stories of the Prophets in the Qur'an are not mere narratives or histories: they involve three things: (1) they teach the highest spiritual Truth; (2) they give advice, direction, and warning, as to how we should govern our lives, and (3) they awaken our conscience and recall to us the working of God's Law in human affairs. The story of Joseph in the next *Surah* is an illustration in point" (Yusuf Ali, Vol. I, Note 1624).

CHAPTER 12

YUSUF

(JOSEPH)

Chapter 12 consists of 12 Sections, 111 verses, 1600 words and 7166 letters.[1]

Name

This Chapter is named as Yusuf (Joseph), because it gives a detailed account of the life and mission of Prophet Joseph.

Revelation

According to Hazrat Abdullah bin Abbas and Qatada, excepting verses 2 to 4 which were said to have been revealed after *Hijrat* i.e. Migration of the Holy Prophet from Mecca, the entire Chapter is Mecci. However, according to general opinion of the learned scholars, the entire Chapter was revealed at Mecca in the last days of the Holy Prophet's Mecci life when the Quraish were planning either to kill him or to force him to leave Mecca.

According to the generally accepted chronological order this Chapter is placed at Serial No. 53.[2]

The Background

It is said that at the instance of the Jews, the non-believers of Mecca enquired from the Holy Prophet as to what was the reason of migration of the Bani Israil from Syria to Egypt. Since the Arabs did not know anything about this

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1. Naimuddin, Chapter 12, Note 1; Ziaul Quran, Vol. II, p. 401.
2. Index cum Concordance of the Holy Qur'an, by Khairi, *ibid.*

incident, and even the Holy Prophet had never talked of it, they expected that the Holy Prophet would not be able to give any answer to it or that he will answer it after enquiring from some Jew scholar, and thus it will be proved that he was not a true Prophet. Allah the Almighty not only revealed this Chapter and narrated the whole story of the life and mission of Prophet Joseph but also made it a similitude of what the non-believing Quraish of Mecca were doing to the Holy Prophet himself.

Chapter 12 and other Chapters of the Holy Qur'an

Like other chapters of the Holy Qur'an, Chapter 12 also gives the narration about the Prophets of Allah, but unlike the other ones this is the only chapter which is entirely devoted to the story of the life and mission of only one Prophet i.e. Prophet Joseph.

Purpose of Revelation

The purpose of revelation of this Chapter, as Abul A'ala Maududi puts it, is two-fold: firstly, it is a proof of the prophethood of the Holy Prophet in terms of the demand made by his opponents themselves. It was their allegation that the Holy Prophet used to narrate the stories of the previous Prophets and the people as he had heard them from somebody else. Therefore, they had enquired from him regarding the migration of Bani Israil from Syria to Egypt. Since the historical background of this incident was not known to any person living in Arabia till then, therefore, to tell them exactly all about the mission and life of Prophet Joseph could only be possible through Revelation from Allah the Almighty. This has been clarified specifically by the Holy Qur'an itself in the beginning as well as in the concluding verses of this Chapter. Secondly, the story was narrated in such details that it amazingly fitted in the then existing situation between the Holy Prophet and the non-believing Quraish of Mecca.

Both these chronological events had remarkable similarity in their details and their repercussions in moulding the progress of contemporary history to one and the same finality. This aspect of history is really worth reading and reflection! Just as the brothers of Prophet Joseph did wrong to him and ultimately had to bow down before him, the Quraish were also warned by implication of historical forces that no doubt they were then in a position to do wrong to the Holy Prophet but the day will come when they all will have to bow down before him just as the brothers of Joseph, once his tormentors had to bow before him and beg pardon of their misdeeds. This was also clarified in the opening verses of this

Chapter particularly *Laqad Ka'na Fee Yusufa Wa Ikhwatehi Aayatul Lis'Saaeleen* i.e. surely in Joseph and his brothers are Signs (or Symbols) for inquirers (verse 7). It is worth noting that after about 1½ years of the revelation of this Chapter the non-believing Quraish of Mecca planned to kill the Holy Prophet as was done by the brothers of Joseph to him; and just as Prophet Joseph was perforce made to go to Egypt, the Holy Prophet also was forced to leave Mecca. Then some other aspects of similarity of life events in this connection are also noticeable. Exactly as Prophet Joseph after great hardships and trials got authority over the land in Egypt, the Holy Prophet also after several years of hardships and trials got power over the entire Arabia. The brothers of Joseph who had plotted to do away with him and had actually thrown him in a well, had to repent on past deeds and bowed down to him, likewise the opponents of the Holy Prophet had also to repent for their past conduct and submit to the him after his victory over Mecca when their existence depended entirely at the mercy and tolerance of the Holy Prophet. The sins of Joseph's brother were unpardonable by any canons of justice and equity, but Prophet Joseph not only pardoned them but also exonerated them of their past guilt and prayed Allah for His Mercy and Grace. Prophet Joseph said *La Tasreeba Alaikumul Yauma* and *Yaghfirullaha Lakum Wa Huwa Arhamur Rahimeen* i.e. today there is no blame on you. May Allah forgive you and He is most Forgiving Merciful. Similarly when presented before the Holy Prophet he enquired from them what treatment they expected from him, they said *Akhin Karimun Wa Ibne Akhin Karimun,* i.e. you are a good brother and the son of a good brother. The Holy Prophet said *Fa Inni Aqoolo Lakum Kama Qala Yusufo Le Ikhwatehi La Tasreeba Alaikumul Yauma Izhabu Fa Antomul Talaqa* i.e. I give you the same answer as Joseph gave to his brothers that today there is no blame on you and you are forgiven (Tafheemul Quran, Vol. II, pp. 378- 379).

Subject Matter

This Chapter presents two opposing characters; one that of the righteous among the mankind represented by Joseph – an illustrious youth of hardly 17 or 18 years full of vigour and vitality possessing transcendental chaste unseducible nature, both when he was undergoing severe tests in life as an exile and prisoner, and when he became the virtual monarch of the Egyption Kingdom. In contradistinction and juxtaposition to Prophet Joseph, there is a host of characters who divide among themselves all the ugly shades of human nature. They are represented in that order by his brothers who planned to kill him by throwing in a well, the greedy heartless merchants who took him to Egypt and sold him for

a petty sum, the wife of Azeez (the minister) who wanted to seduce him for her desire and on his refusal she had him sent to the prison on false charge of indecency merely to satisfy her ego because Joseph had refused to abide by her demand. These two characters have been presented in this Chapter in order to show that the plan of Allah is in any case fulfilled and the wicked ones, however resourceful and influential they may be, can not hinder the fulfilment of the plan of Allah; and the righteous servants of Allah, however resourceless they may be, ultimately, by the Grace of Allah, achieve supremacy over the people. The story of Prophet Joseph has yet another feature of Divine Mercy in counteracting the evil designs of the opponents and the wicked ones against the true servants of Allah. It is that whatever, and whenever, the wicked ones do, in order to cause harm to the righteous servants of Allah, prove to be helpful for the latter in fulfilling the Divine Scheme of promoting the cause of righteousness. For example, the plan of throwing Joseph in the well by his brothers proved to be the means for his going to Egypt with the caravan who had picked him, and selling by the caravan in the open market proved to be means of his access to the minister's house, and the false charges of the minister's wife against him and his subsequent imprisonment proved to be the means of his coming near the king when he interpreted his complex and awe-bearing dream, and finally the vindication of his chastity fetched him the throne of Egypt from where he ruled over the country as the monarch and brought the country safe and sound from the disaster of famine and draught.

This actually lays emphasis on the point that ultimately the righteousness one is to gain the ground and wickedness is to fail in its attempt to dislodge righteousness from the earth. In this respect since a righteous servant of Allah depends entirely upon the Divine help and succour without having resort to illegal, immoral and wicked supports and means, inspite of having no material resources, ultimately gets the success.

As regards the story of Prophet Joseph and his brothers we have already given it in detail in Part VIII of Volume I of this Compilation, which need not be repeated here again. In order, however, to prepare the readers to follow the story in greater details, it may be said that Prophet Joseph was one of the twelve sons of Prophet Jacob (Yaqoob) who had four wives and Joseph and his brother Benjamin (Bin-Yamin) were from one wife, and the rest from the other wives. Prophet Jacob was settled with his huge family in the valley of Hebron where his fore-fathers Issac and Abraham lived. According to Bible, Prophet Joseph was born in 1906 B.C., and near about 1819 B.C. his brothers, out of jealousy, threw him in the well from where he was taken by some merchants to Egypt and sold to Aziz, the Minister. At that time his age was about 17. The caravan which had picked up Joseph from the well was coming from Jal'al (presently

Trans-Jorden) and was going towards Egypt. At that time the Hyksos kings were ruling over Egypt, They were Arabs by generations and had migrated from Palestine and Syria in about 2000 B.C., and acquired the rule over the entire Egypt. They were actually known as Amaleeq. According to recent research, at that time Apphis was the ruler over Egypt, and when Prophet Joseph came to Egypt, its capital was at Monkis or Malak of which the ruins are still there in the south of Cairo at a distance of about fourteen miles. Joseph came in Egypt at the age of 17 or 18. For three years he remained in the house of Aziz and then 8 or 9 years in the prison. Thus at the age of 30 he became the ruler of Egypt and ruled over it for about 80 years. In the 9th or 10th year of his rule he called his father Jacob and the entire family from Palestine and settled them in Egypt at a place between Dimyak and Cairo which is known as *Jushn* or *Joshan.* It is said that Prophet Joseph died at the age of 110 years and he had willed that while leaving Egypt the Bani Israil should also take away his body from Egypt.

CHAPTER 12

YUSUF
(Joseph)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Alif, Laam, Raa!* These are the verses of the Perspicuous Book,[2]

١- الٓرٰ ۚ
تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۙ

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1. After narrating the stories of the life and mission of many Prophets, their opposition by the people, and ultimate result of their opponents, in the previous chapter, in the concluding verse of it, Qur'an had said that "to Allah belongs the Unseen in the heavens and the earth and to Him the whole affairs will return (for final judgment); so worship Him and put your trust in Him. And your Lord is not heedless of what you do". In continuation of it, Chapter 12, in its first Section, resumes the narration about another Prophet, namely, Prophet Joseph, and narrates the story of his life and mission in the form of visionary disclosures from the Unseen relating to matters and events, of which the Quraish were obviously unaware before.

Section 1 consists of 6 verses i.e. verses 1 to 6. In verses 1 and 2 Allah the Almighty says: *Alif, Laam, Raa!* these are the verses of the Perspicuous Book. Indeed We have sent it down as an Arabic Qur'an (so) that you (O People) may learn wisdom.

From verse 3 starts the narration about Prophet Joseph. It is said: We narrate to you the best of narratives, in that We reveal to you this (portion of the) Qur'an, and before this you were of those who knew it not.

Verses 4 to 6 speak of the vision of Prophet Joseph and his father Jacob's advice to him not to tell it to his brothers (who were jealous of him and did not relish their father's affection towards him). These verses recall "when Joseph said to his father: O may father! I saw (in the vision) eleven stars and the sun and the moon (and) I saw them prostrating themselves to me.

Contd.....

2. Indeed We have sent it down as an Arabic Qur'an,[3] that you may learn wisdom.

٢- إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا
لَّعَلَّكُمْ تَعْقِلُونَ ○

3. We narrate to you the best of narratives,[4] in that We reveal to you this (portion of the) Qur'an, and before this you were of those who knew it not.

٣- نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ
بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ ۖ
وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ○

(The father) said: O my son! do not relate your vision to your brothers, lest they devise a plan against you (because of their jealousy): the Devil indeed is an open enemy to man! And thus will your Lord choose you and teach you the interpretation of sayings (and events of life), and perfect His favour to you and to the posterity of Jacob (Bani Israil), as He perfected it (His favour) to your fathers Abraham and Issac before. Surely your Lord is Knowing, Wise.

2. ***Kitabil Mubeen:*** According to verse 1, the Holy Qur'an is the Book that makes things manifest. To quote Abdul Maajid Daryabadi, it is clear and unambiguous; and a Book that contains no mystries. As against this, we can refer to the Christian religion which always boasts of its "mysteries". In the "New Catholic Dictionary", by Pallen and Wynne, it is said, "There are three great and fundamental mysteries in the Catholic Religion: (1) the Trinity; (2) the Incarnation; (3) the Eucharist; to which Kolbe adds that of the Mystical Body of the Christ" (p. 659) (Maajid, Vol. I, Part XII, Note 356).

As regards the meaning of the word *Mubeen,* it may be noted that it is an active participle from *Mabana,* which is used both as transitive as well as intransitive, meaning that which itself is clear and manifest, that which makes other things clear, and that which cuts off one thing from another and renders it distinct and separate from it (Arabic English Lexicon).

3. The words *Qur'anan Arabiyan,* according to the Arabic English Lexicon, mean "a Book which is most extensively and regularly read and which can express its meaning in a clear, eloquent and comprehensive language". The word *Arabiyan* conveys the sense of fullness, abundance and clearness. The Arabic language is so called because its routes are innumerable and are full of meanings and because it is most expressive and eloquent and comprehensive and possesses suitable words and phrases for expression of all sorts of ideas and meanings in full.

4. As Abdullah Yusuf Ali puts it, "The story is called the most beautiful of stories (verse 3) for many reasons: (1) it is the most detailed of any in the Qur'an; (2) it is full of human vicissitudes, and has therefore deservedly appealed to men and women of all classes; (3) it paints in vivid aspects of life – the partiarch's old age and the confidence between him and his little best-beloved son, the elder brother's jealousy of this little son, their plot and their father's grief, the sale of the father's darling into slavery for a miserable little price, carnal love contrasted with purity and chastity, false charges, prison, the interpretation of dreams, low life and high life, Innocence raised to honour , the sweet "revenge" of Forgiveness and benevolence, high matters of state and administration, humility in exaltation, filial love, and the beauty of Piety and Truth.

4. When Joseph[5] said to his father: O my father! I saw eleven stars and the sun and the moon: I saw them prostrating themselves to me.[6]

٤- إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ
إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَ
الْقَمَرَ رَأَيْتُهُمْ لِي سٰجِدِيْنَ ○

5. He said: O my son! relate not your vision to your brothers, lest they devise a plan against you: the Satan indeed is an open enemy to man!

٥- قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى
إِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ۖ
إِنَّ الشَّيْطٰنَ لِلْإِنْسَانِ عَدُوٌّ مُّبِيْنٌ ○

The story is similar to but not identical with the Biblical story; but the atmosphere is wholly different. The Biblical story is like a folk-tale in which morality has no place. Its tendency is to exalt the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites "rulers" over Pharoah's cattle. The Qur'anic story, on the other hand, is less a narrative than a highly spiritual sermon or allegory explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flux and change, and the marvellous working of God's eternal purpose in His Plan as unfolded to us on the wide canvas of history" (Yusuf Ali, Vol. I, Introduction to Chapter 12, p. 548).

5. Prophet Joseph (Yusuf): Prophet Jacob (Yaqoob) had four wives, from three of them he had ten sons. In his old age he had from Rachel (Arabic Raheel), a very beautiful woman, two sons Joseph and Benjamin (Bin Yameen). Prophet Joseph was the most beautiful and beloved son of Jacob. He was born at Haran. At the time this story begins we may suppose that Joseph was about seventeen years of age. The plane where Prophet Jacob and his family and his flocks were settled was in Canaan, and is shown by tradition near modern Naablus (ancient Schechem), some thirty miles north of Jerusalem (Yusuf Ali, Vol. I, Note 1632). According to the Old Testament, "Israel (i.e. Jacob) loved Joseph more than all his children; because he was the son of his old age: and he made him a coat of many colours" (Genesis, 37:3). Although a lad of seventeen, Joseph was true and frank and righteous; he was the type of man of beauty and rectitude. His father loved him dearly. His half-brothers were jealous of him and hated him. His destiny was, however, prepared in the vision. He was to be exalted in rank above his eleven brothers (stars) and his father and mother (sun and moon), but as the subsequent story shows, he never lost his head, but always honoured his parents and repaid his brother's craft and hatred with forgiveness and kindness (Yusuf Ali, Vol. I, Note 1633).

6. The Old Testament also says, "and he (i.e. Joseph) dreamed yet another dream, and told it his brethren, and said, behold, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obedience to me" (Genesis, 37:9).

According to Abdullah bin Abbas, by the eleven stars are meant the eleven brothers and by the sun and moon are meant the father and the mother of Prophet Joseph. However, since, his mother Raheel had already died, and his maternal aunt was married to Jacob she was in the status of his mother, and therefore it is she who is referred to by the word "moon" in this verse (Qurtabi, as referred to by Ma'ariful Quran, Vol. V, p. 6; and Sudi, as referred to by Naimuddin, Chapter 12, Note 5).

6. And thus will your Lord choose you and teach you the interpretation of sayings and perfect His Favour to you and to the posterity of Jacob, as He perfected it before to your fathers Abraham and Issac![7] Surely your Lord is the Knowing, the Wise.

٦- وَكَذٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ
مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ
عَلَيْكَ وَعَلٰى آلِ يَعْقُوبَ كَمَآ
أَتَمَّهَا عَلٰى أَبَوَيْكَ مِنْ قَبْلُ إِبْرٰهِيمَ وَ
إِسْحٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝ ع

SECTION 2[1]

7. Verily in Joseph and his brothers[2] there are Signs[3] for the inquirers.[4]

٧- لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِۦٓ ءَايٰتٌ
لِّلسَّآئِلِينَ ۝

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7. Mention of the fore-fathers Abraham and Issac, in the concluding part of verse 6, by Prophet Jacob, might be with a view to tell Joseph, who was going to undergo a very severe trial in the near future, to "look back to his fathers, and to Abraham, the True, the Righteous, who through all adversities kept his Faith pure and undefiled, and won through" (Yusuf Ali, Vol. I, Note 1637).

1. In continuation of the previous Section which spoke of the vision of Joseph and his father's advice not to disclose it to his brothers, in Section 2, Qur'an proceeds further to speak of the jealousy of the ten half-brothers of Joseph, their plan to get rid of him by throwing him into a deep well, his being picked up from the well by a passing caravan, and his sale by his brothers to the caravan people for a very small price.

Section 2 consists of 14 verses i.e. verses 7 to 20. In verse 7 it is said that verily in Joseph and his brothers there are Signs for the inquirers (from the Holy Prophet regarding the coming of Bani Israil from Syria to Egypt as also those men of wisdom who wish to seek the Signs of Allah in the Divine Words).

Verses 8 to 10 speak of the jealousy of the ten half-brothers of Joseph against him and their plan to get rid of him. In these verses it is said: when they said (to each other): certainly Joseph and his brother (i.e. Benjamin) are dearer to our father than we, though we are a (strong) company! Surely our father is in manifest error. (So in order to get rid of him) slay Joseph or cast him out to some (unknown) land, so that your father's favour may exclusively be for you, and after that you may be a righteous people! said a speaker from among them: slay not Joseph, but, if you are going to do something, cast him into the bottom of a well. Some of the Caravans will take him up.

Verses 11 to 14 speak of their deceit to their own father in order to make him agree to send Joseph with them. According to these verses, they said: O our father! Why do you not trust us about Joseph, whereas surely we are his sincere well-wishers? Send him with us tomorrow (so) that he may enjoy himself and play, and we shall take every care of him.

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8. When they said: Certainly Joseph and his brother are dearer[5] to our father than we, though we are a (strong) company![6] Surely our father is in manifest error.[7]

٨- إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ
إِلَىٰ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ ۗ
إِنَّ أَبَانَا لَفِي ضَلَٰلٍ مُّبِينٍ ۝

He (Jacob) said: Indeed it grieves me that you should take him away, and I fear lest the wolf should devour him, while you are unattentive of him. They said: if the wolf were to devour him, while we are a (strong) company, we should then indeed be the losers.

Verses 15 to 18 speak of execution of the evil plan by the ten half-brothers of Joseph against him. In these verses it is said: so when they took him away, and resolved to throw him down to the bottom of the well, We revealed to him: You will surely inform them, (one day) of this affair of theirs while they perceive not. And they came to their father at nightfall, weeping. They said: O our father! we went off racing one with another and left Joseph by our things; and the wolf devoured him; and you will not believe us, even though we tell the truth. And they came with false blood (spilt) on his (Joseph's) shirt. He (Jacob) said: Nay! your souls have embellished for you an affair; so (for me) patience is most fitting: and Allah is to be implored for help against that which you ascribe.

Verses 19 and 20 describe further how Joseph was picked up by a passing caravan and how he was sold by his brothers to the caravan merchants for a petty sum. It is said: and there came a caravan, and they (i.e. the caravan people) sent their water-drawer, and he laid down his bucket (into he well). He said: O good news! here is a youth! and they concealed him as a treasure! and Allah was Knower of what they did. And they (Joseph's brothers) sold him (to the caravan) for a small price – a few *dirhams* counted out: and they were in regard to him of the indifferent.

2. As regards the word *Ikhwatehi,* i.e. the brothers of Joseph, it may be noted that Joseph's father, Prophet Jacob, first married Liah, daughter of Layyaan, who was his maternal uncle, from whom he had six sons, namely Reuben, Simeon, Levi, Judah, Issachar, and Zebuleen. After the death of Liah, he married her sister Raheel (Rachel) and had his two sons Joseph and Benjamin from her. He also had two sons Dan and Naphtali from Bilhah (third wife) and two sons Gad and Asher from Zilpah (fourth wife) (The Old Testament-Genesis, 35:23-26). Thus he had in all twelve sons (Mazhari; Ziaul Quran, Vol. II, Chapter 12, Note 14).

3. The word *Aayaat* or Signs, in the present context, refers to the proof of Prophethood of the Holy Prophet, who narrated the story of Prophet Joseph and his brothers, on demand of the non-believers of Mecca, which, before the revelation from Allah, was neither known to him nor to the Meccans. This stunned the Jews and the Meccans, as it proved beyond doubt that Muhammad (ﷺ) was The Prophet of Allah. The Jews, who made the non-believers inquire about Prophet Joseph from the Holy Prophet, were already aware of his Prophethood through their own Holy Scriptures, which also contained the details of the coming of Prophet Joseph and his brothers from Syria to Egypt (Tadabbure Quran, Vol. III, pp. 441-442).

The word *Aayaat,* i.e, Signs, may also be understood in the sense that in this story one can understand how the righteous servants of Allah, right from their early age, behave righteously even in the midst of enmity, hatred, jealousy and conspiracy, and how they remain firm, having

Contd....

9. Slay Joseph or cast him out to some (unknown) land, so that your father's favour may be exclusively for you, and after that you may be a righteous people![8]

٩- اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا
يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ
وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ○

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absolute trust in Allah the Almighty, even" when their opponents go to the extent of causing them harm in order to get rid of them, and how ultimately they became successful in defeating the evil plans of their opponents. To crown all, when finally they emerge victorious over their erstwhile foes, they, instead of thinking of any revenge, forgive and embrace their enemies, as Prophet Joseph did with his half-brothers and the Holy Prophet proclaimed general amnesty for the vanquished Meccans, This also shows how throughout Allah the Almighty helps His righteous servants in times of hardships and crises with as much affection and Grace as in times of happiness and prosperity (also see Qurtabi and Mazhari, as referred to by Ma'ariful Quran, Vol. V, p. 17).

4. As regards the word *Saa'ileen,* i.e. inquirers, it signifies the non-believers who, at the instance of Jews, enquired from the Holy Prophet, by way of test of his Prophethood, as to how the Bani Israil had come from Syria and settled in Egypt (Naimuddin, Chapter 12, Note 14). In its wider significance, however, the word *Saa'ileen* may also be taken to include the seekers after Truth, in the Divine Words, of all ages to come. As Abdullah Yusuf Ali puts it, "in Joseph's story we have good and evil contrasted in so many different ways. Those in search of true spiritual knowledge can see it embodied in concrete events in this story of many facets, matching the colours of Joseph's many coloured-coat" (Yusuf Ali, Vol. I, Note 1638).

5. As regards the love, the Old Testament says, "Now Israil loved Joseph more than all children because he was the son of his old age; and he made him a coat of many colours (Genesis, 37:3). In "Antiquities of the Jews", it is said, "His father loved him above the rest of the sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence" (11, 2:1), According to the "Jewish Encyclopaedia" also, "Upon Joseph centered the love of his father" (Vol. VI, p, 246) (Maajid, Vol. I, Part XII, Note 376). It appears that Prophet Jacob loved Joseph not only because he was the son of his old age, and was extremely beautiful, but because he knew that he was going to be a Prophet and had all the qualities of righteousness.

6. The word *Usbatun* is generally used for a company of 5 to 10 persons, and it denotes a group, having the same blood, the members of which can fight for each other against the strangers. In the primitive ages, when states were not established, and there was no governmental machinery, the only source of support and defence for anybody was his *Usbatun* i.e. the descendants or members of his tribe, who could stand by him to defend against the enemy.

7. In reality Jacob had the wisdom to see that his young and innocent sons wanted protection and to perceive Joseph's spiritual greatness. But his wisdom, to them, was folly or madness or imbecility, because it touched their self-love, as truth often does. And they relied on his brute strength of numbers – the ten hefty brethren against old Jacob, the lad Joseph, and the boy Benjamin! (Yusuf Ali, Vol. I, Note 1639).

8. By the words *Watakunu Mim Ba'dehi Qauman Swaliheen,* appearing in verse 9, the scholars understand that either the idea was that "Let us first get rid of Joseph, there will be time enough then to pretend to be good like him, or seek forgiveness for it"; or it means that "after getting rid of Joseph, their envy against him would stand satisfied and their trouble will be over, once for all, and finding that Joseph was no more there, their father would have no option but to shower his love over them"! (Ma'ariful Quran, Vol. V, p. 19).

10. Said a speaker from among them: Slay not Joseph, but, if you are going to do some thing, cast him into the bottom of a well.[9] Some of the caravans will take him up.[10]

١٠- قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ
وَاَلْقُوْهُ فِيْ غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ
السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ ○

11. They said: O our father! why do you not trust us about Joseph, whereas we are surely his sincere well-wishers?

١١- قَالُوْا يٰٓاَبَانَا
مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ
وَاِنَّا لَهٗ لَنٰصِحُوْنَ ○

12. Send him with us tomorrow (so) that he may enjoy himself and play, and we shall take every care of him.

١٢- اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ
وَاِنَّا لَهٗ لَحٰفِظُوْنَ ○

13. He said: Indeed it grieves me that you should take him away, and I fear lest a wolf should devour him, while you are unattentive of him.

١٣- قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ
وَاَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ
وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ○

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9. As regards the plan, the Old Testament also says, "And Reuben heard it, and he delivered him out of their hands: and said, let us not kill him. And Reuben said unto them, shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him" (Genesis, 37:21-22). In this respect, Josephus also says, "So Reuben took the lad and tied him to a cord and let him down gently into the pit for it had no water at all in it" (Antiquities of the Jews", 11, 3:2). (Maajid, *ibid.,* 382).

Here it would also be worth noting that the non-believers of Mecca also made a similar plan against the Holy Prophet. Qur'an says, "those who disbelieved devised plans against you (O Prophet) that they might confine you or slay you or drive you away" (*Anfaal,* 8:30).

10. The word *Yal-ta-qit-ho* is from *Il-ti-qaat,* derived from *Luqtah,* which means anything fallen or dropped on the way which anybody picks up without any endeavour or desire. If the thing is non-living, then it is known as *Luqtah;* but if it is a living being, then according to the jurists, it is known as *Laqeet.* However, the word *Laqeet* is used for a child and not a major person. From this word, Qurtabi has argued that when Joseph was thrown into the well he was not major but he was merely a child, which is also clear from the fear of Jacob, according to which he said "lest a wolf should devour him". Generally eating by the wolf is used for a child and not for a grown up person. According to Ibne Jareer, Ibnul Munzir, and Ibne Abi Shaiba, at that time, the age of Joseph was only seven years (Tafseer-e-Mazhari) (Ma'ariful Quran, Vol. V, pp. 19-20).

14. They said: if the wolf were to devour him, while we are a (strong) company, we should then indeed be the losers.

١٤- قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ
وَنَحْنُ عُصْبَةٌ
إِنَّا إِذًا لَّخَاسِرُونَ ○

15. So when they took him away,[11] and resolved to throw him down to the bottom of the well,[12] We revealed to him:[13] you will surely inform them (one day) of this affair of theirs while they perceive not.[14]

١٥- فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا
أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ
وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ
بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ○

16. And they came to their father at nightfall, weeping.

١٦- وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ○

17. They said: O our father! we went off racing one with another[15] and left Joseph by our

١٧- قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ
وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ

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11. It may be noted that, according to the statement in the Talmud, and the Old Testament, this part of the story is different. As stated in those Scriptures, the brothers of Joseph had gone to Sikkam for pasturing their cattle, and Prophet Jacob had himself sent Joseph in search of them. It, however, does not seem to fit in the story because, knowing about the jealousy of the brothers, Prophet Jacob could never send Joseph like this (Tafheemul Quran, Vol. II, Chapter 12, Note 11).

12. According to the Old Testament, the well they selected was a blind one, i.e. without water, so that there was no imminent danger to his life. It is said, "and they took him, and cast him into the pit; and the pit was empty, there was no water in it" (Genesis, 37:24).

13. This was of the type of "intuitional message" that was inspired to the mother of Prophet Moses to have patience and perseverance when she was asked to cast the infant Moses into the river, and let things take their own course with a promise that her child would meet her and she would feed him. The Prophethood, in its denotative actuality, was conferred on Joseph when he came of age as said in verse 22 of this very Chapter. However, according to Ibne Jareer and Ibne Abi Hakim, it was also a Prophetic Revelation, but of a specific type, as it was sent to Jesus Christ when he was an infant (Tafseer-e-Mazhari) (Ma'ariful Quran, Vol. V, pp. 23-24) (also see Ziaul Quran, *ibid.*, 27).

14. It may, however, be noted that the Old Testament and Talmud have no such statement. On the other hand, in the Talmud it is said that when Joseph was thrown down into the well, he wept and made request to his brothers; but this does not fit in the context, particularly with regard to Joseph who was certainly going to be a great man of the history (*ibid.*).

15. From the words *Zahabna Nastabeqo,* used in verse 17, the scholars have inferred

things; and the wolf devoured him; and you will not believe us, even though we tell the truth.

الذِّئْبُ ۚ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ○

18. And they came with false blood (spilt) on his shirt.[16] He said: Nay! your souls have embellished for you an affair;[17] So (for me) patience is most fitting;[18] And Allah is to be implored for help against that which you ascribe.

١٨- وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ○

19. And there came a caravan, and they sent their water-drawer, and he let down his bucket. He said: O good news! here is a youth! And they concealed him as a treasure![19] and Allah was Knower of what they did.[20]

١٩- وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ○

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that racing one with another is not prohibited in the Islamic *Shariat*. From the Traditions of the Holy Prophet it is proved that the Holy Prophet approved racing one with another and also the racing of the horses. It may, however, be noted that the racing should not be for gambling (Ahkaamul Quran, by Ibne Arabi) (Ma'ariful Quran, Vol. V, p. 25).

16. In this respect the Old Testament says, "and they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood" (Genesis, 37:31).

As to why they used the blood of the goat, it is said that "its blood is like human blood" (Rashi, "On Genesis", p. 401). According to Josephus, "they said that they had not seen Joseph, nor knew what mishap had befallen him, but that they found his coat bloody and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished" (Antiquities of the Jews, 11, 3:4) (Maajid, *ibid.,* 399).

17. On the basis of the shirt, Prophet Jacob argued against the statement which his sons had made in respect of their allegation that a wild animal had eaten Joseph. This actually shows that a judge, while deciding any matter, should also take into consideration the circumstantial evidence available to him (Qurtabi) (Ma'ariful Quran, *ibid.*).

18. As a righteous servant of Allah, he said nothing except *Fa Sab-run Jameel Wallahul Musta'ano A'laa Maa Ta-si-foon,* i.e. now patience is the only good (course) for me and whatever you say, for it I seek the help of Allah. The words *Sabrun Jameel* actually mean "perfect faith in God without semblance of bitterness and complaint" (Maajid, *ibid.,* 401).

19. According to Josephus, there were "some Arabians, of the posterity of Ishmael, carrying spices and Syrian wares out of land of Gilead to the Egyptians" (Antiquities of the Jews", 11, 3:3) (Maajid, *ibid.,* 403). Anyhow, "it was a caravan of merchants, and they think of everything in terms of the money to be made out of it! Here was an unknown, unclaimed

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20. And they sold him for a small price – a few dirhams counted out:[21] and they were in regard to him of the indifferent.

٢٠-وَشَرَوْهُ بِثَمَنٍ
بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ۚ
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ۝

SECTION 3[1]

21. And the man[2] who bought him in Egypt said to his wife:

٢١-وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ

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youth, of surprising beauty, with apparently a mind as refined as was his external beauty. If he could be sold in the opulent slave markets of Memphis (or whatever was the capital of the Hyksos Dynasty then ruling in Egypt), what a price he would fetch! They had indeed lighted upon a treasure! And they wanted to conceal him lest he was another's slave and had run away from his master who might come and claim him!" (Yusuf Ali, Vol. I, Note 1655).

20. According to the scholars, the words *Wallaho Aleemum Bema Ya'maloon,* appearing in verse 19, there was also consolation for the Holy Prophet himself that whatever the non-believing Quraish were doing with him was fully known to Allah the Almighty and that ultimately he will get success over all of them as Joseph got the success over his wicked brothers.

21. The brothers, however, who when came to know that some one, from the nearly encamping caravan, had picked up Joseph out of the well, hastened to the caravan and claimed Joseph as their absconding slave. When the brothers claimed Joseph as their absconding slave, the merchants offered the price to them and they agreed to hand him over to them for a few chips only. Qur'an says, "and they sold him for small price, a few *dirhams* counted out" (verses 20). In this respect, the Old Testament also says, "and they drew and lifted Joseph out of the pit, and sold Joseph to the Ishmaalites for twenty pieces of silver" (Genesis, 37:28). According to Josephus also, they drew Joseph out of the pit, and sold him to the merchants for twenty mines" (Antiquities of Jews, 11, 3:3).

1. Section 2 concluded with the statement of Joseph having been sold for a small price by his step brothers to the people of the caravan. In continuation of it, section 3 speaks of the sale of Joseph by the people of the caravan to the Aziz of Egypt, his stay in the house of Aziz, and his remaining chaste in spite of seductive attempts by the wife of Aziz.

Section 3 consists of 9 verses i.e. verses 21 to 29. Verse 21 speaks of Joseph's arrival and sale in Egypt. It says: and the man who bought him in Egypt said to his wife (Zulekha): make his stay honourable: maybe he will be useful to us, or we shall adopt him as a son. And thus We established Joseph in the land, and that We might teach him the interpretation of sayings. And Allah has full control over His affair; but most people know it not.

Verse 22 says: and when he (Joseph) attained his maturity, We gave him wisdom and knowledge.

Verses 23 and 24 graphically state the seductive attempt made by Zulekha to invite Joseph to sin and his remaining chaste. It is said: and she, in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: come you (the dear one). He said: may Allah forbid! surely he (i.e. your husband) is my lord! he made good my abode! Surely the wrong-doers never prosper. And surely she desired him, and he would have desired her, were it not

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Make his stay honourable:[3] May be he will be useful to us, or we shall adopt him as a son.[4] And thus We established Joseph in the land,[5] and that We might

لِامْرَاَتِهٖۤ اَكْرِمِیْ مَثْوٰىهُ عَسٰۤى اَنْ یَّنْفَعَنَاۤ
اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَكَذٰلِكَ مَكَّنَّا لِیُوْسُفَ فِی
الْاَرْضِ ۪ وَلِنُعَلِّمَهٗ مِنْ تَاْوِیْلِ الْاَحَادِیْثِ ؕ

that he had seen the manifest evidence of his Lord: Thus (it was) that We might turn away from him evil and indecency. Surely he was one of Our sincere and purified servants.

Verses 25 to 29 describe the uncontrolled passion of Zulekha towards Joseph, who ran after him, but was caught by her husband's unexpected appearance, and decision of the matter in favour of Joseph. It is said: and they both raced each other to the door, and she rent his shirt from behind, and they both met her husband at the door. She said: what is the punishment of him who intends evil to your wife, except imprisonment or a painful punishment? He (Joseph) said: it was she that sought to seduce me from my (true) self. And a witness from her (own) household bore witness: if his shirt is rent from the front, she speaks the truth and he is of the liars. And if his shirt is rent from behind, she tells a lie and he is of the truthful! So when he (her husband) saw his shirt rent from behind, he said: surely it is a snare of you women! surely your snare is mighty! O Joseph! turn away from this! and (O my wife!) ask forgiveness for your sin, for truly you have been of the sinful!

2. The Aziz, the purchaser of Joseph, named as Qatfeer or Atfeer (Ibne Kaseer) or, according to Old Testament, Potiphar, was a high official of the State having practically the entire affairs in his hands. According to the Old Testament also, he was "captain of the guard" (Genesis, 39:1), and the Caravan sold Joseph to him (Genesis, 37:36). He is described as a "Saris" of Pharaoh and as "Captain of the Guard". The term "Saris" is commonly used in the Old Testament for eunuchs, but, reasonably, it seems to stand in a more general sense for "court official", and sometimes it designates "a military officer" (Jewish Encyclopaedia, Vol. X, p. 147). The word "Potiphar" literally means "eunuch" as well as "court official" – the most important offices having been in the Ancient Orient in the hand of royal slaves who were often eunuchs (Encyclopaedia Biblica, Col. 3813) (Maajid, Vol. I, Part XII, Note 413).

3. In other words, do not treat him like a slave but treat him as an honourable (guest); "maybe he will be useful to us, or We shall adopt him as a son".

4. The name of the wife of Aziz was Ra'eel or, according to the Talmud, Zelicha, and perhaps on that basis she is generally known as Zulaikha in the Islamic traditions. Our poetical tradition says that she was a princess of the West who saw Joseph in a dream first and fell in love with him. As her dream told her that her beloved was the Wazeer of Egypt, her father arranged a match with the Wazeer, neither of the parties having seen the other. While, therefore, she nominally passed as the Aziz's wife, she secretly cherished her romantic unknown love until Joseph appeared on the scene. It was natural that the Aziz should want to adopt Joseph as his son, and he asked Zulaikha to mother him and treat him as an honoured member of the household" (Yusuf Ali, Vol. I, Note 1659).

5. In this respect the Old Testament also says, "Joseph found grace in his sight (i.e. the sight of his Egyptian Master), and he served him: and he made him overseer over his house, and all that he had he put into his hands" (Genesis, 39:4). Josephus also says, "He held him in the greatest honour, and taught him the learning that became a free man ... He entrusted also the care of his house to him" (Antiquities of the Jews, 11.3:4).

teach him the interpretation of sayings.[6] And Allah has full control over His affair; but most people know not.[7]

وَاللّٰهُ غَالِبٌ عَلٰٓى اَمْرِهٖ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

22. And when he attained his maturity, We gave him wisdom and knowledge;[8] and thus do We reward the doers of good.

٢٢-وَلَمَّا بَلَغَ اَشُدَّهٗٓ اٰتَيْنٰهُ
حُكْمًا وَّعِلْمًا ۭ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○

23. And she, in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: Come you[9]

٢٣-وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ
نَّفْسِهٖ
وَغَلَّقَتِ الْاَبْوَابَ

According to the learned commentators, in the words *Wa Kazaalika Makkanna Le Yusufa Fil Arde* also consisted the forecast that soon Joseph, who had entered Egypt as a slave, will become the most important personality of Egypt and will rule the country (Ma'ariful Quran, Vol. V, p. 32).

6. In its wider significance, the word *Ahaadees* signifies all matters which a ruler of the state has to deal with in running of the affairs of the state. In the context of the present Chapter, since Joseph was ultimately going to be the ruler of the Egyptian State, and also a Prophet of Allah to guide the mankind to the Straight Path i.e. total submission to the Will, and exclusive worship of Allah, arrangement was made by Allah the Almighty to teach him all these things before giving him the rule over the country and putting in the office of Prophethood.

7. In this also consists a lesson for the non-believing Quraish of Mecca, who were opposing the Holy Prophet. They are in fact invited to realise, and keep in mind, the fact that however mighty and resourceful they may be, they cannot defeat the Holy Prophet in his mission because the underlying plan of Allah was at his help, and just as Joseph ultimately succeeded, inspite of all trials and sufferings, the Holy Prophet was also sure to succeed against his enemies, whatever may be the extent of his sufferings and hardships at their hands.

8. According to the learned Commentators, by the word *Hukm,* is meant the power of decision and also authority; and by the word *Ilm* is actually meant the knowledge which is given to the Prophets through revelation from Allah the Almighty. Thus, on attaining maturity, Joseph was given the Prophethood as well as the rule over the country (Ma'ariful Quran, Vol. V, pp. 32 and 33; Tadabbure Quran, Vol. III, p. 448, Tafheemul Quran, Vol. II, Chapter 12, Note 20).

9. According to the Old Testament also, "And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said: lie with me" (Genesis, 39:7); and "And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into his house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying: lie with me" (Genesis, 37:10-12) (Maajid, *ibid.,* 423).

(the dear one). He said: May Allah forbid! Surely he (i.e. your husband) is my lord! he made good my abode![10] Surely the wrong-doers never prosper.[11]

وَقَالَتْ هَيْتَ لَكَ ؕ
قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّیْۤ اَحْسَنَ مَثْوَایَ ؕ
اِنَّهٗ لَا یُفْلِحُ الظّٰلِمُوْنَ ○

24. And surely she desired him, and he would have desired her,[12] were it not that he had seen the manifest evidence[13] of his Lord: Thus (it was) that We might turn away from him evil

۲۴- وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا
لَوْلَاۤ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ؕ
كَذٰلِكَ لِنَصْرِفَ عَنْهُ
السُّوْٓءَ وَالْفَحْشَآءَ ؕ

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10. The Old Testament also says, "But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" (Genesis, 39:8-9).

11. Which, in other words, meant to say that, while inviting him to a carnal desire, not only she was making him to commit the breach of trust against his own master (i.e. Aziz) who had kept him with honour and comfort in his house, but that she, being his wife, was also committing the breach of trust herself, and warned her to remember that "those who do wrong can never prosper". Thus, side by side to seeking refuge in Allah the Almighty, he also tried to persuade the lady to adopt righteousness and give up the evil desire.

12. It may be noted that the word *Hammat Behi,* used for Zulaikha in verse 24, shows her firm determination to satisfy her lust, the words *Hamma Beha,* used for Joseph, merely mean that "he would have desired her" were it not that he had seen a manifest evidence of his Lord. This shows that Joseph never desired, even for a single moment, to respond to the desire of Zulaikha. He did not think of it at any time even before he point blank refused to respond to her carnal desire. He sought refuge in Allah. He tried to make her understand, and persuade her to give up the evil desire (see Tafseer-e-Kabeer).

13. Which, according to the learned Commentators, was the Prophetic Insight which Joseph already had from Allah the Almighty. The word *Burhaan* might also mean something which he actually saw at that particular moment. According to Ibne Jareer, it is enough to say that, according to verse 24 itself, Joseph saw something which saved him from responding to the carnal desire of Zulaikha (Ibne Kazeer, Ma'ariful Quran, Vol. V, p. 38; also see Ziaul Quran, *ibid.,* 48; Tafheemul Quran, *ibid.,* 22 and Tadabbure Quran, Vol. III, pp. 452-453). To quote Abdullah Yusuf Ali, "he (i.e. Joseph) was human after all, and her passionate love and her beauty placed a great temptation in his path. But he had a sure refuge – his faith in God. His spiritual eyes saw something that her eyes, blinded by passion, did not see. She thought no one saw when the doors were closed. He knew that God was there and everywhere. That made him strong, and proof against temptation" (Yusuf Ali, Vol. I, Note 1668).

and indecency.[14] Surely he was one of Our sincere and purified servants.[15]

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ○

25. And they both raced each other to the door, and she rent his shirt from behind, and they both met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful punishment?

٢٥- وَاسْتَبَقَا الْبَابَ
وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ
وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ۗ
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا
إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ○

26. He said: it was she that sought to seduce me from my (true) self. And a witness[16] from her (own) household bore witness: if his shirt is rent from the front, she speaks the truth and he is of the liars,

٢٦- قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي
وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا ۖ
إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ
فَصَدَقَتْ
وَهُوَ مِنَ الْكَاذِبِينَ ○

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14. This shows that Allah the Almighty involved Joseph in this severe most trial of character in order to perfect his morale as a righteous servant of Allah, and show to the mankind as to how a righteous servant of Allah adopts the right course even when he is surrounded by extreme circumstances of carnal persuations.

15. The words "So that We might turn away from him the evil and indecency" also show that it were "the evil and indecency" that had surrounded "him", and these were, therefore, to be removed. As far as he himself was concerned, he was never inclined towards "the evil and in indecency". He was totally chaste and remained as such throughout. This is also clear from the words, *Innahu Min Ibaadinal Mukhlaseen* i.e. Surely he was one of Our sincere and purified servants. The word *Mukhlaseen* actually means the "chosen ones". which shows that he had already been chosen by Allah for the Prophethood, and as such no question of any inclination towards evil and indecency on his part could arise (also see Ma'ariful Quran, Vol. V, pp. 38-39).

16. Who the witness was, regarding it there is difference of opinion among the Commentators. According to Hazrat Hassan, Ikrama, Qatadah, Zahaak, Mujahid, and Sudi, he was a wise man of the family of Zulaikha, and her husband Aziz also used to consult him in important matters (Qurtabi), (Ziaqul Quran, Vol. II, Chapter 12, Note 52). According to Hazrat Abdullah bin Abbas and Abu Hurairah, it was actually an infant, whom Allah the Almighty gave the power of speech, while he was in his cradle. He was the son of the maternal uncle of Zulaikha herself (Naimuddin, Chapter 12, Note 70).

27. And if his shirt is rent from behind, she tells a lie and he is of the truthful!

٢٧- وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ
فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ○

28. So when he saw his shirt rent from behind, he said: Surely it is a snare of you women! Surely your snare is mighty!

٢٨- فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ
قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ ۖ
إِنَّ كَيْدَكُنَّ عَظِيمٌ ○

29. O Joseph! turn away from this! And (O my wife) ask forgiveness for your sin, for truly you have been of the sinful!

٢٩- يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۖ وَاسْتَغْفِرِي
لِذَنبِكِ ۖ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ○ ع

SECTION 4[1]

30. And women[2] in the city said: The wife of the (great) Aziz seeks to seduce her slave from his (true) self. He has indeed affected her deeply with love. Truly we see her in manifest error.

٣٠- وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ
تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ۖ قَدْ شَغَفَهَا
حُبًّا ۖ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ○

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1. In the last Section we were told that Joseph successfully saved himself from the seduction of the wife of Aziz. In continuation of it, in Section 4 we are told that the news of this incident spread throughout the city and women started talking of the wife of Aziz being in love with Joseph. She, therefore, summoned the women, and when she presented Joseph before them, instead of cutting the fruit, they cut their own fingers. When the wife of Aziz repeated her determination to satisfy her carnal desire from him, or to send him to prison, Joseph preferred to be imprisoned rather than to be a victim to her carnal desire, and he was, as such, put in the prison for a time.

Section 4 consists of 6 verses i.e. verses 30 to 35, which relate to envious reaction of the ladies of the highbrow society of Egypt when they heard of the reomantic aventures of the wife of Aziz towards Joseph and the steps she took to silence them. In these verses it said: and women in the city said: the wife of the (great) Aziz seeks to seduce her slave from his (true) self. He has indeed affected her deeply with love. Truly we see her in manifest error. Then when she heard of their malicious talk, she sent for them and prepared for them a banquet and gave each of them a knife, and said (to Joseph): Come out before them. So when they saw him, they were astonished at him, and cut their hands, and said: Allah preserve us! no mortal is he! this is not but a noble angel! She (Zulaikha) said: this is he (the same man) about whom you blamed me!

Contd....

31. Then when she heard of their malicious talk, she sent for them and prepared for them a banquet and gave each of them a knife, and said (to joseph): Come out before them. So when they saw him, they were astonished at him, and cut their hands,[3] and said: Allah preserve us! No mortal is he! This is not but a noble angel!

٣١- فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً
وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
وَقَطَّعْنَ أَيْدِيَهُنَّ
وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا
إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ ○

32. She said: This is he about whom you blamed me! And certainly I sought to seduce him from his (true) self but he firmly remained guiltless! And if he does not do what I command him, he shall certainly be imprisoned, and he shall certainly be of the degraded!

٣٢- قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ
وَلَقَدْ رَاوَدْتُّهُ عَن نَّفْسِهِ
فَاسْتَعْصَمَ
وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ
وَلَيَكُونًا مِّنَ الصَّاغِرِينَ ○

And certainly I sought to seduce him from his (true) self, but he firmly remained guiltless. And if he does not do what I command him, he shall certainly be imprisoned, and he shall certainly be of the degraded (ones). He (Joseph) said: My Lord! the prison is dearer to me than that to which they invite (induce) me. And if You turn not away their snare (device) from me, I (am afraid) I should be inclined towards them and (then) become of the ignorant (ones). So his Lord accepted his prayer, and turned away their snare (device) from him. Surely He is the Hearer, the Knower! Then it occurred to them, (even) after they had seen the Signs, (that it was best) to imprison him for a time.

2. According to some Commentators, these were five women, who were the wives of high officials of Egypt. They taunted at her saying *Inna Lanaraaha Fee Dalaalim Mubeen,* i.e. truly we see her in manifest error (verse 30) (Qurtabi and Mazhari-Ma'ariful Quran, Vol. V, p. 47).

3. The Bible does not speak at all of this banquet although the Talmud gives some narration about it. It says, "Her female friends who called to see her also admired Joseph, and lauded his beauty. On one occasion when fruit was set before the visitors, one of them passing the same, cut her fingers, and knew nothing of the accident till her attention was called to the blood upon her garments, for her eyes were fixed on Joseph, and her mind was filled with thoughts of his appearance" (The Talmud, by Palano, p. 80) (Maajid, Vol. I, Part XII, Note 460).

33. He said: My Lord! the prison is dearer to me than that to which they[4] invite me. And if You turn not away their snare from me, I should feel inclined towards them and become of the ignorant.

٣٣- قَالَ رَبِّ
السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ
وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ
إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ○

34. So his Lord accepted his prayer, and turned away their snare from him. Surely He is the Hearer, the Knower!

٣٤- فَاسْتَجَابَ لَهُ رَبُّهُ
فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○

35. Then it occurred to them, (even) after they had seen the Signs[5] (that it was best) to imprison him for a time.

٣٥- ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ
لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ○ ع ٣

SECTION 5[1]

36. And there entered with him into the prison two youths[2].

٣٦- وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ

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4. The words *Mimma Yad'oo-nani Ilaihe,* i.e. that to which they invite me, in Verse 33, show that all the women, present in the banquet, had also tried to persuade Joseph to submit to the carnal desire of his mistress i.e. Zulaikha. This they must have done with all force and, therefore, Joseph felt helpless to the extent that he preferred to go to the prison rather than to submit to their desires.

5. As it is said in the Jewish Encyclopaedia, "they declared Joseph innocent. Joseph was nevertheless thrown into prison by Potiphar, who was anxious thus to save his wife a public exposure" (Vol. VII, p. 252). According to the Talmud, "The judges then ordered that the rent garment should be brought to them, and upon an examination of the same they pronounced Joseph 'not guilty'. And still they sent him to prison, that the character of the wife of one as high in the State as Potiphar might not suffer" (The Talmud, by Polano, p. 82). According to the Old Testament, "Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison" (Genesis, 39:19-20). The prison, into which Joseph was thrown, "was not an ordinary goal, but a very special prison for dangerous criminals or political offenders … It was in the well-known fortress *Saru* on the borders of the Palestine frontier" (Accuracy of the Bible, by Yahuda, p. 5) (Maajid, *ibid.,* 475 and 476).

1. The previous Section concluded with the putting of Joseph into the prison in spite of proof of his innocence. In Section 5 we are told that in the prison Joseph preached Absolute Unity of Allah to his fellow-prisoners, and also interpreted their dreams.

Section 5 consists of 7 verses i.e. verses 36 to 42. In verse 36 it is said: and there entered

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One of them said: I saw myself (in the dream) pressing wine; and the other said: I saw myself (in the dream) carrying bread on my head, of which the birds were eating. Tell us the interpretation of it; surely we see you to be of the doers of good.

قَالَ أَحَدُهُمَآ إِنِّيٓ أَرَىٰنِيٓ أَعۡصِرُ خَمۡرٗاۖ وَقَالَ ٱلۡأٓخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحۡمِلُ فَوۡقَ رَأۡسِي خُبۡزٗا تَأۡكُلُ ٱلطَّيۡرُ مِنۡهُۖ نَبِّئۡنَا بِتَأۡوِيلِهِۦٓۖ إِنَّا نَرَىٰكَ مِنَ ٱلۡمُحۡسِنِينَ ٣٦

37. He said: there will not come to you the food with which you are fed, but I shall tell you its interpretation before it comes to you: This is of what

٣٧- قَالَ لَا يَأۡتِيكُمَا طَعَامٞ تُرۡزَقَانِهِۦٓ إِلَّا نَبَّأۡتُكُمَا بِتَأۡوِيلِهِۦ قَبۡلَ أَن يَأۡتِيَكُمَاۚ

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with him (Joseph) into the prison two youths. One of them said (to Joseph): I saw myself (in the dream) pressing wine; and the other said: I (also) saw myself (in the dream) carrying bread on my head, of which birds were eating. Tell us the interpretation of it; Surely we see you to be of the doers of good.

According to verses 37 and 38, before interpreting the dreams, Joseph introduces himself to them, saying that there will not come to you the food with which you are fed, but I shall tell its interpretation before it comes to you: This is of what my Lord has taught me. Surely I have abandoned the religion of people who believe not in Allah, and who (even) deny the Hereafter. And I follow the religion of my fathers – Abraham, Isaac, and Jacob. It beseems us not to associate anything with Allah. That is of Allah's Grace upon us and upon mankind; but most of the people give not thanks.

Verses 39 and 40 speak of the preaching of the Absolute Unity of Allah by Joseph to his fellow-prisoners. He says: O my two fellow-prisoners! are sundry lords better or Allah the One, the Supreme, the Almighty? you (people) worship not besides Him, but names which you have yourselves named – you and your fathers: Allah has sent down no authority for them. The Command is for none but Allah: He has commanded that you worship none but Him: this is the right religion, but most of the people know not.

Verse 41 speaks of the interpretation of the dreams. He says: O my fellow-prisoners! as for the one of you, he will pour out wine for his lord to drink; and as for the other, he will be hanged on the cross, and the birds will eat from his head. The matter is decreed concerning which you enquired.

According to verse 42 Joseph said to him whom he thought would be saved of the two: mention me to your lord. But Satan made him forget to mention him to his lord; and he (i.e. Joseph) remained in the prison a few years (more).

2. According to the Old Testament, "and Pharaoh was wrath against two of his officers, against the chief of the butlers, and against the chief of bakers. And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound" (Genesis, 40:2-3) (Maajid, *ibid.,* 477). It is said that the charge against them was that they tried to give poison to the king (Naimuddin, Chapter 12, Note 95; and Ziaul Quran, Vol. II, Chapter 12, Note 65).

my Lord has taught me. Surely I have abandoned the religion of people who believe not in Allah, and who (even) deny the Hereafter.

ذٰلِكُمَا مِمَّا عَلَّمَنِيْ رَبِّيْ ۚ إِنِّيْ
تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُوْنَ بِاللّٰهِ وَهُمْ
بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ○

38. And I follow the religion of my fathers Abraham and Isaac and Jacob; It beseems us not to associate anything with Allah. That is of Allah's Grace upon us and upon mankind; but most of the people give not thanks.

٣٨- وَاتَّبَعْتُ مِلَّةَ اٰبَآءِيْ إِبْرٰهِيْمَ وَإِسْحٰقَ
وَيَعْقُوْبَ ۚ مَا كَانَ لَنَآ أَنْ نُّشْرِكَ بِاللّٰهِ
مِنْ شَيْءٍ ۚ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَيْنَا وَ
عَلَى النَّاسِ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ○

39. O my two fellow-prisoners! are sundry lords better or Allah the One, the Supreme, the Almighty?

٣٩- يٰصَاحِبَيِ السِّجْنِ
ءَأَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ
أَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ○

40. You worship not besides Him but names which you have yourselves named – you and your fathers: Allah has sent down no authority for them. The Command is for none but Allah: He has commanded that you worship none but Him: that is the right religion, but most of the people know not.[3]

٤٠- مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ إِلَّآ أَسْمَآءً
سَمَّيْتُمُوْهَآ
أَنْتُمْ وَاٰبَآؤُكُمْ مَّآ أَنْزَلَ اللّٰهُ بِهَا مِنْ
سُلْطٰنٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلّٰهِ ۚ
أَمَرَ أَلَّا تَعْبُدُوْٓا إِلَّآ إِيَّاهُ ۚ ذٰلِكَ الدِّيْنُ
الْقَيِّمُ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

3. It may be noted that the Bible as well as the Talmud both are silent as regards the propagation of the Unity of Allah by Joseph in the prison. It is only Qur'an which speaks of his Prophetic mission, and propagation of the Absolute Unity of Allah by him even among his fellow-prisoners. It may also be noted that this is for the first time in his story so far, that Joseph performs his Prophetic duty, inviting the mankind to the religion of God. Earlier to it, he talked of morality, decency, honouring of the trust, and shunning the evil. Further, although he passed through many trials, as, for instance, sale to the caravan, sale to the Egyptian officer, putting into the prison, and so on, yet no where he introduced himself to be a descendant of the great Prophets Abraham, Isaac and Jacob. Although they were well-known, but he never tried to utilize any situation merely by evoking for his support, the names of his fore-fathers. Now that he takes

41. O my two fellow-prisoners! as for one of you, he will pour out wine for his lord to drink; and as for the other, he will be hanged on the cross, and the birds will eat from his head. The matter is decreed concerning which you enquired.

٤١-يٰصَاحِبَيِ السِّجْنِ
أَمَّآ أَحَدُكُمَا فَيَسْقِي رَبَّهُۥ خَمْرًا ۖ
وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن
رَّأْسِهِۦ ۚ قُضِيَ ٱلْأَمْرُ ٱلَّذِي
فِيهِ تَسْتَفْتِيَانِ ۝

42. And he said to him whom he thought would be saved of the two: mention me to your lord.[4] But Satan made him forget to mention him to his lord;[5] and he remained in the prison a few years (more).

٤٢-وَقَالَ لِلَّذِي ظَنَّ أَنَّهُۥ
نَاجٍ مِّنْهُمَا ٱذْكُرْنِي عِندَ رَبِّكَ ۖ
فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ
فَلَبِثَ فِي ٱلسِّجْنِ بِضْعَ سِنِينَ ۝ ع

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up the Prophetic mission, it seems necessary for him to introduce himself also as a descendant of the Prophets, particularly to show that the religion which he was preaching was not new at all but it was the religion of his forefathers.

It may also be noted that although the prisoners had merely enquired from him the interpretation of their dreams yet he deemed it to be the proper time to tell them that the source of his interpretation was not mere gesture, or any worldly knowledge, but that it was the knowledge received from Allah the Almighty and, therefore, at the same time he also preached among them the Absolute Unity of Allah (Tafheemul Quran, Vol. II, Chapter 12, Note 34).

4. According to verse 42, it is permissible to seek relief from extreme hardship and calamity with the help of others, especially of the one who is under your obligation: this does not contravene the norm of *Tawakkul,* nor can it be construed to be a device to receive the return for an act of kindness you have done before (Bayanul Quran, by Maulana Ashraf Ali Thanwi).

5. According to some writers, the words *Fa-ansaa-hush Shaitano Zikra Rabbehi,* means that Satan caused Joseph to forget his Lord (i.e. Allah) and, therefore, he had to remain in the prison for some years; and in this respect a Tradition of the Holy Prophet is also quoted saying that if Joseph had not said like that he would not have remained in the prison for so many years. According to Ibne Kaseer, however, this Tradition is not at all authentic, and the narrators of it, namely Sufyan bin Wakee and Ibrahim bin Yazeed are not at all worth relying. According to the majority of the scholars, therefore, including Ibne Kaseer, Mujahid, and Mohammad bin Ishaq, these words actually mean that the one who got released from the prison, and was restored to his service, was caused by Satan to forget mentioning of Joseph to the King, and, in the context of the verse, that appears to be the correct interpretation (Tafheemul Quran, *ibid.,* 35; Also see Ziaul Quran, *ibid.,* 77). According to the Old Testament also, it was the co-prisoner, who got the release, who was made to forget by the devil (vide Genesis, 40:23).

SECTION 6[1]

43. And the King (of Egypt) said: I have seen seven fat kine whom seven lean ones devoured; and seven green ears of corn and (seven) others withered. O chiefs! explain to me my dream,[2] if you can interpret the dream.

٤٣-وَقَالَ الْمَلِكُ إِنِّيٓ أَرٰى سَبْعَ بَقَرٰتٍ
سِمَانٍ يَّأْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَّسَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّأُخَرَ يٰبِسٰتٍ ؕ
يٰٓأَيُّهَا الْمَلَأُ أَفْتُوْنِيْ فِيْ رُءْيَايَ
إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُوْنَ ○

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1. The previous Section ended with interpretation of the dreams of the two co-prisoners by Joseph. In continuation of it, Section 6 gives details of the dream of the king of Egypt; and its interpretation by Joseph.

Section 6 consists of 7 verses i.e. verses 43 to 49. Verses 43 and 44 speak of the dream of the king and inability of his courtiers to interpret it. In these verses it is said, "and the king said (to his courtiers): I have seen (in a dream that) seven fat kine whom seven lean ones devoured; and seven green ears of corn and (seven) others withered. O chiefs! explain to me my dream, if you can interpret the dream. They said: (this is) a confused medley of dreams; and we are not skilled in the interpretation of (such) dreams".

Verses 45 to 49 tell us that one of the two prisoners, who, according to the interpretation of his dream by Joseph, was released and restored to his service as cup-bearer of the king, remembered the promise which he had made to Joseph of mentioning him to the king, and he, therefore, asked the king to let him go to the prison and let the dream be interpreted by Joseph. Accordingly he was permitted to go to Joseph who interpreted the dream. In these verses it is said, "and of the two (co-prisoners of Joseph), he who was saved (as was foretold by Joseph), now recollected him after a long time, said: I will inform you of its interpretation, so send me (therefor)". Then he went to Joseph in the prison and said to him, "Joseph! O man of truth explain to us (the dream) of seven fat kine whom seven lean ones devoured, and seven green ears (of corn) and (seven) others withered: that I may go back to the people, and that they may know". He (Joseph) said, "You shall sow (your crops for) seven years as usual, then leave it in its ear, except a little which you eat. Then after that will come seven hard years which will devour that which you have laid up beforehand for them, except a little which you shall have preserved. Then after that will come a year in which people have rain, and in which they will press (grapes and other fruits)".

2. It is worth noting that, according to the "Jewish Encyclopaedia", the Egyptians attached great significance to dreams (Vol. VI, p. 252). According to the "Encyclopaedia of Religion and Ethics", the dreams "occupied a constant place in Egyptian life"; and "the role allocated to them was much larger than is generally thought" (Vol. V, p. 34). Similarly, in the "Encyclopaedia Biblica", it is said, "A belief in the significance of dreams was particularly characteristic of Egypt" (C. 2586). As regards the' dream of the king, to quote a foreign writer, "such a story was only conceivable in Egypt, where the goddess Hathor was worshipped in the form of a cow. And as there were seven districts each having its Hathor cow, hence the seven kine. In the tomb of Nefretiry, the beautiful wife of Rameses 11, the seven cows are to be seen accompanied by the bull-god, as if they were marching in a solemn procession ... This is the picture that appeared to Pharaoh in his dream" (Accuracy of the Bible, by Yahuda, p. 9) (Maajid, Vol. I, Part XII, Notes 514-515).

The Old Testament also gives the dream of the king and inability of the courtiers to interpret it, though in a bit different manner (see Genesis, 41:1-8).

44. They said: a confused medley of dreams; and we are not skilled in the interpretation of dreams.

٤٤- قَالُوْٓا اَضْغَاثُ اَحْلَامٍ ۚ وَ مَا نَحْنُ
بِتَاْوِيْلِ الْاَحْلَامِ بِعٰلِمِيْنَ ○

45. And of the two (who had been in prison), he who was saved, and now recollected him after (so long) a space of time, said: I will inform you of its interpretation, so send me (therefor).

٤٥- وَ قَالَ الَّذِىْ نَجَا مِنْهُمَا
وَ ادَّكَرَ بَعْدَ اُمَّةٍ
اَنَا اُنَبِّئُكُمْ
بِتَاْوِيْلِهٖ فَاَرْسِلُوْنِ ○

46. O Joseph!, O man of truth! explain to us (the dream) of seven fat kine whom seven lean ones devoured and seven green ears of corn and (seven) others withered: that I may go back to the people, and that they may know.

٤٦- يُوْسُفُ اَيُّهَا الصِّدِّيْقُ
اَفْتِنَا فِىْ سَبْعِ بَقَرٰتٍ سِمَانٍ
يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ
وَّ سَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ يٰبِسٰتٍ
لَّعَلِّىْٓ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ○

47. He said: You shall sow seven years as usual, then that which you reap leave it in its ear, except a little which you eat.

٤٧- قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ
فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِىْ سُنْۢبُلِهٖٓ
اِلَّا قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ○

48. Then after that will come seven hard (years) which will devour that which you have laid up beforehand for them, except a little which you shall have preserved.

٤٨- ثُمَّ يَاْتِىْ مِنْۢ بَعْدِ ذٰلِكَ
سَبْعٌ شِدَادٌ
يَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ
اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ ○

49. Then after that will come a year in which people will have rain, and in which they will press (grapes and other fruits).[3]

٤٩- ثُمَّ يَاْتِىْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ
فِيْهِ يُغَاثُ النَّاسُ وَ فِيْهِ يَعْصِرُوْنَ ○ ع

3. Here the nobility of the character of Joseph is worth noting. Although the cup-bearer himself provided a reprobation to his own lapse in mentioning Joseph to the king as promised, yet Joseph said not a word of reproach, nor even he asked him why he remained silent for such

SECTION 7[1]

50. And the king said: Bring him to me. But when the messenger came to him, he said: Go back to your lord, and ask him, what about the women who cut their hands? Surely my Lord knows their snare.

٥٠-وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ
الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ
النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ ۖ
إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ○

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a long time, nor did he put any condition for interpreting the dream. On the contrary, he forthwith and straightaway, not only interpreted the dream, but also suggested them the measures to be adopted for dealing with the calamity which was going to befall them.

Further, beyond the scope of the king's dream, he also gave the good news of abundant rainfall in the eighth year resulting in good crop and well-being of the people. This, according to Qatadah, Joseph did under the Divine Inspiration, so that the king and the people could know of his extensive knowledge and insight (Ma'ariful Quran, Vol. V, p. 64).

1. In the last Section we were told about the interpretation of the king's dream by Joseph. In continuation of it, Section 7 tells us that the king summoned Joseph, and, after knowing that Joseph was extremely pious, chaste, and wise, the king elevated him to the highest post in Egypt.

Section 7 consists of 8 verses i.e. verses 50 to 57. Verses 50 and 51 speak of the summoning of Joseph by the king, and his insistence to be cleared off the charges levelled against him by the women, and admission of their guilt by the women and chastity of Joseph. In these verses it is said: and the king said: bring him (i.e. Joseph) to me. But when the messenger came to him (i.e. Joseph), he said: go back to your lord, and ask him, what about the women who cut their hands? Surely my Lord knows their snare. (The king sent for those women and) said (to them): what was the matter with you when you sought to seduce Joseph from his (true) self? They said: Allah preserve us! We knew of no evil against him. The wife of Aziz (i.e. Zulaikha) said: now that the truth has become manifest, it was I who sought to seduce him (i.e. Joseph) from his (true) self: and surely he is of the truthful.

Verses 52 and 53 speak of the reason why Joseph insisted for clearance of the charges. According to these verses, he said: this is that he (i.e. his Egyptian master, namely Aziz) might know that I have not been unfaithful to him in secret (in respect of his wife), and that Allah guides not the snare of the betrayers. Nor do I absolve myself (of the blame): Surely, (man's) self is prone to evil except that (self) on whom my Lord has mercy; Surely my Lord is Forgiving, Merciful.

Verses 54 and 55 speak of the elevation of Joseph to the highest post in Egypt. In these verses it is said: and the king said: bring him (i.e. Joseph) to me: I will take him specially for myself. So when he talked with him, he (the king) said: surely you are today in our presence dignified (and) trusted. (Joseph) said: set me over the store houses of the land: I will indeed guard them, as one that knows.

In verses 56 and 57 Allah the Almighty says that "thus We established Joseph in the land: he had mastery in it wherever he liked. We bestow Our Mercy on whom We please, and We waste not the reward of the doers of good. And surely the reward of the Hereafter is better for those who believe and are constant in righteousness.

51. (The King) said (to the women): what was the matter with you when you sought to seduce Joseph from his (true) self? They said: Allah preserve us! We know of no evil against him: The wife of Aziz said: Now that the truth has become manifest, it was I who sought to seduce him from his (true) self: and surely he is of the truthful.

٥١-قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُّنَّ
يُوسُفَ عَنْ نَّفْسِهٖ ۚ قُلْنَ حَاشَ لِلّٰهِ مَا
عَلِمْنَا عَلَيْهِ مِنْ سُوْٓءٍ ۚ قَالَتِ امْرَاَتُ الْعَزِيْزِ
الْـٰٔنَ حَصْحَصَ الْحَقُّ ۖ اَنَا رَاوَدْتُّهٗ عَنْ
نَّفْسِهٖ وَاِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ○

52. (Joseph) said: This is that he (i.e. Aziz) might know that I have not been unfaithful to him in secret, and that Allah guides not the snare of the betrayers.

٥٢-ذٰلِكَ لِيَعْلَمَ اَنِّيْ
لَمْ اَخُنْهُ بِالْغَيْبِ
وَاَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَآئِنِيْنَ ○

PART XIII – (*WAMA UBARRIO*)

53. Nor do I absolve myself (of blame): surely (man's) self is prone to evil, except that (self) on whom my Lord has mercy;[2] Surely my Lord is Forgiving, Merciful.

٥٣-وَمَآ اُبَرِّئُ نَفْسِيْ ۚ
اِنَّ النَّفْسَ لَاَمَّارَةٌ بِالسُّوْٓءِ
اِلَّا مَا رَحِمَ رَبِّيْ ۚ
اِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ ○

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2. According to the learned scholars, generally the human self enjoins evil and it is this state of the self which is referred to as *Ammartum-bis-soo-e,* also known as *Nafse Ammaarah.* in this verse. Regarding this self, the Holy Prophet has also said that the worst enemy of you is your self which involves you in evil deeds, disrespect and hardships (Ma'ariful Quran, Vol. V, p. 74). But when one submits to the Commands of Allah, and fears standing before Him on the Day of Judgment, he feels the pricks and rebukes of his own conscience at the time of commission of any evil or sin. And though at times he succumbs to temptations or satanic inducements, yet a sort of remorse or repentance aches his heart and mind. This state of the self is known as *Nafse Lawwama* (the cursing self), as referred to in verse 2 of Chapter 75 *Qiyaamah.* This is in the case of the righteous servants of Allah. When it advances in righteousness, and arrives at a stage when it becomes impossible for a man to do the evil, then his self becomes *Nafse Mutma-innah* (the self at rest); as referred to in verse 27 of Chapter 89 *Fajr,* which is the highest stage in righteousness, for which Allah the Almighty says, "return to your Lord, well-pleased, well-pleasing, so enter among My servants, and enter My Garden (of Paradise) (*Fajr,* 89:28-30).

54. And the king said: Bring him to me: I will take him specially for myself. So when he talked with him, he said: Surely you are today in our presence dignified, trusted.[3]

٥٤- وَقَالَ الْمَلِكُ ائْتُونِي بِهِ
أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ
إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ○

55. (Joseph) said: set me over the store-houses of the land: I will indeed guard them, as one that knows.[4]

٥٥- قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ
إِنِّي حَفِيظٌ عَلِيمٌ ○

56. And thus We established Joseph in the land: he had mastery in it wherever he liked. We bestow Our Mercy on whom We please, and We waste not the reward of the doers of good.[5]

٥٦- وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ
فِي الْأَرْضِ ۖ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ ۖ
نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ○

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3. As Abdullah Yusuf Ali puts it, "Now that Joseph's innocence, wisdom, truth, and trustworthiness had been proved, and confirmed by Zulaikha's splendid tribute, and Joseph's own manly bearing before the king, the king was much impressed, and took him specially to serve his own person as his trusty and confidential Wazir. If, as is probable, the "Aziz" had by this time died (for he is never mentioned again) Joseph succeeded to his office, and he is addressed as "Aziz" in verse 78 below. But Joseph got more than his rank and powers, as specially selected to carry out a great emergency policy to meet the very difficult times of depression that were foretold. He was given plenary powers and the fullest confidence that a king could give to his most trusted and best proved Wazir or Prime Minister, with special access to his Person, like a Grand Chamberlain" (Yusuf Ali, Vol. I, Note 1714).

According to the Old Testament also, "the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, can we find such a one as this is, a man in whom the Spirit of God is!" (Genesis, 41:37-38).

4. It may also be noted that Prophet Joseph's asking the king to place him in authority over the Store Houses of the land was not with a view to acquire any position in, and serve, a non-believing state. He was a Prophet of Allah and throughout he proved his absolute faith in, and total submission to Allah the Almighty. Therefore, by asking the king to put him in authority over the Store Houses of the land he actually wanted to establish the Word of Allah and run the administration of the State according to the Commands of Allah as His Prophet (Kashshaaf) (Tafheemul-Quran, Vol. II, Chapter 12, Note 47A).

5. From these verses it is clear that Joseph acquired the entire rule over the Egyptian State. This fact is also confirmed by the statement made in verses 72 and 101 of this very Chapter. The Old Testament also says that the king "made him (i.e. Joseph) ruler over all the land of Egypt" (Genesis, 41:43). All the Commentators of the Holy Qur'an are unanimous on this point. Ibne Jareer Tabri has also noted from Ibne Zaid that Joseph enquired the rule over the entire Egypt. According to Mujahid, the king had also accepted the faith at the hands of Joseph (Tafheemul Quran, *ibid.*, 48).

57. And surely the reward of the Hereafter is better for those who believe and are constant in righteousness.

٥٧-وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۝ ع

SECTION 8[1]

58. And Joseph's brothers came and went in to him,[2] and he recognised them, but they recongnized him not.

٥٨-وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنكِرُونَ ۝

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1. The last Section ended with elevation of Joseph to the highest status in Egypt. Then there is a gap of about seven or more years. During this period there was abundance of crop, followed by a lean period of acute famine as was already foretold by Joseph by way of interpretation of the king's dream. From this stage the story is resumed in Section 8, which starts with the arrival of the ten half brothers of Joseph in Egypt for the purchase of provision from the store-houses run under the direct supervision and control of Joseph himself as the king.

Section 8 consists of 11 verses i.e. verses 58 to 68. Verses 58 to 62 speak of the coming of the ten half brothers of Joseph to purchase corn, which had become scarce due to famine and draught. Joseph recognized them but they could not. He gave them the corn, and also secretly put their money in their bags, and directed them to bring their younger brother Benjamin on their next visit (for the corn), and they promised to do so. In these verses it is said that, "Joseph's brothers came and went in to him, and he recognized them, but they recognized him not. And when he had furnished them with their provision, he said: bring to me a brother of yours (with the permission) from your father: See you not that I give full measure and that I am the best of entertainers? But if you bring him not to me, you shall have no measure (of the corn) from me, nor shall you (be allowed to) come near me. They said: we shall strive to make his father yield about him, and we are sure to do (it). And he said to his servants: put their money into their saddle-bags that they may recognize it when they go back to their family, in order that they might come back.

Verses 63 and 64 speak of the request of the brothers to their father Jacob to allow Benjamin to go with them and his reluctance to do so because of the failure of these very brothers to protect Joseph in the past. In these verses it is said: so when they (the ten half brothers of Joseph) returned to their father, they said: O our father! the measure is withheld from us (unless we take Benjamin with us as ordered by the king!), so send with us our brother that we may get the measure, and we will indeed take every care of him. He (i.e. Jacob) said: shall I trust you with him (with any result) other than as I trusted you with his brother (i.e. Joseph) before? So Allah is the Best to take care (of him), and He is the most Merciful of those who show mercy!

Verses 65 and 66 speak of Jacob's agreeing to send Benjamin with them after taking from them a covenant of safeguarding him. In these verses it is said: and when they (i.e. the ten brothers) opened their baggage, they found their money returned to them. They said: O our father!, what (more) can we desire? Here is our money returned to us, and now we shall surely bring (more) provision for our family and shall guard our brother, and have in addition the measure

Contd....

59. And when he had furnished them with their provision, he said: Bring to me a brother of yours from your father: See you not that I give full measure and that I am the best of entertainers?

٥٩- وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ
لَّكُمْ مِّنْ أَبِيكُمْ ۚ
أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ
وَأَنَا خَيْرُ الْمُنزِلِينَ ○

60. But if you bring him not to me, you shall have no measure (of corn) from me, nor shall you come near me.

٦٠- فَإِن لَّمْ تَأْتُونِي بِهِ
فَلَا كَيْلَ لَكُمْ عِندِي
وَلَا تَقْرَبُونِ ○

61. They said: We shall strive to make his father yield about him, and we are sure to do (it).

٦١- قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ
وَإِنَّا لَفَاعِلُونَ ○

62. And he said to his servants: Put their money into their saddle-bags[3] that they may

٦٢- وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا

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of a camel-load. This is but a small quantity. He (i.e. Jacob) said: I will by no means send him (i.e. Benjamin) with you, until you give me a firm covenant in the name of Allah that you will bring him back to me, unless you are yourselves completely surrounded (or become helpless). And when they gave him their covenant, he said: Allah is the Guardian (Witness) over what we say.

Verses 67 and 68 contain further directions which Prophet Jacob gave to his sons to be observed while entering Egypt. He said: O my sons! enter not (the city) by one (and the same) gate but enter by different gates; and I can not avail you against (the plan of) Allah: none can command except Allah. On Him do I put my trust: and let all that trust put their trust in Him. And when they entered (the city) as their father had bidden them, it availed them not against Allah: it was only a desire in the soul of Jacob, that he satisfied; and surely he was possessed of knowledge, because We had given him knowledge; but most of the people know not.

2. According to the Old Testament also "the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land; and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, whence come ye? And they said: from the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him" (Genesis, 42:5-8).

3. The Old Testament also speaks of the return of the money. It says, "Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them" (Genesis, 42:25).

recognize it when they go back to their family, in order that they might come back.

إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ
لَعَلَّهُمْ يَرْجِعُونَ ○

63. So when they returned to their father, they said: O our father! the measure is withheld from us, so send with us our brother[4] that we may get the measure, and we will indeed take every care of him.

٦٣- فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا
يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ
فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ
وَإِنَّا لَهُ لَحَافِظُونَ ○

64. He said: shall I trust you with him (with any result) other than as I trusted you with his brother before? So Allah is the Best to take care (of him), and He is the Most Merciful of those who show mercy!

٦٤- قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا
كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ
فَاللَّهُ خَيْرٌ حَافِظًا ۖ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ ○

65. And when they opened their baggage, they found their money returned to them. They said: O our father! what (more) can we desire? Here is our money returned to us, and we shall bring (more) provision for our family and shall guard our brother, and have in addition the measure of a camel-load. This is but a small quantity.

٦٥- وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ
قَالُوا يَا أَبَانَا مَا نَبْغِي ۖ
هَٰذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا ۚ
وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا
وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ
ذَٰلِكَ كَيْلٌ يَسِيرٌ ○

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4. Regarding the condition of bringing Benjamin also the Old Testament says that the ten brothers said to their father Jacob that, "if thou wilt not send hilt! (i.e. Benjamin) we wilt not go down (to bring the corn), for the man (i.e. Joseph) said unto us, you shall not see my face, except your brother be with you" (Genesis, 43:5).

66. He said: I will by no means send him with you, until you give me a firm covenant in the Name of Allah that you will bring him back to me, unless you are yourselves completely surrounded. And when they gave him their covenant, he said: Allah is the Guardian over what we say.

٦٦- قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتّٰى
تُؤْتُونِ مَوْثِقًا مِّنَ اللّٰهِ
لَتَأْتُنَّنِي بِهٖٓ
إِلَّآ أَنْ يُّحَاطَ بِكُمْ ۚ
فَلَمَّآ اٰتَوْهُ مَوْثِقَهُمْ
قَالَ اللّٰهُ عَلٰى مَا نَقُولُ وَكِيلٌ ○

67. And he said: O my sons! enter not by one gate but enter by different gates;[5] and I cannot avail you against Allah: None can command except Allah. On Him do I put my trust: and let all that trust put their trust on Him.

٦٧- وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوا
مِنْ بَابٍ وَّاحِدٍ وَّادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ
وَمَآ أُغْنِي عَنكُم مِّنَ اللّٰهِ مِنْ شَيْءٍ ۖ
إِنِ الْحُكْمُ إِلَّا لِلّٰهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ○

68. And when they entered as their father had bidden them, it availed them not against Allah: it was only a desire in the soul

٦٨- وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ ۖ
مَا كَانَ يُغْنِي عَنْهُم مِّنَ اللّٰهِ مِنْ شَيْءٍ
إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضٰىهَا ۖ

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5. As regards the direction not to enter the city by one and the same gate, one view is that, "apart from East or West, or custom or superstition, it would be ridiculous for any large family of ten or eleven to parade together in a procession among strangers, but there was even a better reason in this particular case, which made Jacob's advice sound, and Jacob was, as stated in the next verse, a man of knowledge and experience. Here were eleven strangers dressed alike, in a dress not of the country, talking a strange language, coming in a time of stress, on an errand for which they had no credentials. Would they not attract undue attention and suspicion if they went together? Would they not be taken for spies? – or for men bent on some mischief, theft, or organized crime? Such a suspicion is referred to in verse 73 below. By entering separately they would attract little attention. Jacob very wisely tells them to take all human precautions" (Yusuf Ali, Vol. I, Note 1730).

Another view is that it was to save the sons from the evil eye. As regards the effect of an evil eye, there is no doubt that it adversely affects the life and property of a man. According to a Tradition of the Holy Prophet, "an evil eye can bring men into grave and a camel into a pot". Accordingly, the Holy Prophet used to seek refuge of Allah from an evil eye also (Qurtabi, Ma'ariful Quran, Vol. V, pp. 96-98; also see Naimuddin, Chapter 12, Note 159 and Ziaul Quran, Vol. II, Chapter 12, Note 97).

of Jacob that he satisfied; and surely he was possessed of knowledge, because We had given him knowledge; but most of the people know not.[6]

وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ۚ ع

SECTION 9[1]

69. And when they went in to Joseph, he lodged his brother with himself, saying: I am your brother, so grieve not at what they have been doing.

٦٩- وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ
ءَاوَىٰٓ إِلَيْهِ أَخَاهُ قَالَ إِنِّيٓ أَنَا أَخُوكَ
فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ○

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6. From these verses the learned scholars have inferred that, in case of dearth or scarcity, on account of drought or famine or any other reason, the government can impose control over the supply of corn and other necessities of life and make arrangement for their equitable distribution, so that nobody may be deprived of food and other necessities of life, and the hoarders and profiteers may not have the chance of carrying huge profits.

1. In the last Section we were told that Prophet Jacob permitted Benjamin to be taken by his brothers to Egypt. In Section 9 we are told that, when Benjamin came to Egypt along with his brothers, Joseph secretly disclosed his identity to him, and gave him special treatment, and lodged him with himself, and then, under a plan, detained him and sent the other brothers back with the provision.

Section 9 consists of 11 verses i.e. verses 69 to 79. Verse 69 speaks of the coming of Benjamin, the real younger brother of Joseph, with the ten half brothers to him. In this verse it is said: and when they went in to Joseph, he lodged his brother (Benjamin) with himself, saying: I am your brother, so grieve not at what they have been doing.

Verses 70 to 77 speak of the intelligent device by Joseph to detain Benjamin in Egypt, keeping in view the law of the country. In these verses it is said: and when he (i.e. Joseph) furnished them (i.e. all the eleven brothers) with their provision, he placed the drinking cup (secretly) in his brother's saddle-bag. Then a Crier cried out: O you (in) the Caravan! surely you are thieves! They said, while they turned towards them: what is it that you miss? They said: we miss the king's cup; and he who brings it shall have a camel-load (as a reward) and I am guarantor of it. They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves! They said: but what then shall be the penalty for this, if you are (found) liars? They said: the penalty (for it) should be that he, in whose saddle-bag it is found, shall himself be the recompense thereof: thus do We recompense the wrong-doers. So he began (the search) with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for (the sake of) Joseph. He could not take his brother under the king's law, unless Allah so willed. We raise in degree to whom We please. And above everyone possessed of knowledge is the All-knowing (Almighty Allah) One. They said: if he (i.e. Benjamin) steals, a brother of his (i.e. Joseph) did indeed steal before. But Joseph kept it secret in his soul, and disclosed it not to them. He said: you are in an evil condition, and Allah knows best what you assert.

70. Then when he furnished them with their provision, he placed the drinking cup in his brother's saddle-bag. Then a Crier cried out: O you (in) the Caravan![2] surely you are thieves!

٧٠-فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ
جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ
ثُمَّ أَذَّنَ مُؤَذِّنٌ
أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ○

71. They said, while they turned towards them: what is it that you miss?

٧١-قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ○

72. They said: We miss the King's cup; and he who brings it shall have a camel-load and I am guarantor of it.

٧٢-قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ
وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ
وَأَنَا بِهِ زَعِيمٌ ○

73. They said: By Allah! You know for certain that we have not come to make mischief in the land, and we are not thieves!

٧٣-قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا
لِنُفْسِدَ فِي الْأَرْضِ
وَمَا كُنَّا سَارِقِينَ ○

74. They said: but what then shall be the penalty for this, if you are (found) liars?

٧٤-قَالُوا فَمَا جَزَاؤُهُ
إِنْ كُنْتُمْ كَاذِبِينَ ○

75. They said: The penalty should be that he, in whose saddle-bag it is found, shall himself be the recompense thereof: thus do we recompense the wrong-doers.

٧٥-قَالُوا جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ
فَهُوَ جَزَاؤُهُ
كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ○

Verses 78 and 79 speak of the offer made by the elder brother to detain him instead of Benjamin. In these verses it is said: they said: O Aziz! verily he has a father, a very old man, so take one of us in his place. Surely we see you to be of the doers of good. He (i.e. Joseph) said: Allah forbid! that we take other than him with whom we found with our property: for then surely we should be the wrong-doers!

2. According to the Old Testament the cup was placed in the bag of Benjamin at the command of Joseph by the Stewerds (Genesis, 44:1-2).

76. So he began (the search) with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for Joseph. He could not take his brother under the King's law, unless Allah so willed. We raise in degree whom We please. And above everyone possessed of knowledge is the All-knowing One.

٧٦- فَبَدَأَ بِأَوْعِيَتِهِمْ
قَبْلَ وِعَآءِ أَخِيهِ
ثُمَّ اسْتَخْرَجَهَا مِن وِّعَآءِ أَخِيهِ ۚ
كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ
مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ
إِلَّآ أَن يَشَآءَ اللَّهُ ۚ
نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ○

77. They said: If he steals, a brother of his did indeed steal before. But Joseph kept it secret in his soul, and disclosed it not to them. He said: You are in an evil condition, and Allah knows best what you assert.

٧٧- قَالُوٓا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ
لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِي نَفْسِهِۦ
وَلَمْ يُبْدِهَا لَهُمْ ۚ
قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ○

78. They said: O Aziz! verily he has a father, a very old man, so take one of us[3] in his place. Surely we see you to be of the doers of good.

٧٨- قَالُوا يَٰٓأَيُّهَا الْعَزِيزُ إِنَّ لَهُۥٓ أَبًا
شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ
إِنَّا نَرَىٰكَ مِنَ الْمُحْسِنِينَ ○

79. He said: Allah forbid! that we take other than him with whom we found our property: for then surely we should be the wrong-doers!

٧٩- قَالَ مَعَاذَ اللَّهِ أَن نَّأْخُذَ إِلَّا مَن
وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ ۙ
إِنَّآ إِذًا لَّظَٰلِمُونَ ○ ع ٦

3. Similar statement is also contained in the Old Testament (vide Genesis, 44:18, 30, 31 and 33) according to which the elder brother Jadah offered himself to be detained and let Benjamin return to his father, but Joseph did not agree to it.

SECTION 10[1]

80. So when they despaired of him, they counselled together[2] privately. The eldest of them said: know you not that your father has taken from you a covenant in the Name of Allah, and how, before this, you fell short of your duty about Joseph? So I will not leave this land, until my father permits me, or Allah decides for me; and He is the Best of judges.

٨٠- فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ
قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْۤا اَنَّ اَبَاكُمْ
قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ
وَمِنْ قَبْلُ مَا فَرَّطْتُّمْ
فِيْ يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ
حَتّٰى يَاْذَنَ لِيْۤ اَبِيْۤ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ
وَهُوَ خَيْرُ الْحٰكِمِيْنَ ○

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1. Section 9 concluded with detention of Benjamin by Joseph and turning down of the request of the brothers to keep anyone else of them in place of Benjamin. In continuation of it, Section 10 tells us that the elder brother refused to return to his father on account of the promise which he and his brothers had given to him for safe return of Benjamin. Accordingly the nine brothers returned to Jacob, who again was not inclined to believe the incident narrated by them. But he asked them to go back and enquire about Joseph and his brother. He consoled them not to despair of the mercy of Allah. Accordingly, the nine brothers returned to Joseph and expressed their distress, whereupon Joseph felt the unbearable hardships of his own family, and disclosed his identity; he forgave his brothers and called his parents to Egypt.

Section 10 consists of 14 verses i.e. verses 80 to 93. Verses 80 and 81 speak of the private counselling of the ten brothers on detention of Benjamin by Joseph, and refusal of the elder brother to return. In these verses it is said: so when they (i.e. the ten brothers) despaired of him, they counselled together privately. The eldest of them said: know you not that your father has taken from you a covenant in the name of Allah, and how before this, you fell short of your duty about Joseph? So, I will not leave this land, until my father permits me, or Allah decides for me; and He is the Best of judges. Return to your father and say: O our father! Your son(i.e. Benjamin) committed theft! and we bear witness to only what we know, and we could not well-guard against the Unseen!

Verses 82 to 87 speak of the situation arising out of the return of the nine brothers to Jacob, without Benjamin, in a sort of breach of the promise which they had given to Jacob. According to these verses, when the nine brothers returned to Jacob and told about the detention of Benjamin by the king, on account of committing the theft, by way of proof of their truthfulness, they said to their father: ask the town (people) where we have been (staying), and the caravan with which we returned; and surely we are telling the truth. He (i.e. their father Jacob) said: Nay! your souls have embellished an affair for you; so patience is most fitting (for me). Maybe Allah will bring them (back) all to me. Surely He is the knowing, the Wise. And he turned away from them, and said: O my grief for Joseph! And his eyes became white with sorrow, and he fell in silent melancholy. They (i.e. the nine brothers) said: by Allah! you will not cease remembering Joseph till you reach the last extremity of illness, or until you die!

Contd.....

81. Return to your father and say: O our father! Your son committed theft! And we bear witness to only what we know,[3] and we could not well-guard against the Unseen!

٨١-اِرْجِعُوْٓا اِلٰٓى اَبِيْكُمْ فَقُوْلُوْا يٰٓاَبَانَآ اِنَّ
ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَآ اِلَّا بِمَا عَلِمْنَا
وَمَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ○

82. And ask the town where we have been, and the caravan with which we returned; and surely we are telling the truth.

٨٢-وَسْـَٔلِ الْقَرْيَةَ الَّتِىْ كُنَّا فِيْهَا
وَالْعِيْرَ الَّتِىْٓ اَقْبَلْنَا فِيْهَا ۖ
وَاِنَّا لَصٰدِقُوْنَ ○

83. (Jacob) said: Nay! Your souls have embellished an affair for you; so patience is most

٨٣-قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ۖ
فَصَبْرٌ جَمِيْلٌ ۖ

He said: I complain of my grief and sorrow only to Allah, and I know from Allah what you know not. O my sons! go and enquire about Joseph and his brother, and despair not of the mercy of Allah: Surely none despairs of the mercy of Allah except the disbelieving people.

Verses 88 to 93 speak of the coming back of the nine brothers to Joseph, and expressing their distress to him, and disclosure of his identity by Joseph to the ten brothers, their feeling ashamed and seeking forgiveness, and Joseph's pardoning them, and sending his shirt to Jacob, and calling them all to settle in Egypt. In these verses it is said: so when they (i.e. the nine brothers) came to him (i.e. Joseph), they said: O Aziz! distress has afflicted us and our family, and we have brought scanty money: so (as of kindness and sympathy) give us full measure, and be charitable to us. Surely Allah rewards the charitable. He (i.e. Joseph) said: know you how you dealt with Joseph and his brother, when you were ignorant? They said: Are you Joseph? He said: I am Joseph, and this is my brother; Allah has indeed been gracious to us: Surely he who is righteous and is patient – then Allah never wastes the reward of the doers of good. They said: by Allah! Allah has indeed preferred you above us, and we were certainly guilty of sin. He said: (there is) no reproach upon you today: May Allah forgive you; and He is the most Merciful of those who show mercy! Go with this shirt of mine and cast it over the face of my father – he will come to see (clearly). And come to me with all your family.

2. Here it may be noted that the word *Kabeerohum,* used in verse 80, according to the learned scholars, does not mean the eldest brother, whose name was Reuben. The word *Kabeer* actually means the one who was the most sensible of them all, and his name was Yahuda. According to the Bible also, the brother who had taken the most active part, throughout, was Judah, one of the elder brothers being the fourth one after Reuben, Simeon, and Levi, and of the same mother as these. According to the Old Testament, it was Judah who had stood surety to Jacob for Benjamin (Genesis, 43:9), (Yusuf Ali, Vol. I, Note 1752).

3. The words *Wama Shahidnaa Illa Bema Alimna* (verse 81) show that all agreements are subject to eventualities which are beyond the knowledge of anybody, and on which none of the parties to a contract has any authority.

Evidence actually depends upon knowledge, just as it depends upon actual seeing of something, about any person or thing. On this basis the learned jurists of the Maalikiah School have permitted evidence of a blind man also (see Ma'ariful Quran, Vol. V, p. 113).

fitting (for me). Maybe Allah will bring them (back) all to me. Surely He is the Knowing, the Wise.

عَسَى اللّٰهُ اَنْ يَّاْتِيَنِىْ بِهِمْ جَمِيْعًا ؕ
اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ○

84. And he turned away from them, and said: O my grief for Joseph! And his eyes became white with sorrow, and he fell into silent melancholy.

٨٤-وَتَوَلّٰى عَنْهُمْ وَقَالَ يٰۤاَسَفٰى عَلٰى يُوْسُفَ
وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ
فَهُوَ كَظِيْمٌ ○

85. They said: By Allah! You will not cease remembering Joseph till you reach the last extremity of illness, or until you die!

٨٥-قَالُوْا تَاللّٰهِ تَفْتَؤُا
تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ
مِنَ الْهٰلِكِيْنَ ○

86. He said: I complain of my grief and sorrow only to Allah, and I know from Allah what you know not.

٨٦-قَالَ اِنَّمَاۤ اَشْكُوْا بَثِّىْ وَحُزْنِىْۤ اِلَى اللّٰهِ
وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

87. O my, sons! Go and enquire about Joseph and his brother, and despair not of the Mercy of Allah: Surely none despairs of the Mercy of Allah except the disbelieving people.[4]

٨٧-يٰبَنِىَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ
وَاَخِيْهِ وَلَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ
اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ
اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ○

88. So when they came to him, they said: O Aziz! Distress has afflicted us and our family, and

٨٨-فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ مَسَّنَا
وَاَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ

4. This shows that he had absolute faith in Allah the Almighty and was confident that one day Joseph will return to him. He was confident that all this was by way of mere trial only. He, therefore, asked his sons: go and enquire about Joseph and his brother, and despair not of the mercy of Allah: Surely none despairs of the mercy of Allah except the disbelieving people (verse 89). This also shows that Jacob was confident that Joseph was alive, and that was the reason that he asked his sons to go back and enquire about him. It is also possible that, by the return of the price of the corn by the Egyptian king, and his insistence for Benjamin to come in person to receive his own share of corn and then his apparently manipulated detention by the king himself, led Jacob to believe that not only Joseph was alive, enjoying some high status in Egypt, but that it was actually he who had detained Benjamin. He, therefore, in spite of all the grief he felt on account of separation from Joseph and Benjamin, asked his sons to go once again and search for them.

we have brought scanty money: so give us full measure, and be charitable to us. Surely Allah rewards the charitable.

فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۖ
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ○

89. He said: Know you how you dealt with Joseph and his brother, when you were ignorant?

٨٩- قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ
وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ○

90. They said: Are you indeed Joseph? He said: I am Joseph, and this is my brother; Allah has indeed been gracious to us: Surely he who acts righteously and is patient – then Allah never wastes the reward of the doers of good.

٩٠- قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ ۖ قَالَ أَنَا
يُوسُفُ وَهَٰذَا أَخِي ۖ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ○

91. They said: By Allah! Allah has indeed preferred you above us, and we were certainly guilty of sin!

٩١- قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا
وَإِنْ كُنَّا لَخَاطِئِينَ ○

92. He said: No reproach upon you today: May Allah forgive you: and He is the most Merciful of those who show mercy!

٩٢- قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ
يَغْفِرُ اللَّهُ لَكُمْ ۖ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ ○

93. Go with this shirt of mine and cast it over the face of my father – he will come to see (clearly). And come to me with all your family.[5]

٩٣- اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ
وَجْهِ أَبِي يَأْتِ بَصِيرًا ۖ
وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ○ ع

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5. On admission of the guilt by their own mouths, Joseph, as a righteous servant of Allah, said not a single word by way of reproach for all that they had done to him, but forthwith said to them: No reproach (will be) upon you today: may Allah forgive you: and He is the most Merciful of all those who show mercy! (verse 92). Then he asked them to go with his shirt and cast it over the face of his father hoping and praying that his eye-sight would be restored, and also asked them to come with their parents and their family to him (verse 93).

SECTION 11[1]

94. And when the caravan left (Egypt), their father said: Surely I scent (the presence of) Joseph, if you think me not a dotard.

٩٤-وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّيْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنِ ○

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1. The last section concluded with the disclosure of his identity by Joseph to his brothers, and sending them back with his shirt with the direction to cast it over the face of his father, and then bring the parents as well as their families to Egypt. In continuation of it, Section 11 tells us that when the caravan had left Egypt, Jacob felt the smell of Joseph, and when the shirt of Joseph was cast over his face, he regained his eye-sight. Then seeing that all their wickedness had come to light, the ten half brothers of Joseph requested their father for forgiveness from Allah the Almighty. Then Jacob, his wife, his sons and their families, all went to Egypt and when where they arrived in the presence of Joseph, they all prostrated before him. Joseph received them with honour and respect, and they all settled down in Egypt.

Section 11 consists of 11 verses i.e. verses 94 to 104. In verses 94 and 95 it is said that when the caravan (of the ten half brothers of Joseph) left (Egypt) for Kan'an, their father (i.e. Jacob) said (to his household): surely I scent (the presence of) Joseph, if you think me not a dotard. They (i.e. the household of Jacob) said: by Allah! truly you are in your old wandering mind.

Verses 96 to 98 speak of the arrival of the caravan, and restoration of the eye-sight of Jacob by casting the shirt of Joseph over his face, and request for forgiveness by his sons. In these verses it is said that "when the bearer of good news came, he cast it (i.e. the shirt of Joseph) over his (Jacob's) face, and he forthwith regained clear sight. He (Jacob) said: did I not say to you that I know from Allah that which you know not? They (the half brothers of Joseph) said: O our father! pray for forgiveness (from Allah) of our sins for us; for we are truly at fault. He said: soon I will ask my Lord for forgiveness for you; He is indeed the Forgiving, the Merciful.

Verses 99 and 100 speak of the arrival of Jacob along with his wife and sons to Egypt and their prostration before Joseph. In these verses it is said that when they (i.e. Jacob, his wife, and all his sons, and their families) went in (to Egypt), he lodged his parents with himself and said: enter Egypt in safety, if it please Allah. And he raised his parents to the throne, and they all fell down in prostration before him. And he said: O my father! this is the fulfilment of my Vision of old! My Lord has made it come true! And He was indeed kind to me when He brought me forth from the prison, and brought you (all here) from the desert after the Satan had sown enmity between me and my brothers. Surely my Lord understands best the mysteries of all that He plans to do. Truly He is the Knowing, the Wise.

According to verse 101, Joseph prayed Allah, saying: O my Lord! You have given me of the kingdom and have taught me of the interpretation of sayings or dreams – O Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Make me die as a Muslim (i.e. in submission to You) and join me with the righteous.

Verses 102 to 104 speak of the story, so far narrated, as a news from the Unseen, which in fact was revealed in answer to the question put by the non-believers at the instance of the Jews to the Holy Prophet relating to the coming of the Bani Israil from Palestine to Egypt. In these verses it is said: this is of the tidings (news) of the Unseen (which)

95. They said: by Allah! truly you are in your old wandering mind.[2]

٩٥-قَالُوا تَاللّٰهِ إِنَّكَ لَفِي ضَلٰلِكَ الْقَدِيمِ ۝

96. Then when the bearer of good news[3] came, he cast it (i.e. the shirt) over his face, and he forthwith regained clear sight. He said: did I not say to you that I know from Allah that which you know not?

٩٦-فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقٰهُ عَلٰى وَجْهِهِ
فَارْتَدَّ بَصِيرًا ۚ
قَالَ أَلَمْ أَقُلْ لَّكُمْ ۚ
إِنِّي أَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُونَ ۝

97. They said: O our father! pray for forgiveness of our sins for us; for we are truly at fault.

٩٧-قَالُوا يٰٓأَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَآ
إِنَّا كُنَّا خٰطِئِينَ ۝

98. He said: soon I will ask my Lord for forgiveness for you; for He is indeed the Forgiving, the Merciful.

٩٨-قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝

We reveal to you (O Prophet) and you were not with them (i.e. the ten half brothers of Joseph) when they resolved on their affair together, and (when) they were plotting. And most of the people will not believe, however ardently you may desire it. And you ask them no reward for it, it is but an admiration to the worlds.

2. According to verses 94 and 95, when the caravan of the ten half brothers of Joseph left Egypt for Kan'an with the shirt of Joseph, their father Jacob said to his family members that he was feeling the smell of Joseph. They, i.e. those present, said: by Allah! Truly you are in your old wandering mind, meaning that, "you are still lost in the love (of Joseph) (Kanzul Eiman, and Ziaul Quran), and, thinking that Joseph is still alive, you are expecting to meet him (Ma'ariful Quran, Vol. V, p. 131).

It may be noted that according to Abdullah bin Abbas, the distance between Kan'an and Egypt, in those days, was of eight day's journey; and according to Hasan Basri, it was of about 80 "Farsakh" or 250 miles (Ma'ariful Quran, Vol. V, p. 131). Inspite of this vast difference, to feel smell of a son (Joseph) by a father (Jacob) was only a Prophetic miracle.

Here it may be noted that the Old Testament gives a bit different narration of this incident, which does not at all befit a Prophet. It says "and they went up out of Egypt, and came into the land of Kan'an unto Jacob their father. And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt, and Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: 'and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: I will go and see him before I die" (Genesis, 45:25 to 28).

3. According to the learned Commentators, the *Basheer,* i.e. the bearer of good news, referred to in verse 96, was Judah, who had given the pledge to Jacob for bringing back Benjamin to him, and who, after detention of Benjamin by Joseph, had refused to return to his father unless

99. Then when they went in to Joseph, he lodged his parents with himself and said: enter Egypt in safety, if it please Allah.[4]

٩٩- فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ
وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ
آمِنِينَ ۝

100. And he raised his parents to the throne, and they all fell down in prostration before him.[5] And he said: O my father! this is the fulfilment of my Vision of old! My Lord has made it come true! And He was indeed kind to me when He brought me forth from the prison, and brought you from the desert after the Satan had sown enmity between me and my brothers. Surely my Lord understands best the mysteries of all that He plans to do. Truly He is the Knowing, the Wise.

١٠٠- وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ
وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ
يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ
مِن قَبْلُ ۖ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ
أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ
وَجَاءَ بِكُم مِّنَ الْبَدْوِ
مِن بَعْدِ أَن نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۚ
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ۝

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the latter permitted him. He was, therefore, naturally eager, and hurried forward to be the first to tell the news of Joseph and Benjamin to his father, and, by the time he conveyed the message to Jacob, the other brothers also arrived, and they all made a joint request of forgiveness to Jacob (also see Yusuf Ali, Vol. I, Note 1772).

4. It is said that Joseph had sent, along with his brothers, 200 camels to bring the entire family to Egypt. According to one opinion, the entire family of Jacob consisted of 72 or 73 persons including men and women. When Joseph came to know of their arrival near the frontier of Egypt, he personally went with 4000 officials to receive them (Naimuddin, *ibid.,* 216). The Old Testament also says, "Joseph made ready his chariot, and went to meet Israil his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while" (Genesis, 46:29).

As regards the actual number of Jacob's family, when he came to Egypt, according to the Bible, it was 76 excluding those women who were married to the male members of his family, from outside the family of Jacob himself. At that time the age of Jacob was 130 years, and it is said that he lived for 17 years more in Egypt. It is also said that when after 500 years, the Bani Israil left Egypt, under the leadership of Prophet Moses, the men fit for fighting among them were more than six lacs. This shows that, including the women and children and the old ones, the total number of Bani Israil in Egypt might be about twenty lacs. This further indicates that, while leaving Egypt, the Bani Israil also included new converts from amongst the Egyptians. This is also confirmed by the Old Testament (vide Exodus, 12:38; Numbers 11:4; 15: 15-16 and 30; and Deuteronomy, 1:16) (Tafheemul Quran, Vol. II, Chapter 12, Note 68).

5. Verse 100 tells us that the parents and the 11 brothers prostrated before Joseph.

101. O my Lord! You have given me of the kingdom and have taught me of the interpretation of sayings (and events) – Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter. Make me die[6] as a Muslim (i.e. in submission to You) and join me with the righteous.

١٠١- رَبِّ قَدْ اٰتَيْتَنِيْ
مِنَ الْمُلْكِ وَ عَلَّمْتَنِيْ مِنْ تَاْوِيْلِ
الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ ۖ
اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ
تَوَفَّنِيْ مُسْلِمًا
وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ ○

102. This is of the tidings of the Unseen (which) We reveal to you (O Prophet!); and you were not with them when they resolved on their affair together and (when) they were plotting.

١٠٢- ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ
نُوْحِيْهِ اِلَيْكَ ۚ
وَمَا كُنْتَ لَدَيْهِمْ
اِذْ اَجْمَعُوْٓا اَمْرَهُمْ وَهُمْ يَمْكُرُوْنَ ○

103. And most of the people will not believe, however ardently you may desire it.

١٠٣- وَمَآ اَكْثَرُ النَّاسِ
وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ ○

104. And you ask them no reward for it: it is but an admonition to the worlds.

١٠٤- وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ۭ
اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝ ع

According to Hazrat Abdullah bin Abbas, the prostration was actually by way of thanks to Allah the Almighty, and it was not actually to Joseph in person. According to some scholars, however, since that prostration was only by way of respect, and was permissible under the *Shariah* of the previous Prophets, it was actually a prostration to Joseph himself, but there was nothing wrong in it. As regards the prostration of worship, admittedly it had been prohibited by all the Prophets in respect of anybody except Allah the Almighty. In the Islamic *Shariah,* however, prostration by way of respect has also been prohibited (Ma'ariful Quran, Vol. V, p, 133; Naimuddin, Chapter 12, Note 221; also Ziaul Quran, Vol. II, Chapter 12, Note 138 with reference to Ibne Kaseer).

According to another opinion, however, the prostration was merely a bowing down by way of respect, and not a prostration by placing the forehead on the ground, and many instances of such prostration are available in the Bible (Tafheemul Quran, *ibid.,* 70).

6. As regards the death of Joseph, it is said that he lived for about 23 years, after his father, and died at the age of 120, and he was buried near the Nile river. When, after about 400 years, the Bani Israil left Egypt, under the leadership of Moses, Allah the Almighty commanded Moses, through a revelation, to take away the coffin of Joseph from Egypt, and,

SECTION 12[1]

105. And how many a Sign in the heavens and the earth do they pass by! yet they turn away from them!

١٠٥- وَكَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَالْاَرْضِ
يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ○

106. And most of them believe not in Allah without associating (others) with Him![2]

١٠٦- وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ
اِلَّا وَهُمْ مُّشْرِكُوْنَ ○

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accordingly, it was taken away and buried near the grave of Prophets Isaac and Jacob (Tafseer-e-Mazhari, with reference to Ibne Ishaq, on the authority of Hazrat Urwah bin Zubair; Ma'ariful Quran, Vol. V, pp. 138-139; also Naimuddin, *ibid.,* 225).

1. After concluding the story of the life of Prophet Joseph, the previous Section ended with the statement that the story narrated is of the tidings of the Unseen which Allah the Almighty revealed to the Holy Prophet for the benefit of mankind. In continuation of it, Section 12 speaks of the non-believers that they do not believe inspite of seeing many Signs of Allah the Almighty in the heavens and the earth.

Section 12 consists of 7 verses i.e. verses 105 to 111. Verses 105 to 107 speak of the non-believers, who are so blinded by the darkness of unbelief that, inspite of seeing numerous Signs of Allah the Almighty all round, they remain unmoved. These verses say: how many a Sign in the heavens and the earth do they pass by! yet they turn away from them. And most of them believe not in Allah without associating (others, i.e. false deities) with Him! Do they feel secure from the coming on them of an all-encompassing punishment from Allah or from the coming to them of the Hour (or Judgment) suddenly, while they perceive not (the consequences of their unbelief and misdeeds).

In verse 108 the Holy Prophet is commanded to say: this is my way: I call to Allah, on evidence clear as the seeing with one's eyes – I and those who follow me, and Glory be to Allah! and I am not of the polytheists!

Verses 109 to 111 speak of the previous Prophets and nations. In these verses it is said that: We sent not before you (O Prophet!) any (as messenger) but men, to whom We sent revelation, from among the people of the towns. Have they not then travelled in the land and seen what was the end of those before them? And surely the abode of the Hereafter is best for those who are righteous! Will you not then understand? (Respited were they) until, when the Messengers were despaired (of the people believing in them) and thought that they were thought liars, there came to them Our help; then whosoever We pleased was saved. And Our punishment is never averted from the people who are in sin. In their stories there is indeed a lesson for men of understanding. It is not a tale invented, but a confirmation of what went before, and a detailed exposition of all things, and a Guide and a Mercy to a people who believe.

2. To quote Abdul Maajid Daryabadi, "The description covers not only the open idolatry of the polytheistic peoples but also its veiled forms such as Christolatry, Mariolatry, the worship of heroes, the adoration of saints and the deification of Reason. This may also have a reference to the pseudo-monotheism of the Greek philosophers, specially of Plato, who in common with others, was never 'fully monotheistic, even if he shows a strong tendency in that direction now and again His divinity is and remains god and yet gods at the same time, and he continues to use the singular and the plural with an indifference which seems to us thoroughly

107. Do they then feel secure from the coming to them of an all-encompassing punishment from Allah or from the coming to them of the Hour suddenly, while they perceive not?

١٠٧- أَفَأَمِنُوٓا أَن تَأْتِيَهُمْ
غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ
أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ ○

108. Say: This is my way: I call to Allah, on evidence clear as the seeing with one's eyes[3] – I and those who follow me.[4] And glory be to Allah! and I am not of the polytheists![5]

١٠٨- قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ
عَلَىٰ بَصِيرَةٍ
أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠
مِنَ ٱلْمُشْرِكِينَ ○

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perverse' (Plato's Thought, by Gurlac, p. 178; Maajid, *ibid.,* 169). Also to quote Abdullah Yusuf Ali, "Even if people profess nominal faith in God, they corrupt it by believing in other things as if they were God's partners, or had some share in the shaping of the world's destinies! In some circles, it is idolatry, the worship of stocks stones. In others, it is Christolatry and Mariolatry or the deification of heroes and men of renown. In others it is the powers of Nature or of Life, or of the human intellect personified in Science or Art or invention, and this is the more common form of modem idolatry. Others again worship mystery, or imaginary powers of good or even evil; greed and fear are mixed up with these forms of worship. Islam calls us to worship the One True God, and Him only" (Yusuf Ali. Vol. I, Note 1789).

According to Ibne Kaseer, those believers who involve themselves in different type of *Shirk,* i.e. polytheism, also fall within the mischief of *Shirk.* According to a Tradition, noted by Ahmad, the Holy Prophet has said that "what I fear of you is *Shirk-e-Asghar.* On inquiry from the Companions, he said that *Riya,* or pretentious display of virtue, is *Shirk-e-Asghar.* In another Tradition he declared taking oath of persons or things, other than Allah, also as *Shirk-e-Asghar* (Ibne Kaseer, on the authority of Tirmizi). Similarly, to seek *Mannat* (or conditional resolve of an offer on fulfilment of some desire) of anybody, except Allah, also falls within the *Shirk-e-Asghar* (Ma'ariful Quran, Vol. V, p. 144).

3. By the words *A'la Baseeratun,* i.e., on evidence clear as the seeing with one's eyes, is actually meant the revelation from Allah which is always the most authentic and perfect source of knowledge. As it is directly from Allah the Almighty, Who is the Creator of all, and Who knows all about His creation fully well, no other source of knowledge can be sure and perfect in its true sense.

4. By the words *Ma-nit Taba'ani,* i.e., those who follow me, are meant the worthy Companions of the Holy Prophet. As Hazrat Abdullah bin Abbas says, the worthy Companions of the Holy Prophet were the reservoirs of knowledge, imparted to them by the Holy Prophet, on basis of the revelation to him from Allah the Almighty. They were most sincere in keeping the knowledge safe and sound and imparting it to others with all accuracy and sincerity. Hazrat Abdullah bin Masood has, therefore, said that the worthy Companions of the Holy Prophet are teachers for the entire *Ummah,* According to another opinion, however, the words *Ma-nit Taba'ani* also include the righteous followers of the Holy Prophet in the Muslim *Ummah* upto the Day of Judgment. According to Kalbi and Ibne Zaid, the two well-known scholars of

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109. And We sent not before you any but men,[6] to whom We sent revelation, from among the people of the towns. Have they not then travelled in the land and seen what was the end of those before them?[7] And surely the abode of the Hereafter is best for those who are righteous![8] Will you not then understand?

١٠٩- وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا
نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ
أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ
وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا
أَفَلَا تَعْقِلُونَ ○

110. (Respited were they) until, when the Messengers despaired and thought that they were treated as liars, there came to them Our help; then whosoever We pleased was saved. And Our punishment is never averted from the people who are in sin.

١١٠- حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ
وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟
جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ
وَلَا يُرَدُّ بَأْسُنَا
عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ○

Islam whoever follows the Holy Prophet must also convey his message to others and spread the teachings of Qur'an (Tafseer-e-Mazhari as referred to by Ma'ariful Quran, Vol. V, p. 145).

5. Thus after condemning unbelief and idolatry in the earlier verse, Qur'an lays emphasis on its fundamental doctrine of the Absolute Unity of Allah. To quote Abdullah Yusuf Ali, "Islam holds fast to the one central fact in the spiritual world – the Unity of God, and all Reality springing from Him and Him alone. There can be no one and nothing in competition with that one and the only Reality. It is the essence of Truth. All other ideas or existences, including our perception of Self, are merely relative, – mere projections from the wonderful faculties which He has given to us" (Yusuf Ali, Vol. I, Note 1792).

6. We have already noted that one of the objections of the non-believers was that the Messenger should have been from amongst the angels, or, in any case, a super-human being. Qur'an has repeatedly answered this objection, and so in verse 109 it reiterates that all Prophets, before the Holy Prophet, were also from amongst the men, who lived in the towns and to whom Allah the Almighty sent His revelations. They were in fact "men living with men – in men's habitations in town or country; not recluses or cenobites, who had no personal experience of the men's affairs and could not be teachers of men in the fullest sense" (Yusuf Ali, Vol. I, Note 1793).

7. In this, the reference is to the peoples of Prophets Noah and Lot, and the A'ad, the Samud, and the Midyanites who were destroyed on account of their rejecting the Word of Allah.

8. Then in the form of a final admonition, it is said that "the abode of the Hereafter is surely best for those who are righteous (i.e. those who have absolute faith in Allah the Almighty, and obey His Commands in all affairs of their lives in this world)! Will you not then understand?" (verse 109).

111. In their stories there is indeed a lesson for men of understanding. It is not a tale invented, but a confirmation of what went before it, and a detailed exposition of all things, and a Guide and a Mercy to a people who believe.

١١١- لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي
الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ
وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝

CHAPTER 13

AR-RA'D

(THE THUNDER)

Chapter 13 consists of 6 Sections, 43 verses, 855 words, and 3506 letters.[1]

Name

The name of this Chapter is *Ar-ra'd* which has been taken from verse 13 of it.

Revelation

According to the learned Commentators, this Chapter is Mecci excepting verses 31 and 43 which, according to Abdullah bin Abbas are Madani. There is also the view that this Chapter is Madani but its subject matter does not support this view. According to Allama Aalusi, some verses of this Chapter are no doubt Madani but the rest of the Chapter is Mecci (Ruhul Ma'ani, as referred to by Ziaul Quran, Vol. II, p. 467; Naimuddin, Chapter 13, Note 1). Also see Tafheemul Quran, Vol. II, p. 440, according to which this Chapter was also revealed during the period when Chapters 7, 10 and 11 were revealed i.e. during the last days of the stay of the Holy Prophet in Mecca or immediately before his Migration to Medinah.

According to the generally accepted chronological order this chapter is placed at serial no. 96.[2]

Subject Matter

This Chapter starts with the statement that Qur'an is the Word of

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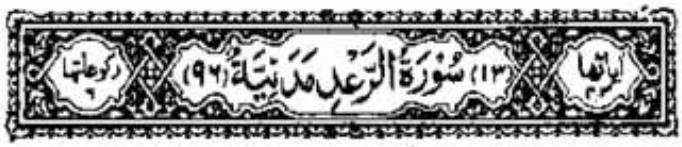
1. Naimuddin, Ch. 13, Note 1, Ziaul Quran, Vol. II, p. 467.
2. Index-cum-Concordance of the Holy Quran, by Khairi, *ibid.*

Allah the Almighty, and that it expounds the Absolute Power of Allah over the entire universe, on the basis of the manifestations of natural phenomena in the heavens and the earth, such as the movements of the heavenly bodies, including the Sun and the Moon, rivers flowing out of the mountains, growth of crops and fruits on the land, and so on. Yet, out of sheer misfortune, man refuses to accept the Word of Allah and follow the Prophets, who had to put the wavering and misguided humanity on the right path of Faith and righteous deeds, so as to secure the ceaseless inflow of Divine Virtues. This Chapter also speaks of the infidels and the non-believers, who on account of their own foolishness, hasten to demand the "Vice" instead of acquiring the "Virtue". This takes away the peace and satisfaction of mind (and heart) which come only in the wake of constant Remembrance of Allah the Almighty. This Chapter also deals with, and thoroughly answers, the objections which the non-believers raised from time to time regarding the mission of the Holy Prophet Muhammad (ﷺ). Finally, there is also an address to the believers who were suffering at the hands of their opponents for the last so many years. For them is the rewards of the Hereafter, i.e. the peace and pleasure of Paradise, as a recompense for the deprivation, at the hands of their oppressors, of the comforts of this world. The Holy Prophet is also commanded to continue his mission, inspite of all round opposition and refusal of the non-believers to accept his Prophetic Mission, because Allah the Almighty is Himself the Witness of the truthfulness of his mission and his Prophethood.

CHAPTER 13

AR-RA'D
(The Thunder)



SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. ***Alif, Laam, Meem, Raa.*** **These are verses of the Book. And that which has been revealed to you from your Lord[2] is the Truth; but most of the people believe not.[3]**

١- الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ۗ
وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ○

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1. In the concluding verse (i.e. verse 111) of the last chapter (i.e. Chapter 12), it was said that the Holy Qur'an is a confirmation of the earlier Scriptures, namely, Torah and the Gospel, and a detailed exposition of all things, and a guide and a mercy to the people who believe. In continuation of it, Section 1 of the present Chapter starts with a statement that these are verses of the Book (i.e. the Holy Qur'an) and that which is revealed to the Holy Prophet Muhammad (ﷺ) is the Truth revealed by Allah the Almighty to him, but most people do not believe. Then this Section proceeds with description of the manifestation of the Absolute Unity and Power of Allah the Almighty, which serve as Signs throughout the universe for the people who understand and who realise that these are the creations of Allah the Almighty and, therefore, they should submit to Him and worship Him alone. Then this Section also speaks of the non-believers and their objections to the Holy Prophet.

Section 1 consists of 7 verses i.e. verses 1 to 7. Verse 1 begins with the *Huroof-e-Muqatta'aat* (Abbreviated Letters) *Alif, Laam, Meem, Raa,* and says that these are verses of the Book: and that which has been revealed to you (O Prophet) from your Lord is the Truth; but most of the people believe not.

Contd....

2. Allah is He Who raised the heavens without any pillars that you can see; and He is firmly established on the Throne of Power; and He subjected the sun and the moon (to His law)! Each one runs (its course) for an appointed term. He regulates the affair, explaining the Signs in detail, that you may believe with certainty in the meeting with your Lord.[4]

٢- اَللّٰهُ الَّذِیْ رَفَعَ السَّمٰوٰتِ بِغَیْرِ عَمَدٍ
تَرَوْنَهَا ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ
كُلٌّ یَّجْرِیْ لِاَجَلٍ مُّسَمًّی ؕ
یُدَبِّرُ الْاَمْرَ یُفَصِّلُ الْاٰیٰتِ
لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ○

Verses 2 to 4 speak of the manifestations of the Absolute Unity and Power of Allah the Almighty in various phenomena of the universe. In these verses it is said: Allah is He Who raised the heavens without any pillar that you can see; and He is firmly established on the Throne of Power; and He subjected the sun and the moon (to His Law)! each one runs (its course) for an appointed tenn. He regulates the affair, explaining the Signs in detail that you may believe, with certainty in the meeting with your Lord (on the Day of Judgment). And He it is Who spread out the earth, and set on it mountains (standing firm), and (flowing) rivers, and fruits of all kinds. He made in pairs, two and two; He draws the night as a veil over the day. Surely there are Signs in this for a people who reflect! and in the earth are tracts side by side, and gardens of vines, and corn-fields, and palm-trees-growing out of one single roots or otherwise; watered with the same water; yet We make some of them to excel others in food. Surely there are Signs in this for a people who understand!

Verses 5 to 7 speak of the non-believers. In these verses it is said: and if you (O Prophet) wonder, then strange is their saying: when we are (actually) dust (after death), shall we be raised (again) in a new creation? These are they who disbelieve in their Lord! and they are those round whose necks will be chains (on the Day of Judgment); and they are the companions of the Fire: in it they will abide (for ever). And they ask you (O Prophet) to hasten on the evil in preference to the good; and indeed there have been (many) exemplary punishments before them! and surely your Lord is full of forgiveness for mankind, for their wrong-doings (in the past); and surely your Lord is (also) severe in punishment (for those who persist in their misbehaviour despite repeated warnings). And those who disbelieve say: why has not a Sign been sent down to him (i.e. the Holy Prophet) from his Lord! You (O Prophet) are only a warner, and for every people a guide.

2. According to the learned Commentators, by the word *Kitab,* i.e. the Book, is admittedly meant the Holy Qur'an. But as regards the words *Wallazi Unzila Ilaika Mir Rabbeka,* i.e. and that which has been revealed to you from your Lord, there is difference of opinion. According to some, these words also refer to the Holy Qur'an itself; while according to others, they refer to that revelation from Allah to the Holy Prophet, which is apart from the Holy Qur'an, and which is known as the *Hadees-e-Qudsi* or that "Saying" of the Holy Prophet which expresses in his words any revelation from Allah, or the *Hadees* or "Saying" of the Holy Prophet as generally understood and classified, which also form the foundation of the Islamic *Shariah,*

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3. And He it is Who spread out the earth, and set on it mountains (standing firm), and (flowing) rivers; and fruits of all kinds He made in pairs, two and two: He draws the night as a veil over the day. Surely there are Signs in this for a people who reflect!

٣- وَهُوَ الَّذِيْ مَدَّ الْاَرْضَ وَجَعَلَ فِيْهَا
رَوَاسِيَ وَاَنْهٰرًا ؕ
وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيْهَا زَوْجَيْنِ
اثْنَيْنِ يُغْشِي الَّيْلَ النَّهَارَ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ○

4. And in the earth are tracts side by side, and gardens of vines, and corn-fields, and palm-trees-growing out of single roots

٤- وَفِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّجَنّٰتٌ مِّنْ
اَعْنَابٍ وَّزَرْعٌ وَّنَخِيْلٌ صِنْوَانٌ وَّغَيْرُ
صِنْوَانٍ يُّسْقٰى بِمَآءٍ وَّاحِدٍ ؗ

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by which the Holy Prophet has either explained the commands contained in the Holy Qur'an, or given the guidelines for understanding and putting in practice the commands contained in the Holy Qur'an. For instance, the details relating to the *Salaat* or offering of the prayer, or *Zakaat* i.e. poor-rate, or *Hajj;* performance of the Pilgrimage, or *Wassiyat* i.e. the Will, and so on. Since the Holy Qur'an and the *Sunnah* both form the foundation of Islam, and none can be ignored, the latter (i.e. Tradition or *Sunnah*) too are said to be revealed by Allah the Almighty. This is also confirmed from another verse of the Holy Qur'an in which it is said *Wama Yantiqo A'nil Hawa – In Huwa Illa Wahyun Yuha,* i.e. nor does he (i.e. the Holy Prophet) speak out of desire: it is nothing but revelation that is revealed (to him by Allah the Almighty) (*Najm,* 53:3-4). It may, however, be noted that revelation, besides the Holy Qur'an, is not to be recited in the *Salaat* as we recite to Holy Qur'an, because, as regards the Holy Qur'an, its words are the words of Allah, recitation of which is obligatory, but as regards the *Hadees* or Tradition, although the commands, and the meanings thereof, are from Allah yet the actual words are of the Holy Prophet himself, recitation of which is not obligatory (Ma'ariful Quran, Vol. V, pp. 154-155).

3. In verse 1, the address is to the Holy Prophet and he is told that although the people are opposing you, and refusing to accept your message, yet the fact is that this Book, i.e. the Holy Qur'an, has been revealed to you by Us with, Truth. Thus this verse actually, in few words, gives a concise preamble to the entire Chapter, which, in different ways, carries with it proofs of Absolute Unity and Power of Allah the Almighty over the universe, the life after death, and Prophethood of the Holy Prophet Muhammad (ﷺ); and emphasises that whatever the Holy Prophet conveys to the mankind is the revelation from Allah.

4. Another manifestation of His Power is that "He has subjected the sun and moon (to His Law)! Each one runs (its course) for an appointed term; (and) He regulates the affair" (verse 2). All these manifestations are in fact "explaining the Signs in detail" so that people may believe with certainty in the meeting with their Lord (verse 2). Thus there is an implied call to the people to observe these express manifestations of the Divine Power so that they may be sure of the fact "that one day they will have to meet their Lord (i.e. on the Day of Judgment), when they will have to account for all that they have done in this world. The reference to the Resurrection on the Day of Judgment, in close context to creation of external world, is to show that, possessed as He is of Absolute power and Authority, Allah the Almighty can also raise the dead to life again and make him to account for his deeds, and punish him for his misdeeds.

or otherwise: watered with the same water; yet We make some of them to excel others in food. Surely there are Signs in this for a people who understand![5]

وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ۝

5. And if you wonder, then strange is their saying: when we are (actually) dust, shall we be raised (again) in a new creation? These are they who disbelieve in their Lord! And they are those round whose necks will be chains; And they are the companions of the Fire: in it they will abide.

٥- وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ
أَإِذَا كُنَّا تُرَابًا
أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ
أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۚ
وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ ۖ وَأُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝

6. And they ask you to hasten on the evil in preference to the good; and indeed there have been (many) exemplary punishments before them! and surely your Lord is full of forgiveness for mankind for their wrongdoings;[6] and surely your Lord is Severe in punishment.

٦- وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ
وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمَثُلَاتُ ۗ
وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۝

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5. To quote Abdul Maajid Daryabadi, this has been said, "so that these awe-inspiring luminaries are mere helpless creatures, and there are no such absurd things as solar and lunar gods, whose cult has been common among polytheistic nations" (Maajid, *ibid.,* 197). There is no doubt that people have worshipped the sun and the moon (see Primitive Culture, by Taylor, Vol. II, pp. 286, and 299) (Maajid, *ibid.*). They have also worshipped the mountains in various ways (Encyclopaedia of Religion and Ethics, Vol. VIII, p. 863) (Maajid, *ibid.,* 203). As regards the rivers, it is said, "Rivers are often worshipped as such – e.g., by the cults who regard them as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man" (Encyclopaedia of Religion and Ethics, Vol. IX, p. 204). In India the cult of the Ganges, the Jamna, the Sarju, the Bhagirathi, the Nerbada, and other rivers are too well-known to need description (Maajid, Vol. I, Part XIII, Note 204).

6. The mention of *Maghferat,* i.e. forgiveness, immediately after the reference to the demand of punishment, in verse 6, is to show that, no doubt, the non-believers are hastening for the punishment, but Allah the Almighty is kind to His servants, and He, therefore, does not inflict forthwith the punishment as demanded by them. He invites them to forgiveness so that if they repent for their misdeeds, and adopt righteousness, He may forgive their sins and give them the reward of good deeds.

7. And those who disbelieve say: Why has not a Sign been sent down to him from his Lord?[7] You are only a warner, and for every people a guide.

٧-وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ
آيَةٌ مِّن رَّبِّهِ ۗ إِنَّمَا أَنتَ
مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ۝ ع

SECTION 2[1]

8. Allah knows what every female bears, and how much the wombs fall short (of their time or number) or do exceed. And everything with Him is in (due) measure.

٨-اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ
وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۖ
وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ ۝

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7. As regards the demand for a Sign, or Prophetic miracle, even in the New Testament it is said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas" (Mathew, 12:39) (Maajid, *ibid.,* 224).

1. Section 1 started with the enunciation of Absolute Unity of Allah and His Supreme Attributes of creating the various phenomena of this Universe, and concluded with a reference to the objections raised by the non-believers regarding the Prophethood of the Holy Prophet, and their sarcastic haste for the punishment from Allah the Almighty. In continuation of it, in Section 2 also first there is talk of the Absolute Knowledge, Authority and Control of Allah, and then the statement that everything submits to Him, willingly or unwillingly; and finally the warning of severe punishment for the disbelievers.

Section 2 consists of 11 verses i.e. verses 8 to 18. Verses 8 to 12 speak of the Absolute Knowledge of Allah. In these verses it is said that Allah knows what every female bears and how much wombs fall short (of their time and number) or do exceed. And everything with Him is in (due) measure. (He is) Knower of the Unseen and the Seen! the Great! the Most High. Alike (to Him) among you is he who conceals (his) word and he who declares (it) openly; and he who hides himself by night and he (who) walks forth freely by day. For him (i.e. man) are (angels) in succession, before him and behind him; they guard him by the Command of Allah. Surely Allah changes not that which is with a people, until they change that which is with themselves. And when Allah intends evil to a people, there is no turning it back, nor will they find besides Him, any protector. He it is Who shows you the lightning, by way of fear and of hope, and brings up the heavy cloud!

Verses 13 to 15 speak of the praise of, and prostration to, Allah the Almighty by natural objects such as thunderbolts as well as by the angels. In these verses it is said: and the thunder celebrates His praise, and so do the angels in awe of Him. And He sends the thunderbolts and strikes with them whomsoever He wills. Yet they (the non-believers} dispute concerning Allah; and He is Mighty in prowess! To Him is the true Call (prayer): and those to whom they (the non-believers) call upon (i.e. false deities), besides Him, give them no answer, but (they are) like one who stretches forth his hands towards water that it may reach his mouth, but it reaches it

9. Knower of the Unseen and the Seen![2] the Great! the Most High.

٩-عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ○

10. Alike (to Him) among you is he who conceals (his) word and he who declares (it) openly; and he who hides himself by night and (who) walks forth freely by day.

١٠-سَوَآءٌ مِّنْكُمْ
مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ
هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ ○

11. For him are (angels) in succession, before him and behind him; they guard him[3] by the Command of Allah. Surely Allah changes not that which is with a people until they change that which is with themselves.

١١-لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ
خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ
اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ

not. And the supplication of the disbelievers only goes astray. And to Allah prostrates himself whoever is in the heavens and the earth, willingly or unwillingly, and (also) their shadows in the mornings and the evenings.

Verses 16 to 18 speak of the control and favour of Allah over the mankind. In these verses it is said: and say: Who is the Lord of the heavens and the earth? Say: Allah! Say: Do you then take, besides Him, protectors who control neither benefit nor harm even for themselves? Say: are the blind and the seeing alike? or, the darkness and light equal? or, have they set up with Allah associates who have created creation like Him, so that the creation seemed to them similar? Say: Allah is the (Sole) Creator of all things; and He is the One, the Supreme. He sends down water from the skies, and the channels flow according to their measure, and the torrent bears away the foam that mounts up to the surface. And from that which they melt in the fire for the sake of making ornament or utensils arises a scum like it. Thus does Allah compare truth and falsehood. That as for the scum, it disappears as a worthless thing: and as for that which is good for the mankind, it remains on the earth. Thus Allah sets forth parables. For those who respond to their Lord is (ordained) good. And as for those who respond not to Him, even if they had all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. For them the reckoning will be terrible; and their abode will be Hell – what a bed of misery!

2. The word *Ghaib,* i.e. Unseen, signifies those things which are beyond the senses of man; and the word *Shahaadat,* i.e. the Seen, signifies those things which a man can know through his senses. Allah the Almighty knows the *Ghaib* as well as the *Shahaadat* fully well. And He knows the *Ghaib* as perfectly as He knows the *Shahaadat.*

3. According to a Tradition, noted by Bukhari, two groups of the angels are appointed, in succession, for guarding the man, of which the one group is for the night and the other group is for the day, and both change their duties at the *Fajr* and in the *Asr* prayers. According to another Tradition, noted by Abi Dawood, on the authority of Hazrat Ali, for every man there are angles appointed to save him from all sorts of harms; but if any harm is destined for any man,

And when Allah intends evil to a people, there is no turning it back, nor will they find, besides Him, protector.

وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ۝

12. He it is Who shows you the lightning, by way of fear and of hope, and brings up the heavy cloud![4]

١٢- هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ۝

13. And the thunder celebrates His praise,[5] and so do the angels, in awe of Him. And He sends the thunderbolt and strikes with them whomsoever He wills, yet they dispute concerning Allah; and He is Mighty in prowess!

١٣- وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ ۖ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ ۚ وَهُوَ شَدِيدُ ٱلْمِحَالِ ۝

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then the angels keep away from him (Roohul Ma'ani). In another Tradition, noted by Ibne Jareer, on the authority of Hazrat Usman, the duty of the angels is not only to save the man from worldly harm but they also guard him against sinful activities by putting in his mind the idea of fearing Allah and doing the good so that he may shun the evil; and if the man commits an evil, they pray and try that he should repent for it; but if he does not repent, then they write it down in his book of deeds. According to Hazrat Ka'b Ahbaar, a Companion of the Holy Prophet, were the angels not to guard the man, the Jinns would have his life miserable. However, the angels do their job so long as there is Command of Allah to safeguard a man; but when the Command is otherwise the angels remain away (Ma'ariful Quran, Vol. V, pp. 169-170).

4. In this verse there is also an answer to the demand of punishment by the non-believers which Qur'an has referred to in verse 6. If the non-believers are really so keen to have a taste of the Divine Wrath, they can have a glimpse of it in the "lightning" , which can burn and destroy, as also in the rain-soaked cloud, whose gentle downpour can aggravate and accumulate first in torrential rains and then in the form of huge floods, and wipe away huge populations within no time. On the other hand, to quote Abdullah Yusuf Ali; here in this is also "the climax to the answer to the sarcastic challenge of the unbelievers for punishment, in language of great sublimity. Why look to evil rather than to good? – to punishment rather than to mercy? – to the fear in the force and fire of lightning rather than to the hope of good and abundant crops in the rain which come behind the lightning clouds"? (Yusuf Ali, Vol. I, Note 1818).

5. According to verse 13 "the thunder celebrates His praise, and so do the angels, in awe of Him".

This refutes the ideology of the non-believers regarding the thunder. It is said that "thunder was one of the great gods of the Germans" (History of Religion", by Menziez, p. 29). "The place of the Thunder-god in polytheistic religion is similar to that of the Rain-god, in many cases even to entire coincidence. But his character is rather of wrath than of beneficence" (Primitive Culture,

14. To Him is the true call[6] (prayer): and those to whom they call upon, besides Him, give them no answer, but (they are) like one who stretches forth his hands towards water that it may reach his mouth, but it reaches it not. And the supplication of the disbelievers only goes astray.

١٤-لَهٗ دَعْوَةُ الْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ
مِنْ دُوْنِهٖ
لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ
اِلَّا كَبَاسِطِ كَفَّيْهِ اِلَى الْمَآءِ لِيَبْلُغَ فَاهُ
وَمَا هُوَ بِبَالِغِهٖ ؕ
وَمَا دُعَآءُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ۝

15. And to Allah prostrates himself whomsoever is in the heavens and the earth, willingly or unwillingly, and (also) their shadows in the mornings and the evenings.[7]

١٥-وَلِلّٰهِ يَسْجُدُ
مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
طَوْعًا وَّكَرْهًا
وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ ۝

16. Say: Who is the Lord of the heavens and the earth? Say: Allah! Say: Do you, then take, besides Him, protectors who control neither benefit nor harm even for themselves? Say: Are the blind and the seeing alike?

١٦-قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ
قُلِ اللّٰهُ ؕ قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖٓ
اَوْلِيَآءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّلَا
ضَرًّا ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۝

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by Taylor, Vol. II, p. 262). According to the Greeks, "the thunderbolt was cast by Zeus" (Encyclopaedia of Religion and Ethics, by Hastings, Vol. X, p. 370). Further, "Mandano attributed thunder to the flapping of the wings of a huge bird" (*ibid.*) (Maajid, Vol. I, Part XIII, Note 245).

The *Tasbeeh* or celebration of the Praise of Allah by the thunder is in the same sense as stated by Qur'an in another verse that, "there is not a single thing but glorifies Him with His Praise, but you do not understand their glorification" (*Bani Israil,* 17:44). Further according to some, particularly Hazrat Abdullah Ibne Abbas, *Ra'd* is the name of the angel appointed for the rainfall. If that be so, there remains no doubt in the glorification of Allah by the *Ra'd* or thunder (Behrul Moheet) (Ziaul Quran, Vol. II, Chapter 13, Note 28; Ma'ariful Quran, Vol. V, p. 172; Naimuddin, Chapter 13, Note 36).

6. To quote Abdullah Yusuf Ali, the word *Haq,* appearing in this part of verse 14, signify "truth", "right", "what is due", "befitting' , "proper", and "all these meanings are to be understood here. If we worship anything other than Allah (whether it be idols, stars, powers of nature, spirits, or deified men, or self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile" (Yusuf Ali, Vol. I, Note 1822).

7. On recitation of verse 15, there should be performance of prostration to Allah the Almighty, which is known a *Sajdah-tut-Tilawat* (see the comments on verse 206 of Chapter 7 *A'araaf*).

Or, are darkness and light alike? Or have they set up with Allah associates who have created creation like Him so that the creation seemed to them similar? Say: Allah is the Creator of all things; and He is the One, the Supreme.

أَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَالنُّوْرُ ۚ
أَمْ جَعَلُوْا لِلّٰهِ شُرَكَآءَ خَلَقُوْا
كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ؕ
قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ
وَّهُوَ الْوَاحِدُ الْقَهَّارُ ۝

17. He sends down water from the skies, and the channels flow according to their measure, and the torrent bears away the foam that mounts up to the surface. And from that which they melt in the fire for the sake of making ornaments or utensils arises a scum like it. Thus does Allah compare truth and falsehood. Then as for the scum, it disappears as a worthless thing: and as for that which is good for the mankind remains on the earth. Thus does Allah set forth parables.

١٧- أَنْزَلَ مِنَ السَّمَآءِ مَآءً
فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا
فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ
وَمِمَّا يُوْقِدُوْنَ عَلَيْهِ فِي النَّارِ ابْتِغَآءَ
حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلُهٗ ؕ
كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ ۚ
فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ
وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ؕ
كَذٰلِكَ يَضْرِبُ اللّٰهُ الْأَمْثَالَ ۝

18. For those who respond to their Lord is (ordained) good. And as for those who respond not to Him, even if they had all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. For them the reckoning will be terrible;[8] and their abode will be Hell – what a bed of misery.

١٨- لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ
وَالَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ
لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيْعًا
وَّمِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ؕ
أُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ
وَمَأْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ ۝

وقف النبي عليه السلام

النصف

8. According to verse 18, the reckoning of deeds by Allah the Almighty will be terrible *Soo-ul Hisaab* for those who are arrogant towards Him, and who do not believe in Him. On the other hand, those who believe in Him, and are faithful to Him, and obey his commands, their reckoning will be light *Hisaaban Yaseeraa* (*Inshiqaq,* 84:8) and their unintentional faults will be forgiven on account of their overall good moral conducts (Tafheemul Quran, Vol. II, Chapter 13, Note 34).

SECTION 3[1]

19. Is then one who knows that which is revealed to you from your Lord is the Truth like one who is blind? It is only the men of understanding that receive admonition –[2]

١٩- أَفَمَن يَعْلَمُ أَنَّمَآ
أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ
كَمَنْ هُوَ أَعْمَىٰ ۚ
إِنَّمَا يَتَذَكَّرُ أُولُوا۟ ٱلْأَلْبَٰبِ ۝

20. Those who fulfil the Covenant of Allah,[3] and break not the plighted word;[4]

٢٠- ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ
وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ۝

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1. The last section ended with a distinction between the believer who responds to the Command of Allah and the non-believer who does not respond to His Command, and it was said that for the latter there will be a terrible reckoning and an evil abode of hell in the Hereafter. In continuation of it, Section 3 gives further distinction between the believers who are those who fulfil their Covenant. This Section also speaks of the final reward for the believers and the punishment for the non-believers.

Section 3 consists of 8 verses i.e. verses 19 to 26. Verse 19 distinguishes between the believer and the non-believer, declaring the believer as the man who can see (the Truth) and his opposite, the unbeliever, as the blind (of Truth and Belief). It says: Is then one who knows that what is revealed to you (O Prophet!) from your Lord is the Truth like one who is blind (i.e. the one who does not see the Truth)? It is only the men of understanding that receive admonition.

Verses 20 to 24 speak of the attributes of the believers referred to in the preceding verse. In these verses it is said that (they are) those who fulfil the covenant of Allah, and break not the plighted word; and those who join that which Allah has commanded to be joined, and fear their Lord, and fear the terrible reckoning (on the Day of Judgment); and those who are steadfast seeking the countenance of their Lord, and keep up prayer, and spend of that which We have given them, secretly and openly, and they repel evil with good; for such is the final attainment of the (Eternal) Home: Gardens of perpetual bliss: they shall enter there, as well as those who do good from among their fathers, and their spouses, and their offspring; and the angels will enter unto them from every gate (saying): peace be to you because you persevered in patience! how excellent is then the final Abode!

Verses 25 and 26 speak of the non-believers. In these verses it is said that those who break the Covenant of Allah, after its ratification, and cut asunder that which Allah commanded to be joined, and make mischief in the land – on them is the curse, and for them is the evil Abode! Allah enlarges, or straitens, the provision for whomsoever He pleases, and they (i.e. the non-believers) exult in the life of this world. And the life of this world, compared with the Hereafter, is nothing but a little comfort.

2. The believers have been referred to as men of understanding because they know that

Contd....

21. And those who join that which Allah has commanded to be joined,[5] and fear their Lord,[6] and fear the terrible reckoning;[7]

٢١- وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ
يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ
سُوْٓءَ الْحِسَابِ ۝

22. And those who are steadfast seeking the Countenance of their Lord,[8] and keep up prayer,[9] and spend of that which We have given them,[10] secretly and openly, and repel evil with

٢٢- وَالَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ
وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ
سِرًّا وَّعَلَانِيَةً
وَّيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ

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what is revealed to the Holy Prophet Muhammad (ﷺ), i.e. the Holy Qur'an, from Allah the Almighty, is the Truth, and they cannot be like the blind ones, i.e. the non-believers, who do not visualize the Truth of the Holy Qur'an (verse 19).

Verses 20 to 22 mention nine different qualifications of the men of understanding, i.e. the believers.

3. By the Covenant is meant the Covenant of the First Day, according to which Allah the Almighty had said *Alasto Be Rab-bekum,* i.e. Am I not your Lord, and the entire mankind had said *Bala,* i.e. why not "(or, in other words, You are our Lord!). It also includes all the Commands of Allah, obedience to which; and also prohibitions, abstinence from which, is "obligatory" for every believer .

4. According to the learned scholars, the "plighted word" in this part of the verse includes the Covenant of the First Day (referred to above) as well as the Covenants which the followers of the Prophets made with the Prophets, and also those Covenants which the people generally make between themselves. Abu Dawood has noted a Tradition, on the authority of Hazrat Auf Ibne Maalik, according to which the Holy Prophet took the *Bai'at* or Covenant from his Companions to the effect that they would not raise sharers to Allah, offer five times compulsory daily prayers, obey their men in authority, and avoid asking for anything from anybody else.

5. Which according to the learned Commentators, means "to maintain the relations with the relatives and to fulfil their obligations".

6. Which means that, in all affairs of their life, they fear and act cautiously so that they may not violate any Command of Allah.

7. Which means the reckoning on the Day of Judgment. According to Hazrat Aisha, salvation on the Day of Judgment will be by the Mercy of Allah, and anyone put to strict reckoning of his deeds will not be able to save himself from the punishment. Thus the true believers always fear the reckoning of the deeds on the Day of Judgment.

8. The true believers remain steadfast in all affairs or trials, irrespective of the nature of the hardships, with the sole object of gaining the Pleasure of Allah.

9. I.e. keep up prayer, as commanded by Allah and His Prophet.

10. This includes the compulsory spending known as *Zakaat,* as well as optional spending known as *Khairat,* on which Qur'an lays stress in many of its verses.

good;[11] for such is the final attainment of the (Eternal) Home:

أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ۝

23. Gardens of perpetual bliss: they shall enter there, as well as those who do good from among their fathers, and their spouses, and their offspring; and the angels will enter unto them from every gate (saying):

٢٣- جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۝

24. Peace be to you because you persevered in patience! how excellent is then the final Abode!

٢٤- سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ
عُقْبَى الدَّارِ ۝

25. And those who break the Covenant of Allah, after its ratification and cut asunder that which Allah has commanded to be joined, and make mischief in the land – on them is the curse, and for them is the evil Abode![12]

٢٥- وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ
بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

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11. According to a Tradition, the Holy Prophet told Hazrat Ma'aaz to do some thing good after the commission of any error or (minor) act of sin, because this finishes up the (minor) act of sin. This should however, be with sincere repentance and prayer for forgiveness (Ma'ariful Quran, Vol. V, pp. 177-180).

12. As against the believers, whose qualifications have been given in the previous verses, Qur'an, in verses 25 and 26, speaks of the non-believers. According to verse 25, the non-believers: 1) break the covenant of the First Day, by not submitting to the Holy Prophet Muhammad (ﷺ); they also break all other covenants according to which they are bound to follow the right and give up the wrong. Further, 2) they cut asunder that which Allah the Almighty has commanded them to maintain, which means that they violate the obligations in respect of their kith and kin as well as their neighbours and fellow citizens. Finally it is said that, and 3) they create mischief in the land.

For all these misdeeds, and other injurious activities, they are cursed and condemned by Allah the Almighty, and, as a result, they will suffer the punishment of the Hell in the Hereafter.

26. Allah enlarges, or straitens, the provision for whomsoever He pleases, And they exult in the life of this world. And the life of this world, compared with the Hereafter, is nothing but a little comfort.

٢٦- اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ۚ
وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ۗ
وَمَا الْحَيٰوةُ الدُّنْيَا فِى الْاٰخِرَةِ
اِلَّا مَتَاعٌ ۝

SECTION 4[1]

27. And those who disbelieve say: Why is not a Sign sent down to him by his Lord? Say: Allah leaves in error whomsoever He wills; and guides to Himself those who turn (to Him in penitence) –[2]

٢٧- وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا
لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۗ
قُلْ اِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ
وَيَهْدِىْٓ اِلَيْهِ مَنْ اَنَابَ ۝

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1. The last Section concluded with the assertion that the non-believers rejoice in the life of this world. In continuation of it, Section 4 starts with a reference to the demand of a Sign by the non-believers, and lays down the principle underlying guidance from Allah, and speaks of the believers and their reward, and concludes with a warning of punishment to the disbelievers.

Section 4 consists of 5 verses i.e. verses 27 to 31. Verses 27 to 29 speak of the principle underlying guidance from Allah, and also the reward for the believers. In these verses it is said that those who disbelieve say: why is not a Sign sent down to him (i.e. the Holy Prophet) by his Lord? Say: Allah leaves in error whomsoever He wills; and guides to Himself those who turn (to Him in penitence) – those who believe, and whose hearts find satisfaction in the remembrance of Allah. Now! indeed in the remembrance of Allah hearts do find satisfaction. Those who believe and do good, for them is blessedness, and a beautiful place of (final) return.

In verse 30 Allah the Almighty addresses the Holy Prophet, saying that thus We have sent you among a people before whom other peoples have passed away, in order that you might recite to them that which We have revealed to you; yet they disbelieve in the Beneficent (Allah)! Say: He is my Lord! there is no god but He! on Him I rely and to him I turn (in penitence).

Verse 31 speaks of the Holy Qur'an itself, and warn the disbelievers of punishment (impliedly referring to their demands, which, besides being unnatural, were also foolish). It is said in this verse: and if there were a Qur'an with which the mountains were moved, or the earth were cloven asunder, or the dead were made to speak (this would be the one!) – But, truly, the command is with Allah in all things! Do not those who believe know that, had Allah (so) willed, he could have guided all the people (to the Right)? And as for those who disbelieve – disaster will never cease to afflict them because of that which they do, or to alight close to their abodes, until the promise of Allah come to pass; Surely Allah will not fail in (His) promise.

2. In fact the demand of the non-believers which is in form of a question has been repeated from verse 7 of this very Chapter, and the line of argument there suggested in answer

28. Those who believe, and whose hearts find satisfaction in the remembrance of Allah. Now! Indeed in the remembrance of Allah hearts do find satisfaction.

٢٨- اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ
بِذِكْرِ اللّٰهِ ؕ
اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ۝

29. Those who believe and do good, for them is blessedness,[3] and a beautiful place of (final) returns.

٢٩- اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
طُوْبٰى لَهُمْ وَحُسْنُ مَاٰبٍ ۝

30. Thus We have sent you among a people before whom other peoples have passed away; in order that you might recite to them that which We have revealed to you; yet they disbelieve in the Beneficent. Say: He is my Lord; there is no god but He! on Him I rely, and to Him I turn (in penitence).

٣٠- كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ
قَدْ خَلَتْ مِنْ قَبْلِهَآ اُمَمٌ
لِّتَتْلُوَا عَلَيْهِمُ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ
وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ؕ
قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۖ
عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ مَتَابِ ۝

31. And if there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made

٣١- وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ
اَوْ قُطِّعَتْ بِهِ الْاَرْضُ

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is now completed, and another line of reasoning is now taken up, viz., Allah provides every guidance for those who turn to Him in penitence, but He will leave those wandering astray who deliberately close their eyes and their hearts to His Grace and the comfort that comes from remembering Him and celebrating His Praises (Yusuf Ali, Vol. I, Note 1842).

3. The word *Tooba,* according to Hazrat Abdullah Ibne Abbas, means the comfort of the heart and coolness of the eyes (Ziaul Quran, Vol. II, Chapter 13, Note 51). According to Saeed bin Jubair, in the Abyssinian language, the word *Tooba* means Paradise. According to a Tradition reported by Abu Hurairah and other Companions, *Tooba* is a tree of Paradise of which the shadow reaches each and every corner of it (Naimuddin, Chapter 13, Note 78). According to the Arabic-English Lexicon, *Tooba* is "an announcement, meaning a good, final state" (Maajid, Vol. I, Part XIII, Note 310).

Commenting on the words *Tooba* and *Husno Ma'aab,* Abdullah Yusuf Ali writes, *Tooba* is an internal state of satisfaction, an inward joy which is difficult to describe in words, but which reflects itself in the life of the good man, through good and ill fortune, through good report and evil. And then there is always the final goal (*Husno Ma'aab*) to which his eyes are turned, the beautiful Home of rest in the Hereafter, after this life's struggles are over. That goal is God Himself' (Yusuf Ali, Vol. I, Note 1844).

to speak (this would be the one!)[4] – But, truly, the command is with Allah in all things![5] Do not those who believe know that, had Allah (so) willed, He could have guided all the people (to the Right)?[6] And as for those who disbelieve – disaster will never cease to afflict them because of that which they do, or to alight close to their abodes, until the promise of Allah come to pass; Surely Allah will not fail in (His) promise.[7]

أَوْ كُلِّمَ بِهِ الْمَوْتٰى ۭ
بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ۭ
اَفَلَمْ يَايْــَٔسِ الَّذِيْنَ اٰمَنُوْٓا
اَنْ لَّوْ يَشَاۗءُ اللّٰهُ لَهَدَى النَّاسَ جَمِيْعًا ۭ
وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ
بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ
دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ اللّٰهِ ۭ
اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ۝

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4. Verse 31 is in answer to some more demands of the non-believers as mentioned in it.

5. According to the learned Commentators, the opening word of verse 31, viz., *Lau* (If), which is used for laying down the condition, and of which the answer, i.e. *Lamma Aa-manoo,* is here *Mahzoof* i.e. omitted, indicates the extreme obstinacy of the non-believers on unbelief, meaning thereby that even if all the demands of the non-believers are fulfilled, they are not going to accept the Truth at all. Therefore, instead of fulfilling the demands, stress was laid on the fact that "the Command is with Allah in all things", which, in other words, signifies that "non-fulfilment of their demands is not on account of the fact that Allah has no power to do so", but that Allah knows best what "to do" or "not to do" in particular circumstances. Since He knows that, at heart they are determined not to believe, therefore, the fulfilment of their demands will be of no avail (Ma'ariful Quran, Vol. V, pp. 191-193; and Ziaul Quran, *ibid.,* 53-54; and Naimuddin, *ibid.,* 83-84).

According to Ameen Ehsan Islahi the words *Bal Lillaahil Amro Jamee'an* there was also a direction to the Holy Prophet to leave this matter entirely to the Will of Allah. He knows best what the non-believers deserve and in what manner they should be dealt with. It is for Him to show the way of guidance to those who, according to Him, are worthy of it (Tadabbur-e-Quran, Vol. III, p. 537).

6. In other words, it was possible that Allah the Almighty would have, perforce, made everybody to accept the Faith, but that was not His Plan underlying the creation of mankind, endowed with understanding and will, i.e. to understand and decide to accept the Faith out of their own free will, following the guidance provided in the form of Heavenly Books revealed through the Holy Prophets.

7. This in fact meant the final success of the believers against the non-believers in the form of victory over Mecca, which completely wiped out the non-believers initially from Mecca and then also from the Arabian Peninsula. The words *La Yukhliful Mee'aad* have also been taken to mean the total annihilation from the surface of the earth (Tadabbure Quran, Vol. III, p. 538); or the final punishment on the Day of Judgment (Naimuddin, *ibid.,* 89; Ma'ariful Quran Vol. V, p. 194).

SECTION 5[1]

32. And indeed (many) Messengers before you were mocked: but I granted respite to those who disbelieved; then I seized them: then how (terrible) was My requital![2]

٣٢- وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ
فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا
ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ○

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1. Since, on account of irrational and unjust demands of the non-believers and their arrogance, the Holy Prophet also felt grief, as referred to in the previous Section, in Section 5 there is consolation to him that Prophets before him were also mocked at by the non-believers who were ultimately punished and destroyed. This Section also speaks of the polytheists and their ultimate fate. It also speaks of the reward for the believers in the form of Paradise.

Section 5 consists of 6 verses i.e. verses 32 to 37. Verse 32 speaks of the mockery of the Prophets by the people. In this verse Allah says: and indeed (many) Messengers before you (O Prophet) were mocked (by the people), but I granted respite to those who disbelieved; then I seized them, then (see) how (terrible) was My requital!

Verses 33 and 34 speak at the raising of sharers to Allah by the polytheists. In these verses it is said: Is He then who stands over every soul (and knows) all that it earns (like any others whom they ascribe as His partners)? And yet they ascribe partners to Allah! Say: name them! would you inform Him of that which He knows not in the earth, or is it just a show of words? Nay! fair-seeming to those who disbelieve is made their plotting, and they are kept back (thereby) from the path (of guidance); and whomsoever Allah leaves to stray, for him there is no guide. For them is punishment in the life of this world, and the punishment of the Hereafter is indeed more grievous; and they have no protector against Allah.

Verses 35 to 37 speak of the believers and their reward. In these verses it is said: the parable of the Garden which is promised to those who are righteous: beneath it flow rivers: everlasting is the enjoyment thereof, and the shade therein: such is the end for those who act righteously; and the end of the disbelievers is the Fire (of Hell). And those to whom We have given the Book rejoice at that which has been revealed to you (O Prophet!); and of the clans (there) are some who reject a part of it. Say: I am commanded only to worship Allah and not to associate partners with Him. To Him do I invite (you), and to Him is my return. And thus We have revealed it (i.e. the Qur'an) to be a judgment of authority, in Arabic. And if you were to follow their (low) desires after that which has come to you of knowledge, you would find against Allah no guardian nor protector.

2. Verse 32 gives the reason for delaying the punishment so sarcastically demanded by the non-believers. In this verse it is said that if the non-believers are mocking at you (O Prophet), there is nothing new in it, because the non-believers have always mocked and ridiculed the Prophets even before you, but, in spite of that, Allah the Almighty gave them respite so that they could mend their ways and submit to the Commands of Allah. However, when they did not give up wrong-doing, and their arrogance and vanity reached their climax, then they were

33. Is then He Who stands over every soul (and knows) all that it earns (like any others)? And yet they ascribe partners to Allah! Say: name them! would you inform Him of that which He knows not in the earth, or is it just a show of words? Nay! fair-seeming to those who disbelieve is made their plotting, and they are kept back from the Path (of guidance).[3] And whomsoever Allah leaves to stray, for him there is no guide.

٣٣- أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا
كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ۚ
قُلْ سَمُّوهُمْ ۚ
أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ
أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ ۚ
بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ
وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ۝

34. For them is punishment in the life of this world, and the punishment of the Hereafter is indeed more grievous; and they have no protector against Allah.

٣٤- لَهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا
وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ
وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ۝

35. The parable of the Garden which is promised to those who are righteous: beneath it flow rivers: everlasting is the enjoyment[4] thereof and the shade therein: Such is the end

٣٥- مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ
أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ
تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ

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ultimately punished in such a manner that none could save them from the punishment. Similar was going to be the fate of the non-believers opposing the Holy Prophet.

3. It may be noted that in terms of verse 43 of Chapter 6 (*An'am*) and verse 63 of Chapter 16 (*Nehl*), it is really Satan who makes the evil deeds fair-seeming to men. In verse 38 of Chapter 29 (*Ankaboot*) also it is said that "the Satan made their deeds fair-seeming to them, and kept them back from the path". Thus raising sharers to Allah, and worshipping the false deities, is nothing but a plotting by Satan, through which he deviates the wrong-doers from the straight path of Islam.

4. The word *Ukoloha,* appearing in verse 35, is from the root word *akala* which literally means to eat. However, in the derivative meaning it stands for fruits and enjoyments of all kinds, spiritual as well as others. The joys of heaven are pure, lasting and without any of the drawbacks which we associate with the joys of the sense. (Yusuf Ali, Vol. I, Note 1854).

for those who act righteously; and the end of the disbelievers is the Fire.[5]

وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ○

36. And those to whom We have given the Book rejoice at that which has been revealed to you (O Prophet!):[6] and of the clans are some who reject a part of it.[7] Say: I am commanded only to worship Allah and not to associate partners with Him. To Him do I invite (you), and to Him is my return.

٣٦- وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ
بِمَآ اُنْزِلَ اِلَيْكَ وَمِنَ
الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ ؕ
قُلْ اِنَّمَآ اُمِرْتُ
اَنْ اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ ؕ
اِلَيْهِ اَدْعُوْا وَاِلَيْهِ مَاٰبِ ○

37. And thus have We revealed it to be a Judgment of Authority in Arabic. And if you were to follow their (low) desires after that which has come to you of knowledge, you would find against Allah no guardian nor protector.

٣٧- وَكَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا
عَرَبِيًّا ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ
بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ
مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ ○ ع ١١

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5. As regards the word *Naar* (Fire), it may be noted that it is "contrasted with the Garden, as misery is contrasted with Bliss. We can also imagine other incidents in contrast with those of the Garden, e.g. with the Fire will be drought, aridity, thirst, instead of beautiful rivers; pain and suffering, instead of perpetual delight; no protection against the fierceness of the heat, as contrasted with the cool shades ever deepening as you proceed in the Garden" (Yusuf Ali, Vol. I, Note 1856).

6. It appears that, after speaking of the non-believers and idolaters, Qur'an speaks of the righteous ones among the People of the Book in order to console the Holy Prophet that, while there are people who reject his Message and oppose him, there are also those who welcome him with joy. This may also be to make the non-believers realise that, when the righteous ones among the People of the Book are welcoming the Holy Prophet and the Holy Qur'an, they should also follow on their footsteps and give up opposition to the Holy Prophet and submit to his command.

7. Side by side, verse 36 also speaks of those of the Jews and Christians, as well as the polytheists of Arabia, who denied part of the Holy Qur'an. According to this verse they were not opposing the entire Qur'an but only "a part of it". Thus while the idolaters denied that part of the Holy Qur'an which rejected idol-worship, the People of the Book opposed those portions which related to those aspects of their Scriptures in which they had made interpolations to suit their malafide intentions and low desires.

SECTION 6[1]

38. And indeed We did send Messengers before you, and appointed for them wives and children; And it was not for a Messenger to bring a Sign except by the permission of Allah; For each period there is a Book.[2]

٣٨- وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَ
جَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ
وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ
إِلَّا بِإِذْنِ اللَّهِ ۗ
لِكُلِّ أَجَلٍ كِتَابٌ ○

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1. The previous Section had started with the statement that Messengers (Prophets) were mocked at even before the Holy Prophet. This was in answer to the various demands put forward by the non-believers. Section 6 starts with the statement that all Messengers were human beings. They had wives and children, and it was never the authority of the Messenger to show any Sign without the permission of Allah. This Section also speaks of the progress of Islam, gaining the ground day by day, and effacement of unbelief and idolatry from the earth.

Section 6 consists of 6 verses i.e. verses 38 to 43. Verse 38 speaks of the status and authority of the Prophets. In this verse it is said: and indeed We did send Messengers (Prophets) before you (O Prophet)!, and appointed for them wives and children (like other human beings): And it was not for a Messenger to bring a Sign (to pacify the non-believers) except by the permission of Allah. For each period there is a Book.

Verses 39 and 40 speak of the Absolute Authority of Allah, and duty of the Holy Prophet, saying that Allah effaces what He pleases and keeps (what He pleases); and with Him is the Mother of the Book. And whether We show you see (in your life time) part of that (i.e. punishment) which We have promised them, or we take you away (before its happening), on you is only the preaching, and on Us is the reckoning (of their deeds).

Verses 41 and 42 contain warning of punishment for the disbelievers. In these verses it is said: do the non-believers not see that We are gradually reducing the land (in their control from its out-lying borders (so as to deprive them of their power)? (Where) Allah commands, there is none to put back His Command: and He is Swift in calling to account. And those before them did (also) devise plots; but in all things the master-planing is that of Allah. He knows what every soul earns: And soon will the disbelievers know for whom is the (good) end of the abode.

Verse 43 speaks of the Prophethood of the Holy Prophet, saying: And those who disbelieve say (by way of arrogant denial): you are not a Messenger (Prophet), Say; Enough is Allah as a witness between me and you, and such as have knowledge of the Book.

2. Verse 38 actually speaks of two different objections of the non-believers, and gives the answer without mentioning the objections. The first objection was that the Holy Prophet was a man (human being) like them, and, instead of a man, there should have come an angel as Messenger of Allah. The second objection was that although the warning of punishment was given to them yet actually no punishment had overtaken them at all.

In answer to the first objection, it is said, "and indeed We did send Messengers before you (O Prophet!) and appointed for them wives and children". Thus it was said that if the Holy Prophet was a human being, there was nothing new in it as, before him also, all Prophets were from amongst the human beings.

39. Allah effaces what He pleases and keeps (what He pleases); and with Him is the Mother of the Book.[3]

٣٩- يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۚ
وَعِنْدَهٗٓ اُمُّ الْكِتٰبِ ○

40. And whether We show you (in your life time) part of that which We have promised them, or We take you away, on you is only the preaching, and on Us is the reckoning.

٤٠- وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِىْ نَعِدُهُمْ
اَوْ نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلٰغُ
وَعَلَيْنَا الْحِسَابُ ○

41. See they not that We are gradually reducing the land (in their control) from its outlying borders? (Where) Allah Commands, there is none to put back[4] His Command: and He is Swift in calling to account.

٤١- اَوَلَمْ يَرَوْا اَنَّا نَاْتِى الْاَرْضَ
نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ
وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهٖ ؕ
وَهُوَ سَرِيْعُ الْحِسَابِ ○

As regards the Prophets having wives and children, Abdul Maajid Daryabadi writes, "There is absolutely no contradiction between a family life and the dignity of the prophetic office; and there is nothing unholy or unclean about marriage and married life. This refutes and negatives the position of the Christians and others who have held that women and the begetting of children were repugnant to spirituality ... Orders of celibates are found in many religious systems, specially in Buddhism and Christianity, and marriage and marital relations have been considered very low by these two religions" (Maajid, Vol. I, Part XIII, Note 347).

As regards the second objection, which is answered by the words, "it was not for a Messenger to bring a Sign except by the permission of Allah. For each period there is a Book" which means that the time for every Divine Commandment, including that relating to punitive measures against the arrogant non-believing people, is fixed and the punishment will over-take the wrong-doers at its time. It is not within the power of the Prophet of Allah to bring the punishment, as tauntingly and arrogantly demanded by the non-believers, before its appointed time.

3. The opponents of Islam raised an objection that when previous Books were already present, where was the need for a new one (i.e. Qur'an)? Further, if it is said that if the previous Books were interpolated, then why did Allah not safeguard them; and moreover how can a Book of Allah be abrogated? Further, if it is said Torah and Gospel had also been revealed by Allah, then why some of your ways are different from the Commands of Torah? All these have been answered by one simple statement, viz., "with Him is the Mother of the Book", or the Source of all heavenly Books" (Tafheemul Quran, Vol. II, Chapter 13, Note 58).

4. It is a fact of history that, in spite of all round opposition, Islam started gaining

42. And those before them did (also) devise plots; but in all things the master-planning is that of Allah. He knows what every soul earns. And soon will the disbelievers know for whom is the (good) end of the Abode.

٤٢-وَقَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ
فَلِلّٰهِ الْمَكْرُ جَمِيْعًا ؕ
يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ؕ
وَسَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ۝

43. And those who disbelieve say: you are not a Messenger. Say: Enough is Allah as a witness between me and you, and such as have knowledge of the Book.

٤٣-وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ
قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۙ
وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ۝ ع

ground even in the last years of Mecci life of the Holy Prophet and then, after migration to Medinah, it spread throughout Arabia within a short period of time. During this period the opponents of Islam did all they could, including armed attacks on Medinah, with the collaboration of the Jews of Medinah and the non-believing tribes of Arabia, to check the growth and progress of Islam and to efface once for all the believers from the land. However, since the establishment of Islam had already been decreed by Allah the Almighty, all attempts to thwart it were bound to fail and that actually happened.

CHAPTER 14

IBRAHIM

(ABRAHAM)

Chapter 14 consists of 7 Sections, 52 verses, 868 words, and 3433 letters.*

Name

The name of this Chapter has been taken from verse 35, and this chapter is known as *Ibrahim* as it speaks of Prophet Abraham.

Revelation

According to the learned scholars, this Chapter is Mecci excepting verses 28 and 29 (Naimuddin Chapter 14, Note 1). As it is clear from its subject matter, this Chapter was also revealed in the last years of the Holy Prophet's Mecci life, when, in clear disregard to all relations, the non-believers of Mecca had come out with all round opposition to the Holy Prophet and they had openly told him that they were not going to accept Islam at any cost. Not only this, but they had also started threatening the Holy Prophet that if he did not stop propagating Islam, he and his followers would be expelled from Mecca, and, in this respect, they had also started the planning. In this connection, verse 13 of this Chapter may be quoted, according to which "those who disbelieved said to their Messenger: we will certainly drive you out of our land unless you come back into our religion". For this reason they were also given the warning by Allah the Almighty in the same verse that "We shall certainly destroy the wrong-doers". Side by side, consolation was also given to the Holy Prophet and his followers in the words: We shall certainly settle you in the land after them; this is for him who fears standing in My presence and fears Me in prayer (verse 14). The last

*Naimuddin, Ch. 14, Note 1, Ziaul Quran, Vol. II, p. 499.

Section of this Chapter also supports the view that this verse was revealed in the last years of the Holy Prophet at Mecca.

According to the generally accepted chronological order, this Chapter is placed at serial No. 72*.

Subject Matter

As Abdullah Yusuf Ali puts it, "The special subject matter of this *Surah* is a continuation of the concluding portion of the last *Surah,* which explained how God's revelation gains ground inspite of selfish men's opposition. Here illustrations are given from the story of Moses and Abraham, and Abraham's Prayer for Mecca forms the core of the Surah" (Yusuf Ali, Vol. I, p. 618).

The Chapter starts with the statement that Qur'an has been revealed to the Holy Prophet so that he may bring out the people from darkness of infidelity and idolatry into the light of faith and righteousness. The non-believers prefer the life of this world, and they have totally neglected the Hereafter, and they also try to deviate the believers from the path of Allah. Then it speaks of Prophet Moses who was given the Torah, so that he might lead the mankind to the path of Allah, He also reminded his people of the unbounded favour of Allah, and asked them to thank Him, so that He might grant them more of His Bounties. Then there is warning to the non-believers of Mecca that nations of their ideology, in the past, had to face the consequences of their unbelief, and their fate would also be like their predecessors if they did not desist from opposing the Holy Prophet. Then, this chapter also speaks of Prophet Abraham whose son Ishmael (Ismail), who was settled in the barren land of Mecca, became the ancestor of the Arabs, particularly the Quraish, and they have been reminded of the prayer Prophet Abraham had made to Allah the Almighty for guiding his descendents, and, in acceptance of his prayer, what Allah the Almighty did for them. Lastly, this Chapter speaks of the unfortunate state of affairs which the non-believers shall have to face on the Day of Judgment. They are warned to desist from opposition to the Holy Prophet, if they wanted to save themselves from the punishment of the Hereafter.

Ultimately there is the news of prevailing of Islam over unbelief and idolatry.

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*Index-cum-Concordance of the Holy Quran by Kheiri, *ibid.*

CHAPTER 14

IBRAHIM
(Abraham)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Alif. Laam. Raa.* A Book which We have revealed to you (O Prophet!) (in order) that you may bring forth the mankind from the darkness into the light, by the permission of their Lord, to the Path of the Mighty, the Praiseworthy!

١- الٓرٰ ۟ كِتٰبٌ اَنْزَلْنٰهُ
اِلَيْكَ لِتُخْرِجَ النَّاسَ
مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ
بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ○

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1. The concluding verse of the last Chapter (i.e. verse 43) referred to, and answered, the objection of the non-believers in respect of the Prophethood of the Holy Prophet Muhammad (ﷺ). In continuation of it, Section 1 of Chapter 14 starts with the statement that (this is) a Book (i.e Qur'an) We have revealed to you (O Prophet) so that you may bring forth the people by the permission of Allah, from the darkness of unbelief into the light of Faith. Then this Section speaks of the Authority of Allah over the universe, and also the infatuation of the life of this world by the non-believers. It also speaks of Prophet Moses and his mission, and how his people were rescued from the clutches of Pharaoh and his chiefs.

Section 1 consists of 6 verses i.e. verses 1 to 6. Verses 1 and 2 speak of the Holy Qur'an and the Authority of Allah over the universe. In these verses it is said: *Alif. Laam. Raa,* (this is) a Book (Qur'an) which We have revealed to you (O Prophet!) (in order) that you may bring forth the mankind from the darkness (of unbelief) into the light (of Faith), by the permission

2. Of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth! And woe to the disbelievers for the severe punishment!

٢- اللّٰهِ الَّذِیْ
لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ
وَوَیْلٌ لِّلْكٰفِرِیْنَ مِنْ عَذَابٍ شَدِیْدِ ۙ○

3. Those who love the life of this world more than the Hereafter, and hinder (people) from the Path of Allah, and Seek crookedness in it: they are astray by a long distance.

٣- اَلَّذِیْنَ یَسْتَحِبُّوْنَ الْحَیٰوةَ الدُّنْیَا عَلَی
الْاٰخِرَةِ وَیَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِ
وَیَبْغُوْنَهَا عِوَجًا ؕ
اُولٰٓئِكَ فِیْ ضَلٰلٍۢ بَعِیْدٍ ○

4. And We sent no Messenger but with the language of his people, so that he might clearly explain to them.[2] Then Allah leaves in error whomsoever

٤- وَمَاۤ اَرْسَلْنَا مِنْ رَّسُوْلٍ
اِلَّا بِلِسَانِ قَوْمِهٖ لِیُبَیِّنَ لَهُمْ ؕ
فَیُضِلُّ اللّٰهُ مَنْ یَّشَآءُ

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of their Lord, to the path of the Mighty, the Praiseworthy! Of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth! And woe to the disbelievers (who are destined) for the severe punishment!

Verse 3 speaks of the non-believers and says that (they are) those who love the life of this world more than the Hereafter, and hinder (people) from the Path of Allah, and seek crookedness in it: they are astray by a long distance.

Verse 4 speaks of the Messengers of Allah, and says that We sent no Messenger (to any nation) but with (message in) the language of his people, so that he might clearly explain to them (the Messages of Allah). Then Allah leaves in error whomsoever He pleases, and He guides whomsoever He pleases, and He is Mighty, the Wise.

Verses 5 and 6 speak of Prophet Moses and his mission. In these verses, Allah the Almighty says: and indeed We sent Moses with Our Signs (saying): bring forth your people from the darkness (of unbelief) into the light (of Faith), and teach them to remember the Days of Allah. Surely in this are the Signs for everyone patient (in Faith and Belief), and grateful (to Allah for His Bounties). And (remember) when Moses said to His people: Call to mind the Favour of Allah to you, when He delivered you from the people of Pharaoh, who subjected you to severe torment, and slaughtered your sons and let your women live: And therein was a great trial from your Lord.

2. From these words of verse 4, however, one should not infer that the mission of the Holy Prophet was restricted to Arabia only on the ground that the Holy Qur'an was revealed in the Arabic language. This would be a mistaken notion of grave character. The medium of Arabic language for transmitting the Divine Message was because of the fact that the first direct addresses through the Holy Qur'an were the Arabs, who were later on called upon to propagate the Divine Message throughout the world. It has been specifically mentioned in other verses that

He pleases, and He guides whomsoever He pleases.[3] And He is the Mighty, the Wise.

وَيَهْدِيْ مَنْ يَّشَآءُ ؕ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

5. And indeed We sent Moses with Our Signs, (saying): Bring forth your people[4] from the darkness into the light, and teach them to remember the Days of Allah.[5] Surely in this are Signs for everyone patient, grateful.[6]

٥- وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ
اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ
وَذَكِّرْهُمْ بِاَيّٰمِ اللّٰهِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّكُلِّ صَبَّارٍ شَكُوْرٍ ○

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the Prophethood of the Holy Prophet Muhammad (ﷺ) was for the entire mankind and for all times to come. In verse 158 of Chapter 7 *A'araaf* it is said that Allah the Almighty asked the Holy Prophet to declare, "O Mankind! surely I am the Messenger of Allah to you all". Similarly in verse 28 of Chapter 34 *Saba,* it is said, "and We have not sent you (O Prophet!) but as a bearer of good news and as a warner to all mankind". The Holy Prophet has also said, "1 have been raised for the entire mankind" (Bukhari and Muslim, on the authority of Hazrat Jaabir).

3. As regards the statement that, "Allah leaves in error whomsoever He pleases, and He guides whomsoever He pleases", as contained in verse 4, it may be noted that in Traditions, the Holy Prophet has also emphasized this aspect of belief and unbelief. Those who choose, out of arrogance and vanity the path of unbelief, despite clear warning from Allah the Almighty, drag themselves, in a sense, towards the Fire of the Hell. On the other hand, those who, out of their own free will, choose to follow the Prophets of Allah, and accept the guidance from them, Allah the Almighty also guides them to the right path and ultimately gives them the reward of Paradise. Thus the words *Manyashaao* (i.e. whomsoever He pleases) refer to what is generally described as the *Mashiyat* (i.e. the Will of Allah) as the "Universal Will or Plan" (of the Almighty) which is all-wise and on the highest plane of goodness and righteousness, and which controls all affairs of the Universe.

4. Here it may be noted that, while in verse 1 of this Section, the word *Naas* has been used, which shows that the mission of the Holy Prophet was universal, in verse 5 the word *Qaum* has been used, which shows that the mission of Prophet Moses was restricted to the Bani Israil only.

5. As regards reminding them of the Days of Allah by Prophet Moses to the Bani Israil, the learned scholars are of the view that the word *Ayyaamillah* has two meanings, viz., the important events of the history relating to destruction of the non-believing nations, as well as the favours of Allah on the people. Accordingly, Prophet Moses was commanded to bring the Bani Israil on the Straight Path, by giving them the warning of punishment in case of defiance, and of good news of the favours of Allah in case of obedience to the Commands of Allah.

6. It may be noted that the qualifications of true believers as given in verse 5 are that they are *Sabbar* i.e. patient or steadfast of the highest order, and *Shakoor* i.e. grateful. According to Abdullah bin Masood, *Sabr* i.e. steadfastness or patience in hardship is half faith; and according to a Tradition, reported by Hazrat Suhaib, the Holy Prophet has said that "for a believer there is good in any case, and none, except a believer, has this benefit, because when

6. And (remember) when Moses said to his people: Call to mind the favour of Allah to you when he delivered you from the people of Pharaoh who subjected you to severe torment, and slaughtered your sons and let your women live: and therein was a great trial from your Lord.

٦- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُم
مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
وَيُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ
وَفِي ذَٰلِكُم
بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ع

SECTION 2[1]

7. And (remember) when your Lord caused to be declared: If you are grateful,[2] I will add more (favours) to you; but if you are ungrateful,[3] (then know that) My punishment is truly severe.[4]

٧- وَإِذْ تَأَذَّنَ رَبُّكُمْ
لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَلَئِن كَفَرْتُمْ
إِنَّ عَذَابِي لَشَدِيدٌ ○

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a believer gets comfort, he thanks Allah for which, in return, Allah increases His Favours in this world as well as in the Hereafter. On the other hand, if he suffers some hardship, or sustains any kind of loss, he observes *Sabr,* because the very observance of *Sabr* (patience) reduces the agony of suffering. Further, in this very world *Sabr* brings in its wake the communion with the Providence. The Qur'anic verse *Innallaha Ma'as Saabireen* bears testimony to this Divine Blessing. And in the Hereafter also he will have a greater and unlimited reward, which is proved from the verse *Innama Yuwaffas-Saaberoona Ajrohum Beghaire Hisaab* (Bukhari and Ahmad; Ma'ariful Quran, Vol. V, pp. 220-221).

1. The last Section concluded with a reminder by Moses to Bani Israil of the favours of Allah. In continuation of it, Section 2 starts with good news of reward for thankfulness to Allah and warning of punishment for unthankfulness. This section also refers to the confrontation between the Prophets and the non-believing people among their nations.

Section 2 consists of 6 verses i.e. verses 7 to 12. Verse 7 is an oft-quoted verse relating to Divine promise for grant of more favours on thankfulness, and warning of punishment for being ungrateful. It is said: and (remember) when your Lord caused to be declared: If you are grateful (for My favours), I will add more (favours) to you; but if you are ungrateful, (then know that) My punishment is truly severe.

Verses 8 and 9 speak of the warning given by Moses to the Bani Israil. In these verses it is said; and Moses said (to the Bani Israil): If you are ungrateful, you and all those on earth, yet (you must know that) Allah is Self-Sufficient (i.e. free from wants), Praiseworthy. Has not the story reached you of those (people who lived) before you; of the people of Noah and Aad

Contd.....

8. And Moses said: If you are ungrateful, you and all those on earth, yet Allah is indeed Self-sufficient, Praiseworthy.

٨- وَقَالَ مُوسَىٰ إِن تَكْفُرُوا
أَنتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا
فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ○

9. Has not the story reached you of those before you, of the people of Noah and 'Aad and Samud, and those (who came)

٩- أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ مِن قَبْلِكُمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۚ

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and Samud, and those (who came) after them? None knows them but Allah. Their Messengers came to them with Clear Signs (from the Almighty) but they put their hands upto their mouths, and said: we deny that with which you are sent, and indeed we are in serious doubt as to that to which you invite us.

Verses 10 to 12 refer to the confrontations between the Prophets and the non-believing people among their nations. In these verses it is said that their Messenger said: is there a doubt (in your mind) about Allah (Who is) the Creator of the heavens and the earth? He invites you that He may forgive your sins and give you respite till an appointed term! They said: You are nothing but a human being like ourselves! you wish to turn us away from that which our fathers used to worship (i.e. the idols): so bring us some Clear Authority. Their Messengers said to them: True, we are nothing but human beings like yourselves, but Allah bestows (His) favours on whom He pleases of His servants. And it is not for us to bring you an authority except as Allah permits. And on Allah let the believers put their trust. And why should we not rely on Allah? Indeed He has guided us to our ways (of success). And we shall certainly bear with patience all the hurt you may cause to us. For those who put their trust should put their trust on Allah.

2. As regards the word *Shakartum,* appearing in verse 7, it may be noted that *Shakoor* and *Shakir* have in them the idea of appreciation, recognition, gratitude as shown in deeds of goodness and righteousness. Both these terms are applied to God as well as to men. A slight distinction in shades of meaning may be noted, *Shakoor* implies that the appreciation is even for the smallest favours and response on the other side; it is a mental attitude independent of specific facts. *Shakir* implies bigger and more specific things (Yusuf Ali, Vol. I, Note 1877).

3. The opposite of *Shukr* is *Kufr* from which is the word *Kafartum* which also appears in verse 7, which implies: 1) to reject faith, as in verse 6 of Chapter 2 (*Baqarah*); 2) to be ungrateful for mercies and favours received, as here in this verse; and 3) to resist God or Faith, as in verse 13 of Chapter 3 (*Imran*); 4) to deny (the Signs of Allah, as in verse 21 of Chapter 3 (*Imran*), or deny the mission of Apostles, as in verse 9 of Chapter 14 (*Ibrahim*). *Kaafir* in the most general sense may be translated as "unbeliever" (Yusuf Ali, Vol. I, Note 1879).

4. It may also be noted that while for the grateful ones there is the promise of *La-azee-dan-nakum,* i.e. I will add more (favours) to you; for the ungrateful ones there is the warning of *Inna Azaabi La-sha-deed,* i.e. surely My punishment is severe. Thus while in the former there is an outright promise, in the latter there is merely a warning which always carries with it the chance of forgiveness. This is because Allah the Almighty is all in all Merciful and Beneficent to the mankind, and He is always inclined to forgive His servants provided they sincerely repent for their misdeeds and seek forgiveness from Him (Ma'ariful Quran, Vol. V, p. 222).

after them? None knows them but Allah. Their Messengers came to them with Clear Signs, but they put their hands up to their mouths, and said: We deny that with which you are sent, and indeed we are in serious doubt[5] as to that to which you invite us.

وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ۭ
جَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَرَدُّوْٓا اَيْدِيَهُمْ فِيْٓ اَفْوَاهِهِمْ
وَقَالُوْٓا اِنَّا كَفَرْنَا بِمَآ اُرْسِلْتُمْ بِهٖ وَاِنَّا
لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَنَآ اِلَيْهِ مُرِيْبٍ ○

10. Their Messengers said: Is there a doubt about Allah – the Creator of the heavens and the earth? He invites you[6] that He may forgive you your sins and give you respite till an appointed term! They said: You are no more than a human being like ourselves! you wish to turn us away from that which our fathers used to worship: so bring us some Clear Authority.

١٠- قَالَتْ رُسُلُهُمْ اَفِي اللّٰهِ شَكٌّ
فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ ۭ
يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ
وَيُؤَخِّرَكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۭ
قَالُوْٓا اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۭ
تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانَ يَعْبُدُ
اٰبَاۗؤُنَا فَاْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ○

11. Their Messengers said to them: True, we are nothing but human beings like yourselves, but Allah bestows (His) favours on whom He pleases of His servants. And it is not for us to

١١- قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ
مِّثْلُكُمْ وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰي
مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ ۭ
وَمَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ

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5. Commenting on the distinction between the words *Shakk* and *Raib,* appearing in verse 9, Abdullah Yusuf Ali writes, *Shakk* is intellectual doubt, a doubt as to facts: is it so, or is it not? *Raib* is something more than intellectual doubt; a suspicion that there is fraud or deception; something that upsets your moral belief, and causes a disquiet in your soul. In verse 30 of Chapter 52 (*Toor*) it is used as equivalent to "calamity" or "disaster", some punishment or evil. Both kinds of doubts and suspicions are hinted at against men of God" (Yusuf Ali, Vol. I, Note 1884).

6. It is worth noting that, "the doubters had said to the Prophets, 'Ye invite us'. The Prophets say, 'It is God Who invites you, and He does it to save you by His Grace, and give you plenty of time (but not indefinite time) for penitence and amendment" (Yusuf Ali, Vol. I, Note 1885).

bring you an Authority except as Allah permits. And on Allah let the believers put their trust.

إِلَّا بِإِذْنِ اللَّهِ ۚ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

12. And why should we not rely on Allah? Indeed He has guided us to our ways (of success). And we shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah.

١٢- وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ
وَقَدْ هَدَانَا سُبُلَنَا ۚ
وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۚ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ○ ع

SECTION 3[1]

13. And those who disbelieved said to their Prophets: We will certainly drive you out of our land, or you shall return to our religion.[2] Then their Lord revealed to them: We shall certainly destroy the wrongdoers!

١٣- وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا
أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ
فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ
الظَّالِمِينَ ○

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1. The previous Section spoke of the rejection of the Prophets by the people. In continuation of it, Section 3 speaks of the arrogance of the non-believers so much that they threatened to turn away the Prophets of Allah from their land. In answer to it, Allah the Almighty consoles the Prophets with the promise of destruction of the non-believers and establishment of the believers in the land. This Section also speaks of the miserable state which the non-believers will have to face on the Day of Judgment. It also declares that the deeds of the non-believers are like the ashes, and that on the Day of Judgment none of them will be able to help each other against the punishment of Allah.

Section 3 consists of 9 verses i.e. verses 13 to 21. Verses 13 and 14 speak of the threat of the non-believers to the Prophets of Allah to oust them from the land or else they come to their creed (of idol-worship), and the promise of Allah to destroy the wrong-doers and establish the believers in the land. In these verses it is said: and those who disbelieved said to their Prophets: we will certainly drive you out of our land, or you shall return to our religion. Then their Lord revealed to them (i.e. the Prophets): We shall certainly destroy the wrong-doers! And We shall certainly cause you to dwell in the land after them. This is for him who fears standing before Me and fears My threat!

Verses 15 to 17 speak of the punishment of the non-believers on the Day of Judgment.

Contd....

14. And We shall certainly cause you to dwell in the land after them. This is for him who fears standing before Me and fears My threat.

١٤- وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ○

15. But they sought judgment,[3] and disappointed was every powerful obstinate transgressor.

١٥- وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ○

In these verses it is said: but they sought judgment, and disappointed was every powerful obstinate transgressor. In front of him is Hell, and he is given to drink boiling fetid water. In gulps will he sip it, and will not be able to swallow it; and death will come to him from every quarter, yet he will not die: and in front of him will be a vehement punishment.

Verses 18 to 20 speak of the deeds of the non-believers, and their having no power at all. It is said: the parable of those who disbelieve in their Lord is that their works are as ashes on which the wind blows hard on a stormy day: No power have they over anything that they have earned: that is the straying far away.

Verse 21 speaks of the request for help by the weak from the strong and the proud, whom they followed in this world, and their (i.e. latter's) inability to provide any help to the former. In this verse it is said: and they will all be brought forth to Allah (on the Day of Judgment): then the weak will say to those who were proud: we were your followers (in the world), can you then avert from us aught of the punishment of Allah? They will say: had Allah guided us, we would have guided you (too): It makes no difference whether we cry or bear with patience: for us there is no way of escape.

2. According to the learned scholars by the words *Au Lata'oo-dunna Fee Millatena,* appearing in verse 13, it should not be supposed that any Prophet, before his mission, followed the religion of the non-believers. In fact right from the beginning every Prophet of Allah was a believer in the Absolute Unity of Allah, and no Prophet, even for a single moment, ever thought of, much less followed, the self-made ideologies of the infidels and the idolaters. Since the normal life of the Prophet, before his mission, was more or less a silent life, none of the non-believers had any occasion to oppose him. The question of opposition arose only when the Prophet of Allah proclaimed their Prophethood and asked the non-believers to give up idolatry and submit to the Absolute Unity of Allah. In a broader sense, the demand of the non-believers was to compel the Prophets to follow their creed and not to oppose them. However the Prophets of Allah, duty bound as they were, could not sit as a silent spectator to polytheistic ideas and practices of the people, and as such they opposed idolatry and infidelity and invited the people to submit to Allah the Almighty.

3. The pronoun "they" , in this part of the verse, according to one view, is for the non-believers (see Yusuf Ali, Vol. I, Note 1889; Maajid, *ibid.,* 410; and Ashraf Ali Thanvi), meaning thereby that, in answer to the threat of destruction as given in verse 13, instead of mending their ways, the non-believers demanded the judgment between them and the Prophets, and as a result got the punishment. The other view is that it refers to the Prophets (see Ma'ariful Quran, Vol. V, p. 224; Ziaul Quran, Vol. II, Chapter 14, Note 22; and Tadabbure Quran, Vol. III, p. 563). According to this view, on account of increasing arrogance of the non-believers and their

16. In front of him is Hell, and he is given, to drink, boiling fetid water.[4]

١٦-مِّن وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ۝

17. In gulps will he sip it, and will not be able to swallow it; and death will come to him from every quarter, yet he will not die: and in front of him will be a vehement punishment.

١٧-يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ۭ وَمِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ ۝

18. The parable of those who disbelieve in their Lord is that their works are as ashes,[5] on which the wind blows hard on a stormy day: No power have they over anything that they have earned: That is the straying far away.

١٨-مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ ِۨاشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ۭ لَا يَقْدِرُوْنَ مِمَّا كَسَبُوْا عَلٰي شَيْءٍ ۭ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ۝

19. See you not that Allah created the heavens and the earth with truth? If He so wills. He can remove you and bring a new creation (in your place).

١٩-اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۭ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۝

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repeated demand for punishment, the Prophets ultimately prayed to Allah for decision of the matter between them and the non-believers. As it is also said in verse 89 of Chapter 7, *A'araaf,* the Messengers prayed to Allah, "Our Lord! decide between us and our people with truth, and You are the Best of Deciders". When this situation arose, Allah the Almighty punished the non-believers, and, as it is said in verse 15, "every powerful obstinate transgressor was disappointed", or, in other words, they were totally frustrated. But, as it is said in verses 16 and 17, the matter did not end here in this world, as, in the Hereafter, "in front of him is Hell, and he is given to drink boiling felid water. In gulps will he sip it, and will not be able to swallow it; and death will come to him from every quarter, yet he will not die: and in front of him will be a vehement punishment".

4. According to the learned scholars, the word *Maa'in Sadeed,* appearing in verse 16, actually means the "puss and blood", which will be given to the non-believers to drink, and this will multiply the agony and torment of the punishment (see Urdu Translations Ziaul Quran; Tafheemul Quran; Ma'ariful Quran; Tadabbure Quran and Kanzul Eiman).

5. According to verse 18, the good deeds of the non-believers are like ashes on which the wind blows hard on a stormy day (and, as a result, it leaves nothing). The non-believers have

20. And that is not difficult for Allah.

٢٠-وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ○

21. And they will all be brought forth to Allah: then the weak will say to those who were proud: We were your followers, can you then avert from us aught of the punishment of Allah? They will say: had Allah guided us, we would have guided you: It makes no difference whether we cry or bear with patience: for us there is no way of escape.

٢١-وَبَرَزُوْا لِلّٰهِ جَمِيْعًا
فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا
اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ
عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ؕ
قَالُوْا لَوْ هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ؕ
سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ صَبَرْنَا
مَا لَنَا مِنْ مَّحِيْصٍ ۠ ع ١٥

SECTION 4[1]

22. And Satan[2] will say, when the matter is decided: Surely Allah promised you a promise of truth, and I (too) promised

٢٢-وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ
اِنَّ اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ
وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ

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no power over anything they have earned. The good deeds mentioned here relate to some sort of beneficial services to the people, which are of personal character, and not what we call "righteousness" in its real sense, and, therefore, it is in any case "straying far away" (from guidance and truth). This is because on the Day of Judgment, where even the good deeds, if any, which the non-believers have done in this world, will not be of any avail for them. It will be like ashes which are blown away by the hard wind, leaving no trace behind. This shows that good deeds along with infidelity and idolatry prove to be of no avail. However, as Qur'an has said in another verse, the good deeds done by non-believers in the world are aptly rewarded in the world itself, and thus it cannot be said that any injustice has been done to them by Allah the Almighty.

1. The previous Section concluded with the statement that when all will be gathered together before Allah the Almighty on the Day of Judgement, the weak of the non-believers will make a request of help to the proud among them and they will make a request of help to the proud among them and they will show their inability to come to their help. In continuation of it, Section 4 starts with the statement that the deceit of Satan will be exposed on the Day of Judgement by his own admission. This section also speaks of the distinction between the Good Word as well as the Evil one, and likens the good word with the good tree, whose roots are firm; and the evil one with the evil tree, which has no firm roots in the earth.

Section 4 consists of 6 verses i.e. verses 22 to 27. Verse 22 speaks of the deceit of the Satan to the mankind, in this verse it is said: and Satan will say, when the matter is decided (on

Contd....

you,[3] but I failed (in my promise to) you. And I had no authority over you, except to call you and you obeyed me;[4] so blame me not but blame your own selves. I cannot come to your help, nor can you come to my help. I deny your associating me with Allah[5] before. Indeed for the wrong-doers is a painful punishment.

وَمَا كَانَ لِيَ عَلَيْكُمْ مِّن سُلْطَٰنٍ
إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِي ۖ
فَلَا تَلُومُونِي وَلُومُوٓا۟ أَنفُسَكُم ۖ
مَّآ أَنَا بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِيَّ
إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ
إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۝

the Day of judgement): surely Allah gave you a promise of truth, and I (too) promised you, but I failed (in my promise to) you. And I had no authority over you, except to call you, and you obeyed me; so blame me not but blame your own selves. I cannot come to your help, nor can you come to my help. I deny your associating me with Allah (in the life) before. Indeed for the wrong-doers is a painful punishment.

Verse 23 speaks of the reward of the believers on the Day of Judgement, and says: and those who believe and do good, will be admitted to Gardens (of Paradise) beneath which flow rivers, to dwell therein for ever with the leave of their Lord. Their greeting therein will be: Peace!

Verses 24 to 26 give the parables of the good word as well as the evil one. In these verses it is said: See you not how Allah sets forth the parable of a Good Word like a good tree, whose root is firmly fixed (in the soil), and whose branches (reaching) to the heaven, yielding its fruit in every season, by the permission of its Lord. And Allah sets forth parables for men that they may receive admonition. And the parable of an evil word is that of an evil tree, pulled up from the surface of the earth: it has no stability.

In verse 27 it is said that Allah keeps firm those who believe with the Word that stands firm in the life of this world and in the Hereafter; and Allah leaves the wrong-doers to stray; and Allah does what He pleases.

2. As regards *Shaitan* (i.e. Satan), used in this verse, it may be noted that it may signify "the proud ones of the non-believers" already referred to in verse 21 of this Chapter, or as referred to in verses 30 to 32 of Chapter 37 (*Saaffaat*) saying, "and we had no authority over you, but you were an inordinate people. So the word of our Lord has proved true against us: and we shall surely taste. We led you astray, for we ourselves were erring".

3. According to a Tradition reported by Hazrat Aqbah bin Aamir, when, on the Day of Judgement, the Holy Prophet will, with the permission of Allah, intercede for the believers, the non-believers will go to Satan for help, and Satan will say, "Surely Allah promised you a promise of Truth, and I (too) promised you, but I failed (in my promise to) you" (verse 22) (Ziaul Quran, Vol. II, Chapter 14, Note 29).

4. This role of Satan viz., misleading the human beings, has also been mentioned in verse 120 of Chapter 4 (*Nisa*) in which it is said regarding Satan, "he promises them and excites vain desires in them. And the devil (*Shaitan*) promises them only to deceive"; and also in verse 64 of Chapter 17 (*Bani Israil*) in which it is said, "and incite whom you can of them with your vice, and collect against them your horse and your foot, and share with them in wealth and children, and promise them. And the devil promises them only to deceive".

5. In this respect in verse 14 of Chapter 35 (*Faatir*) also it is said, "if you call on them, they hear not your call; and if they heard, they could not answer you. And on the Day of

23. And those who believe and do good will be admitted to Gardens beneath which flow rivers, to dwell therein for ever with the leave of their Lord. Their greeting therein will be: Peace![6]

٢٣- وَأُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا بِاِذْنِ رَبِّهِمْ ۭ
تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ○

24. See you not how Allah sets forth the parable of Good Word like a good tree, whose root is firmly fixed, and whose branches (reaching) to the heaven.

٢٤- اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا
كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَاۗءِ ○

25. Yielding its fruit in every season, by the permission of its Lord.[7] And Allah sets forth parables for men that they may receive admonition.

٢٥- تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۢ بِاِذْنِ
رَبِّهَا ۭ وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ○

Resurrection they will deny your associating them (with Allah). And none can inform you like the All-Aware One".

6. The word *Salam,* used in this verse, literary means "Peace". It is also commonly used as a good wish for safety and longevity. Thus the inhabitants or dwellers of Paradise will welcome each other wishing *Salam,* meaning peace, safety and freedom from all concern, which is the main blessing in the life in Paradise.

7. Faith, which is absolutely necessary for a believer, has been likened to a Good Tree, which according to a Tradition of the Holy Prophet, means the tree of date-palm, whose roots are firmly embedded in the soil and whose branches are very high up in the sky, and of which the fruit is available in all seasons (Tirmizi, Nisai, Ibne Habban, and Haakim, on the authority of Hazrat Anas, Tafseer-e-Mazhari and Ma'ariful Quran, Vol. V, p. 234; Also see Naimuddin, Chapter 14, Note 63).

Verses 24 and 25 give four qualifications of the "Good Tree". To quote Abdullah Yusuf Ali, "The goodly tree is known for: 1) its beauty: 2) its stability: 3) its wide compass; and, 4) its abundant fruit.

So is the Good Word. It is as beautiful as it is true. It abides in all the changes and chances of this life, and even beyond (see verse 27 below): it is never shaken by sorrow or what seems to us calamity; its roots are deep down in the bed-rock facts of life. Its reach is universal, above, around, below: it is illuminated by the divine light from heaven, and its consolation reaches countless beings of all grades of life. Its fruit – the enjoyment of its blessings – is not confined to one season or one set of circumstances; furthermore the fortunate

26. And the parable of an Evil Word is that of an evil tree, pulled up from the surface of the earth: it has no stability.[8]

٢٦- وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ
قَرَارٍ ○

27. Allah keeps firm those who believe with the word that stands firm, in the life of this world and in the Hereafter;[9] and Allah leaves the wrong-doers to stray; and Allah does what He pleases.

٢٧- يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ
الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ
وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۚ
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ۝ ع

SECTION 5[1]

28. Have you not seen those who have changed the favour of

٢٨- أَلَمْ تَرَ إِلَى الَّذِينَ

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man who is the vehicle of that word has no self-pride; he attributes all its goodness, and his act in spreading it, to the Will and Leave of God" (Yusuf Ali, Vol. 1, Note 1901).

Regarding the righteous one, the Old Testament also says. "And he shall be like a tree planted by the rivers of water, that bringeth forth a fruit in his season, his leaves also shall not wither; and whatsoever he doeth shall prosper" (Psalms, 1:3) (Maajid, Vol. I, Part XIII, Note 443).

8. According to this verse, the deeds of a non-believer have no foundation at all. They are like evil trees which can be pulled up from earth without any difficulty. This shows that all their deeds will go waste and will not bring any fruit for them in the Hereafter. It also signifies that since unbelief has no rational justification, it cannot establish itself anywhere on firm foundation; wherever attempt is made to sow the seed of unbelief in the human mind (likened to earth the seat of the seed) it does not accept it and it is always easy to throw it away.

9. According to a Tradition of the Holy Prophet, reported by "Saha Sitta", on the authority of Hazrat Bara Bin Aa'zib, it is said that when, in the grave, the believer will be questioned by the angels regarding Allah, His Prophet, and Islam, he will say "I affirm that there is no god but Allah, and that Muhammad (ﷺ) is the Prophet of Allah". It is really this affirmation which is implied in the words *Yusabbitullah-ul-Lazeena Aamanu Bil Qaulis-Saabit* appearing in this verse. As reported by Hazrat Usman, after the burying of any believer, the Holy Prophet used to stand near the grave of the deceased, and ask his followers to pray for his forgiveness and remaining firm on Faith during questioning by the angels (Ziaul Quran, *ibid.,* 36; Naimuddin, *ibid.,* 70; Ma'ariful Quran, Vol. V, p. 236).

1. The previous Section described "faith' and "infidelity" on the basis of parables of a "Good Tree" and an "Evil Tree", and stated that Allah keeps firm those who believe, and leaves the wrong-doers to stray. In continuation of it, Section 5 condemns the non-believers and warns them that they may enjoy themselves in this world for a short while, because their ultimate return is to the Fire of Hell. This Section also calls upon the believers to keep up prayer and spend out of what Allah has given them secretly and openly. Lastly it says that the favours of Allah are uncountable.

Allah for disbelief and caused their people to descend to the abode of perdition? –[2]

بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا
وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ۝

29. Hell: They will burn in it – an evil place to stay in!

٢٩- جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ وَبِئْسَ الْقَرَارُ ۝

30. And they set up (idols) as equal to Allah to lead (men) astray from His Path! Say: enjoy yourselves (for a while), then indeed your return is to the Fire.

٣٠- وَجَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا
عَنْ سَبِيْلِهٖ ۚ قُلْ تَمَتَّعُوْا
فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ۝

Section 5 consists of 7 verses i.e. verses 28 to 34. Verses 28 to 30 speak of the non-believers leading men to perdition. In these verses it is said: have you not seen those who have changed the favour of Allah for disbelief and caused their people to descend to the abode of perdition (i.e. Hell)? They will burn in it – (and it is) an evil place to stay in! And they set up (idols) as equal to Allah to lead (men) astray from His Path! Say: enjoy yourselves (for a while), then indeed your return is to the Fire (of Hell).

Verse 31 contains some directions for the believers to follow. In this verse the Holy Prophet is commanded to say to My servants who have believed; Keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the Day (i.e. the Day of Judgement) in which there will be no bargaining nor befriending.

Verses 32 to 34 refer to the creation of various things for the mankind. In these verses it is said that it is Allah Who has created the heavens and the earth, and sent down water from the skies (clouds), and brought forth with it fruits as a sustenance for you; and He has made the ships subject to you, that they may sail through the sea by His Command; and He has made the rivers subject to you. And He has made subject to you the sun and the moon, both diligently pursuing their courses; and He has made subject to you the night and the day. And He gives you of all you ask of Him. And if you count the favours of Allah, you will not be able to number them. Indeed man is very unjust, very ungrateful.

2. In their particular application, the words *Illal-Lazzena* mean the non-believers of Mecca, and the word *Ne'matallah* mean the Holy Prophet Muhammad (ﷺ) (Naimuddin, *ibid.,* 72, on the authority of Bukhari) In fact there were innumerable material as well as spiritual favours of Allah on the Quraish of Mecca. As regards the material favours, the territory of Mecca was barren and uncultivatable but Allah the Almighty caused the perennial spring of *Zam Zam* to emerge from the sandy soil which transformed the barren land into fertile tracts growing fruits and other eatables, which also come from far and near places, making Mecca a sacred centre for the mankind. As regards the spiritual favours, there is the Holy House of Allah i.e. *Ka'bah* which, right from its inception, is the spiritual centre of the mankind and the Quraish of Mecca were given the custodianship of it, which made them superior to all other tribes of Arabia. But instead of thanking Allah the Almighty for these favours, they turned the House of Lord i.e. *Ka'bah* into a repository of idols and adopted idolatry and infidelity. Thus they actually changed the religion of Allah which they had inherited from Prophets Abraham and Ishmail – their own ancestors, into a cult

31. Say to My servants who have believed: Keep up prayer and spend out of what We have given them, secretly and openly, before the coming of the Day in which there will be no bargaining nor befriending.[3]

٣١- قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا
يُقِيْمُوا الصَّلٰوةَ وَيُنْفِقُوْا مِمَّا
رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً مِّنْ قَبْلِ اَنْ
يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلٰلٌ ○

32. It is Allah Who has created the heavens and the earth and sent down water (rain) from the skies, and brought forth with it fruits as a sustenance for you; and He has made the ships subject to you that they may sail through the sea by His Command; and He has made the rivers subject to you.[4]

٣٢- اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَاَنْزَلَ مِنَ السَّمَآءِ مَآءً
فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ
وَسَخَّرَ لَكُمُ الْفُلْكَ
لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ ۚ
وَسَخَّرَ لَكُمُ الْاَنْهٰرَ ○

33. And He has made subject to you the sun and the moon, both diligently pursuing their courses; and He has made subject to you the night and the day.

٣٣- وَسَخَّرَ لَكُمُ
الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ
وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ○

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of blasphemy and superstitions, and started misguiding the people and opposing the Holy Prophet, who was also raised by Allah the Almighty from among them, as the Prophet for the entire mankind. In view of this misdeeds of theirs it is said that they had made their people to descend to the abode of perdition i.e. the Hell wherein they shall all burn, and which is an evil place to settle (Ziaul Quran, Vol. II, Chapter 14, Note 38; and Tadabbure Quran, Vol. III, p. 574).

3. According to the learned scholars, in the words *Bai'un Feehe Wala Khilaal* there is actually the denial of friendship which is for the purpose of the world or worldly gains. As regards the friendship which is for the Pleasure of Allah, it is not hit by this part of the verse, because, according to another verse of the Holy Qur'an, it will surely be helpful in the Hereafter. Thus in verse 67 of Chapter 43 (*Zukhruf*) it is said, "friends on that Day (i.e. the Day of Judgement) will be foes, one to another, except those who act righteously" (Naimuddin, Chapter 14, Note 77; Ma'ariful Quran, Vol. V, p. 242).

4. According to Abul A'ala Maududi, the words *Sakh-kha-ra Lakum* should not be taken to mean that all these things have been made subservient to the mankind as it is generally understood, but these words actually mean that all these things have been set to work in such a manner that they are beneficial to the mankind (Tafheemul Quran, Vol. II, Chapter 14, Note 44).

34. And He gives you of all you ask of Him. And if you count the favours of Allah, you will not be able to number them. Indeed man is very unjust, very ungrateful.[5]

٣٤- وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ
وَاِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ
اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ۝ ع

SECTION 6[1]

35. And (remember) when Abraham said: My Lord! make this city secure, and keep me[2] and my sons away from worshipping the idols.

٣٥- وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا
الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ
وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝

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5. In view of these unlimited favours of Allah, it is incumbent upon the man that, by way of thanks, he should bow before Him and submit to His Command without any reservation. It is really a sad commentary on man's behaviour, rather the greatest folly on his part, that he worships the very things which Allah the Almighty has made subservient to him.

1. The last section spoke of the extensive favours of Allah on the Quraish in the form of material as well as spiritual blessings but they changed the favours of Allah to disbelief and ingratitude. In continuation of it, in Section 6, Qur'an gives the background of the favours bestowed upon the inhabitants of Mecca, and tells us that it was all in answer to the prayer made by their ancestral chief who has made this prayer at the time of settling a part of his offspring near the Sacred House in the territory of Mecca.

We have already dealt with the prayers of Prophet Abraham in detail in our comments on verses 124 to 129 of Chapter 2 (*Baqarah*), in which the present Section has also been referred to and, therefore, it may be read along with the present comments.

Section 6 consists of 7 verses i.e. verses 35 to 41, which contain the prayer of Prophet Abraham, which he had made at the time of settling his wife and child in the territory of Mecca near the Sacred House i.e. the *Ka'bah*. In these verses it is said: and (remember) when Abraham said: my Lord! make this city secure, and keep me and my sons away from worshipping the idols. My Lord! they (i.e. the idols) have indeed led astray many among the mankind. So whoever follows me, he is of me; and whoever disobeys me, then surely You are Forgiving, Merciful. Our Lord! verily I have made some of my offspring to dwell in a valley without cultivation, near Your Sacred House (i.e. *Ka'bah*); Our Lord! (so) that they may keep up prayer! so make the hearts of some people yearn towards them, and provide them with fruits: so that they may give thanks. Our Lord! indeed You know what we conceal and what we reveal: And nothing is hidden from Allah, in the earth, or in the heaven. Praise be to Allah, Who has given me in old age, Ishmael and Isaac: Surely my Lord is the Hearer of supplication! My Lord! make me keep up prayer, and of my offspring (too), Our Lord! and accept my supplication. Our Lord! forgive me, and my parents, and the believers, on the Day (i.e. the Day of Judgment) when the Reckoning will be established.

2. It is worth noting that in the second prayer he included himself also, although, he

36. My Lord! they have indeed led astray many among the mankind;[3] So whoever follows me, he is of me; and whoever disobeys me, then surely You are Forgiving, Merciful.[4]

٣٦-رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ
النَّاسِ ۖ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي ۖ
وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ○

37. Our Lord! verily I have made some of my offspring to dwell in a valley without cultivation, near your Sacred House; our Lord! that they may keep up prayer; so make the hearts of some people yearn towards them,[5] and provide them with fruits: so that they may give thanks.

٣٧-رَبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي
بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ ۙ
رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي
إِلَيْهِمْ
وَارْزُقْهُم مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ○

38. Our Lord! indeed You know what we conceal and what we reveal: And nothing is hidden from Allah, in the earth, or in the heaven.

٣٨-رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي
وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِن شَيْءٍ
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ○

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being the Prophet of Allah, there was no question of his involving him in idol-worship at all. The reason for this, however, according to the learned scholars, was to lay emphasis on the gravity and abhorrence of this act, so that there could be a stern warning for his generation to remain safe from it (Ma'ariful Quran, Vol. V, p. 248).

3. This is also fully borne out by the facts on record of history. As Maajid Daryabadi writes, the name of the idolatrous peoples, both ancient and modern, is legion; and nations after nations, not all of them of the lowest savagery, are known to have succumbed to the influence of idolatry. "Its tendency to revive ethnographically is embarrassing... The modern Brahmans, professed followers of Vedic doctrine, are among greatest idolaters of the world. Early Christianity by no means abrogated the Jewish law against image-worship, yet image-worship became and still remains widely spread and deeply-rooted in Christendom" (Primitive Culture, by Tailor, Vol. II, p. 168) (Maajid, Vol. I, Part XIII, Note 476).

4. Similar was the case with Prophet Jesus Christ. He also, out of kindness, regarding the non-believers, submitted before Allah the Almighty, "If You punish them, surely they are your servants; and if You forgive them, indeed You are the Mighty, the Wise" (*Maa'idah,* 5:118).

5. In answer to the prayer of Prophet Abraham, however, "A great desert market since after the time of Abraham, the sanctuary 'received a new prestige from the victory of Islam';

39. Praise be to Allah, Who has given me, in old age,[6] Ishmael and Isaac: Surely my Lord is the Hearer of supplication!

٣٩-اَلْحَمْدُ لِلّٰهِ الَّذِیْ وَهَبَ لِیْ عَلَی الْكِبَرِ
اِسْمٰعِیْلَ وَاِسْحٰقَ ؕ
اِنَّ رَبِّیْ لَسَمِیْعُ الدُّعَآءِ ○

40. My Lord! make me keep up prayer, and of my offspring (too), our Lord! and accept my supplication.[7]

٤٠-رَبِّ اجْعَلْنِیْ مُقِیْمَ الصَّلٰوةِ
وَمِنْ ذُرِّیَّتِیْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ○

41. Our Lord! forgive me, and my parents, and the believers, on the Day when the Reckoning will be established.

٤١-رَبَّنَا اغْفِرْ لِیْ
وَلِوَالِدَیَّ وَلِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ
الْحِسَابُ ○ ع

SECTION 7[1]

٤٢-وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا
عَمَّا یَعْمَلُ الظّٰلِمُوْنَ ۬ؕ
اِنَّمَا یُؤَخِّرُهُمْ لِیَوْمٍ
تَشْخَصُ فِیْهِ الْاَبْصَارُ ○

42. And think not Allah (to be) heedless of what the wrong-doers do: He only respites them to a Day when the eyes shall remain staring (in horror), –

'the *Ka'bah* became the holiest site, and the pilgrimage the most sacred ritual observance of Mohammadanism, drawing worshippers from so wide a circle that the confluence of the petty traders of the desert was no longer the main feature of the holy season" (Encyclopaedia Britannica, Vol. XV, p. 151) (Maajid, *ibid.,* 486).

6. According to the Old Testament, Abraham was 100 years old when Isaac was born, and Ishmael was 13 years old when Abraham was 99 (Genesis, 17:24-25).

7. In this prayer there was clearly a reminder to the Quraish of Mecca to reflect as to what was the purpose of settling their ancestor Ishmael in the unproductive valley of Mecca. In the final assessment they would have definitely come to the conclusion that it was special favour of Allah the Almighty that He chose his seemingly barren land to make it to holiest and the safest centre of Homage for the people of the world, converging to it as a mark of respect and devotion, and to bow and pray the Absolute One. This was the singular exclusive honour which no other nation in the world enjoyed and could be proud of. It was, therefore, imperative that the non-believers should have mended their ways, stopped opposing the Holy Prophet, submitted to him, and gave up infidelity and idolatry.

1. After speaking of the favours of Allah to the Quraish of Mecca – material as well as spiritual, and their changing the favours of Allah for disbelief, in the previous Section, in Section 7 there is serious warning of punishment for the wrong-doers.

Section 7 consists of 11 verses i.e. verses 42 to 52, which contain serious warning for the

43. Hastening forward, their heads upraised, their gaze returning not to them, and their hearts void.

٤٣-مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ
لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْئِدَتُهُمْ هَوَاءٌ ۝

44. And warn the people of the Day when the punishment will come to them, then the wrong-doers will say: Our Lord! respite us for a short term; we will respond to Your Call and follow the Messengers! What! did you not swear before that for you there was no decline?[2]

٤٤-وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا
أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۙ
نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ۗ
أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ
مَا لَكُم مِّن زَوَالٍ ۝

45. And you dwell in the dwellings of those who wronged their own souls, and it was made

٤٥-وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا
أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ

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wrong-doers. In these verses it is said: and think not Allah (to be) heedless of what the wrong-doers do: He only respites them to a Day (i.e. the Day of Judgment) when the eyes shall remain staring (in horror), hastening forward, their heads upraised, their gaze returning not to them, and their hearts void. And warn the people of the Day (i.e. the Day of Judgement) when the punishment will come to them, then the wrong-doers will say: Our Lord! respite us for a short term: we will respond to Your Call, and follow the Messengers! (It well be said to them): what! did you not swear before that for you there was no decline? And you dwelt in the dwellings of those who wronged their own souls, and it was made clear to you how We dealt with them; and We had propounded for you similitudes! And mighty were the plots which they made, but their plots were (well) within the Sight of Allah, even though they were such as to shake the mountains! So think not that Allah would fail His Messengers in His promise: Surely Allah is Mighty, the Lord of Retribution. On the Day (i.e. the Day of Judgment) when the earth will be changed to a different earth, and so will be the heavens, and (people) will come forth to Allah, the One, the Irresistible; and you will see the guilty (people) on that Day bound together in chains; their garments (shall be) of pitch, and their faces covered with fire; that Allah may requite each soul according to that which it has earned (in this world); Surely Allah is Swift in reckoning. This is a Message for mankind: let them take warning therefrom, and let them know that He is One God; and let men of understanding take heed.

2. The word *Zawaal,* appearing in verse 44, means "decline from the zenith, as that of the sun; decline from the highest point reached by a heavenly body in its course through the sky. The ungodly are apt to think that their power will remain in the ascendant, on account of some material advantages given them temporarily by God, but they are constantly receiving warnings in history and revelation and from the example of others before them there is a warning to the contemporary Pagan Meccans here; but the warning is perfectly general, and for all time" (Yusuf Ali, Vol. I, Note 1924).

clear to you how We dealt with them; and We had propounded for you similitudes!

وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ○

46. And mighty were the plots which they made,[3] but their plots were (well) within the Sight of Allah, even though they were such as to shake the mountains!

٤٦- وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ
مَكْرُهُمْ ۚ وَإِنْ كَانَ مَكْرُهُمْ
لِتَزُولَ مِنْهُ الْجِبَالُ ○

47. So think not that Allah would fail His Messengers in His promise: Surely Allah is Mighty, the Lord of Retribution.

٤٧- فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ
رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ○

48. On the Day when the earth will be changed to a different earth,[4] and so will be the heavens, and (people) will come forth to Allah, the One, the Irresistible;

٤٨- يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ
الْوَاحِدِ الْقَهَّارِ ○

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3. In fact, just as plots were made by Nimrood, Pharaoh, the Aad, the Samood, and the Midianites against the Prophets sent towards them, and all their plots were frustrated by Allah the Almighty, the non-believers of Mecca also made mighty plots against the Holy Prophet, but they were also defeated, and the Holy Prophet and his true followers were saved and established in the land.

4. The change of the earth and the heavens might mean the change of their nature. It might also mean that entirely new earth and heavens will take the place of the present ones. Both these views are clear from the Traditions of the Holy Prophet. Behaqqi has noted, on the authority of Hazrat Abdullah bin Masood, that the Holy Prophet has said that, on the Day of Judgement, the earth will be a totally new earth-white like the silver, and it will be the earth on which none will have committed any sin nor would have killed anybody. Similar Tradition is also noted by Ahmad and Ibne Jareer , on the authority of Hazrat Anas (Tafseer-e-Mazhari). According to another Tradition, noted by Bukhari and Muslim, on the authority of Sehal bin Sa'd, that the Holy Prophet has said, that, on the Day of Judgment, the people will be raised, on a totally white earth just like the bread of the finest flour, and there will be neither any house nor any garden nor any tree nor any hill or mountain on it. Behaqqi has also noted this Tradition on the authority of Hazrat Abdullah bin Abbas.

Similarly, Haakim has noted, on the authority of Hazrat Jaabir, that the Holy Prophet has said that "On the Day of Judgement this earth will be pulled like the skin on account of which its folds would disappear and, accordingly, the mountains and caves will all become effaced, and the earth will become flat and the entire generation of Adam will be gathered on it. And,

49. And you will see the guilty on that Day bound together in chains;[5]

٤٩-وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
مُقَرَّنِينَ فِي الْأَصْفَادِ ۝

50. Their garments (shall be) of pitch, and their faces covered with Fire;

٥٠-سَرَابِيلُهُمْ مِنْ قَطِرَانٍ
وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ۝

51. That Allah may requite each soul according to that which it has earned; Surely Allah is Swift in reckoning.

٥١-لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

52. This is a Message for mankind: let them take warning therefrom; and let them know that He is One God; and let men of understanding take heed.[7]

٥٢-هَٰذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ
وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ
وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ۝ ع

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on account of this huge gathering, a man will have only so much of the space as will be needed for his standing. Then I will be called by Allah, and I will prostrate before Him, and then I will be given permission for intercession, and then I will intercede". This Tradition shows that there will be only change of nature or shape of this very earth.

5. The chains or fetters (*Asfaad*) according to Abdullah Yusuf Ali, "will be their evil actions, thoughts, and motives, which they cannot shake off, as they could have shaken them off by repentance and amendment while there was yet time and opportunity to do so" (Yusuf Ali, Vol. I, Note 1926).

6. The words "their garments (shall be) of pitch" make it clear that the punishment will be of a very severe nature, in which the entire body of the wrong-doers will be put to fire. The use of "pitch" for the purpose of garment shows the extreme condition of burning further, they will also not be able to run away, as all of them will be put together and chained.

"Pitch" stands for *Qateraan,* which is a "resinous substance exuding from certain kinds of trees like the terehinth or the pines, or distilled from wood or coal. It catches fire readily (Yusuf Ali, Vol. I, Note 1928). Generally the word *Qateraan* is taken to mean the sulphur, or melted copper, but in Arabic it actually means pitch, tarcoal or rezine (Tafheemul Quran, Vol. II, Chapter 14, Note 58).

7. Thus this Section, and with it also Chapter 14, concludes on a warning for the people in general so that there may not remain any excuse for them on the Day of Judgment. As we have seen in the previous verses, everything has been told in clear and unambiguous terms as to what would be the ultimate state of affairs for the non-believers, and how they will have to face the punishment on the Day of Judgment. Now it is for the mankind, and particularly, as verse 52 says, the *Ulul Albab,* or the men of understanding and wisdom, to take heed, and mend their ways, and submit to the Commands of Allah, and follow His Prophet Muhammad (ﷺ), and also invite others to lead a life of righteousness, which consists in total submission to Allah the Almighty, without any reservation. Only in this way one can achieve the success of this world as well as of the Hereafter.

CHAPTER 15

AL-HIJR

(THE ROCK)

Chapter 15 consists of 6 Sections, 99 verses, 654 Words, and 2768 Letters.[1]

Name

The name of this Chapter has been taken from verse 80 of it.

Revelation

This Chapter was revealed at Mecca, near about the revelation of the last Chapter, and it is the last of the six Chapters of the *Alif, Laam, Raa.* group, beginning from Chapter 10 (*Yunus*).

According to the generally accepted chronological order, the Chapter is placed at serial No. 54.[2]

Subject Matter

The subject matter of this Chapter is basically two-fold, viz., warning to the non-believers and consolation to the Holy Prophet. As regards warning, in continuation of the last one, this Chapter very clearly tells the opponents of Islam that their end will also be the same as those of the rejectors of the Messages of Allah before you. The respite granted to you is now at end, and therefore you should also be prepared to face the destruction as the people of Prophet Lot and the people of Hijr had to face; side by side, they are also invited to think and

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[1]Naimuddin, Chapter 15, Note 1; Ziaul Quran, Vol. II, p. 527.

[2]Index-cum-concordance of the Holy Qur'an, by Khairi, *ibid.*

consider the arguments which Qur'an advances in support of the Unity of Allah, the Prophethood of the Holy Prophet Muhammad (ﷺ), and the Holy Qur'an as being the revelation from Allah. They are also told that their self-made ideologies are baseless and of no avail. It is really Satan who has misguided them and as such no admonition affects them in any manner.

As regards the consolation to the Holy Prophet, there is promise for guarding the Holy Qur'an in spite of the opposition by the non-believers. It is also said that all things are under the control of Allah, and the wrong-doers cannot cause any harm or obstruction to the Messages of Allah, and the truth will ultimately triumph. The Satan has always opposed the righteous servants of Allah but his opposition and machinations have always failed. In this respect, this Chapter also speaks of the Blessings of Allah on Prophet Abraham. The people of Mecca are also reminded of the destruction of the Midyanites and the Samud, who dwelt in the rocks, and how they were punished for mockery of the Messages of Allah.

In order to pinpoint the genesis of the people going astray, this Chapter also speaks of the story of Adam and Iblees, because it is really the Satan (Iblees) who has taken upon himself the job of misguiding the humanity from the path of submission to Allah the Almighty, in an arrogant spirit of engaging himself as if in confrontation with Divine Scheme of Salvation.

CHAPTER 15

AL-HIJR
(The Rock)

SECTION 1[1]

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

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○

1. *Alif, Laam, Raa.* These are the verses of the Book and (of) a Qur'an that makes (things) clear.

١- الٓرٰ تِلۡكَ اٰيٰتُ الۡكِتٰبِ وَقُرۡاٰنٍ مُّبِيۡنٍ ○

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1. The last Chapter concluded with a warning to the non-believers. In continuation of it, the present Chapter also, from its very first Section, starts with a warning to the non-believers saying that let them eat and enjoy themselves for some time and soon they will know the result of it. This Section also gives a promise for the safeguard of the Holy Qur'an.

Section 1 consists of 15 verses, i.e. verses 1 to 15. Verse 1 speaks of the Holy Qur'an itself and says that *Alif, Laam, Raa.,* these are the verses of the Book and (of) a Qur'an that makes (things) clear.

Verses 2 and 3 speak of the disbelievers, and say that often will those who disbelieve wish that they had been Muslims. (Allah says) leave them to eat and to enjoy themselves (for a while), and let (false) hope amuse them, for soon will they know (what fate awaits them when their life tenure is over).

Verses 4 to 8 speak of the principle underlying destruction of the arrogant disbelieving nations. In these verses Allah the Almighty says: And never did We destroy a town but there was for it a decree made known. Neither can a people hasten on their term, nor can they delay (it). And they (i.e. the non-believers) say: O you to whom the Message (Qur'an) is being revealed! Truly you are mad! Why bring you not angels to us, if you are of the truthful? (To these self-beguiling utterances by the disbelievers) Allah says that We send not the angels but with Truth, and then they (the non-believers) will not be respited.

PART XIV – (*RUBAMA*)

2. Often will those who disbelieve wish that they had been Muslims.[2]

٢-رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ○

3. Leave them to eat and to enjoy themselves, and let (false) hope amuse them, for soon will they know.

٣-ذَرْهُمْ يَاْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ○

4. And never did We destroy a town but there was for it a decree made known.[3]

٤-وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَلَهَا كِتَابٌ مَّعْلُوْمٌ ○

Verses 9 and 10 speak of the Holy Qur'an. In these verses Allah the Almighty says: indeed We have revealed the Message (the Holy Qur'an) and indeed We are its Guardian. and certainly We sent (Messengers) before you (O Prophet) among the sects of yore.

Verses 11 to 15 speak of the irrational attitude of the disbelieving people towards the Messengers of Allah. It is said: and there never came a Messenger to them (i.e. the people) but they mocked him. Even thus do We make it (i.e. mockery) enter the hearts of the sinners – They believe not in it: and already the example of the ancients has gone forth (and they have not learnt any lesson from it). And even if We opened out to them a gate from heaven, and they were to continue ascending therein, they would only say: our eyes have been intoxicated! Nay, we are a people enchanted.

2. According to Allama Hayyaan of Spain, this situation will be on every occasion when the believers will get the blessings from Allah the Almighty, and the disbelievers will be made to suffer on account of unbelief and idolatry (Behrul Muheet, as referred to by Ziaul Quran, Vol. II, Ch. 15, Note 3).

Even in this world, a time came when the Holy Prophet succeeded in establishing Islam throughout Arabia, and even his most powerful opponents would have sometimes thought that it would have been better for them if they had accepted Islam at the very first call of the Holy Prophet. Even now, though in a minor degree, one finds a similar feeling experienced by the non-believers. To quote Arnold, "Renan said that he never entered a mosque without a lively emotion, or even without a certain regret at not being a Muslim" (Islamic Faith, by Arnold, p. 29) (Maajid, Vol. I, Part XIV, Note 3).

3. Commenting on the significance of the phrase *Kitaabum Ma'loom,* as used in verse 4, Abdullah Yusuf Ali writes, "There are many shades of meaning implied: (1) For every people, as for every individual, there is a definite Term assigned: their faculty of choice gives them the opportunity of moulding their will according to God's Will, and thus identifying themselves with God's Universal Law. During that Term they will be given plenty of rope: after that Term is past, there will be no opportunity for repentance. (2) Neither the righteous nor the ungodly can hasten or delay the doom: God's Will must prevail, and He is All-Wise. (3) The destruction of a people is not an arbitrary punishment from God: the people bring it on themselves by their own choice; for the fixed Law or Decree of God is always made known to them beforehand, and in many ways" (Yusuf Ali, Vol. I, Note 1938).

5. Neither can a people hasten on their term, nor can they delay (it).

٥-مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ○

6. And they say: O you to whom the Message is being revealed! Truly you are mad!

٦-وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ
إِنَّكَ لَمَجْنُونٌ ○

7. Why bring you not angels to us, if you are of the truthful?

٧-لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ○

8. We send not angels but with Truth,[4] and then they would not be respited.

٨-مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ
وَمَا كَانُوا إِذًا مُنْظَرِينَ ○

9. Indeed We have revealed[5] the Message (the Qur'an), and indeed We are its Guardian.[6]

٩-إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ
وَإِنَّا لَهُ لَحَافِظُونَ ○

10. And certainly We sent (Messengers) before you among the sects of yore.

١٠-وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ
الْأَوَّلِينَ ○

11. And there never came a Messenger to them but they mocked him.

١١-وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ○

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4. The words *Bil Haq,* used in verse 8, according to the Arabic-English Lexicon, really signify "in accordance with the requirement of Truth, Justice, and Wisdom", the meaning is that the angels are sent down when they are required to execute judgment on the opponents, and when that hour comes, they (i.e. the doomed ones) are not respited at all.

5. As regards the revelation of the Holy Qur'an by Allah, it is a fact that not only is the meaning of the Holy Book inspired but every word, every letter-dictated through the angel Gabriel to the Holy Prophet from an archetype preserved in the heaven. That is the distinctive claim of the Holy Qur'an shared by no other 'revealed Books' in the world, the Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents (Muhammad and Muhammadanism) (Maajid, *ibid.,* 17).

6. Thus Qur'an reassures itself of the perennial existence and the untempered maintenance of its revealed contents by the special Divine Care through all the vicissitudes of Time, down the ages. To quote Abdullah Yusuf Ali, "All corruptions, inventions, and accretions pass away, but God's pure and holy truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it" (Yusuf Ali, Vol. I, Note 1944).

12. Even thus do We make it enter the hearts of the sinners –

١٢- كَذٰلِكَ نَسْلُكُهٗ فِىْ قُلُوْبِ الْمُجْرِمِيْنَ ۙ

13. They believe not in it: and already the example of the ancients has gone forth.

١٣- لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ
خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ۝

14. And even if We opened out to them a gate from heaven, and they were to continue ascending therein,

١٤- وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ
فَظَلُّوْا فِيْهِ يَعْرُجُوْنَ ۙ

15. They would only say: our eyes have been intoxicated: Nay, we are a people enchanted.

١٥- لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا
بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ۝ ع

SECTION 2[1]

16. And certainly We have set up the Zodiacal Signs[2] in the heavens, and We have made them fair-seeming to the beholders,

١٦- وَلَقَدْ جَعَلْنَا فِى السَّمَآءِ بُرُوْجًا
وَّزَيَّنّٰهَا لِلنّٰظِرِيْنَ ۙ

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1. The last Section concluded with an answer to the demand of a Sign by the non-believers as a condition precedent to their acceptance of the Faith, saying that even if We open to them a gate of heaven, and they keep on ascending into it, they would not accept the Faith and would come out with another excuse that their eyes have been covered and they have been enchanted. In continuation of it, Section 2 speaks of the various Signs of the Absolute Unity, Knowledge and Authority of Allah over the universe. The idea is that, in view of the so many Signs that are already available throughout the universe, there remains no need of any further Sign, which also shows that the demand of a Sign for acceptance of the Faith by the non-believers is merely an excuse having no substance at all.

Section 2 consists of 10 verses i.e. verses 16 to 25. Verses 16 to 18 speak of the certain of the heavenly bodies. In these verses it is said: and certainly We have set up the Zodiacal Signs in the heavens, and We have made them fair-seeming to the beholders, and We have guarded it from every Satan accursed – except that what one steals a hearing; then (before he can use it as a device for misguiding the people) a Flaming Fire pursues (and destroys) him.

Verses 19 and 20 speak of the creation of the earth and means of sustenance for the mankind therein. In these verses it is said: and the earth – We have spread it out (like a carpet) and set thereon firm mountains and caused to grow in it all the things in due balance, and We have made in it means of subsistence for you, and for him for whom you provide not.

Contd.....

17. And We have guarded it from every Satan accursed –[3]

١٧-وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ۙ

18. Except that what one steals a hearing; then a Flaming Fire[4] pursues him.

١٨-اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ۝

Verse 21 speaks of the authority of Allah. It says: and there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure.

Verse 22 speaks of the fertilizing winds and rainfall from the sky. In this verse it is said: and We send the winds, fertilizing, then send down water from the sky, and We give it to you to drink; and you are not (capable) to store it up.

Verse 23 speaks of the creation of the life and death. In this verse it is said: and surely it is We, Who give life and cause death; and it is We Who are the inheritors (of all that exists in the world).

Verses 24 and 25 speak of the Absolute Knowledge and Authority of Allah over the affairs of this world as well as of the Hereafter. In these verses it is said: And certainly We know those among you who hasten forward and certainly We (also) know those who lag behind. And surely your Lord! He will gather them together (on the Day of Judgment), He indeed is the Wise, the Knowing.

2. The word *Buruj,* used in verse 16, according to one view, means the 12 Numerical Signs of the old Astronomy, according to which the sun is said to pass through 12 Stages for completing its yearly circulation. The 12 Numerical Signs were known as Aries (*Hamal*), Taurus (*Saur*), Gemini (*Jauza*), Cancer (*Sartan*), Leo (*Asad*), Virgo (*Sumbula*), Libra (*Meezan*), Scorpio (*Aqrab*), Archer (*Qaus*), Capricorn (*Jaddi*), Aquarius (*Dallu*), and Pisces (*Hoot*) (Naimuddin, Chapter 15, Note 19).

The other view is that the word *Buruj* means the Mansions or Forts. However, according to Mujahid, Qatadah and Abu Swaleh, here in this verse, the word *Buruj* refers to the prominent stars which are visible in the sky: they are actually the *Sayyarah* (Satellites) (Ma'ariful Quran, Vol. V, p. 274).

There is yet another view, according to which the word *Buruj* means fortified spaces in the heavens which are so strongly guarded that it is extremely difficult for anything to enter from one space to the other (Tafheemul Quran, Vol. II, Chapter 15, Note 8).

There is also the view that *Buruj* actually means the mansions or fortresses of the angels in the heavens in which they stay and guard the borders which neither the men nor the Jinns are permitted to cross (Tadabbure Quran, Vol. III, p. 597).

3. In verse 17 the word *Rajeem* has been used for Satan which means "the one stoned", which shows that whenever any Satan tries to hear anything from the heaven, he is stoned by the *Shahaabum Mubeen,* i.e. the Flaming Fire.

4. The word *Shahaabum Mubeen,* i.e. Flaming Fire is also named as *Shahaab-un-Saaqib* in verse 10 of Chapter 37 (*Saaffaat*), which means "Piercing Flame". Some say that these might be the stars which are often seen falling down. According to the experts in Astronomy about ten billions *Shahabe Saaqib,* i.e. the shooting stars or the meteors, come down towards the earth daily, out of which only few enter the atmosphere of the earth, and perchance only one reaches the surface of the earth. Its speed in the upper atmosphere is about 26 miles per second or sometimes 50 miles per second. According to the Encyclopaedia Britannica, on 30th November,

19. And the earth – We have spread it out (like a carpet) and set thereon firm mountains and caused to grow in it all the things in due balance.[5]

١٩-وَالْأَرْضَ مَدَدْنٰهَا
وَأَلْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْۢبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ○

20. And We have made in it means of subsistence for you, and for him for whom you provide not.

٢٠-وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ
وَمَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ○

21. And there is not a thing but with Us are the treasures of it, and We send it not down but in a known measure.

٢١-وَإِنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَآئِنُهٗ
وَمَا نُنَزِّلُهٗٓ إِلَّا بِقَدَرٍ مَّعْلُوْمٍ ○

22. And We send the winds fertilizing,[6] then send down water from the sky, and We give

٢٢-وَأَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ
فَأَنْزَلْنَا مِنَ السَّمَآءِ مَآءً

1883, in the eastern part of North America, about two lacs *Shahabe Saaqib* were seen falling down from the midnight till the morning (Vol. XV, 337-339, of 1946 Edition) (Tafheemul Quran, *ibid.,* 12).

From these verses it is clear that now the Satans have no approach to the heavens. The deceit which Satan played with Adam, at the time of his creation, was a matter of early period. At that time the Satans and the Jinns could enter the heavens. After the coming down of Adam to the earth, and expulsion of Satan from the Paradise, the entry of Satan and Jinns to the heavens was also prohibited. The Holy Prophet has also said that these are to keep the Satan away. (For more details see Ma'ariful Quran, Vol. V, p. 276).

5. The word *Mauzoon,* used for *Kulle Shay'in,* in verse 19, means "exactly according to the need of the mankind". In the words of Abdullah Yusuf Ali, "And every kind of thing is produced on the earth in due balance and measure. The mineral kingdom supports the vegetable, and they in their turn support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another, and *vice versa.* And this is an infinite chain of gradation and inter-dependence" (Yusuf Ali, Vol. I, Note 1956).

In these verses there consists the Signs of the Attribute of *Rab*. He has provided sustenance of every kind, physical, mental, spiritual, etc., and not only for the mankind but even for the animals, wild as well as noxious. And also those animals and birds the sustenance of which is no responsibility of the mankind.

6. Besides the supply of water, another important function of the winds, as given in verse 22, is its fertilizing quality, which is indicated by the word *Lawaaqiha,* which is the plural of *Laaqih,* from *Laqaha,* meaning "to impregnate or fecundate the female date-palm by putting the pollen of the male tree on to the ovaries of the female tree. The date palm is uni-sexual. The wind performs this office for many flowers. Here, by a bold metaphor, its fecundating quality

it to you to drink; and you are not (capable) to store it up.[7]

فَأَسْقَيْنَٰكُمُوهُ ۖ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ○

23. And surely it is We, Who give life and cause death; and it is We Who are the Inheritors.

٢٣- وَإِنَّا لَنَحْنُ نُحْىِۦ
وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ○

24. And certainly We know those among you who hasten forward and certainly We know those who lag behind.[8]

٢٤- وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ
وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ○

25. And surely your Lord! He will gather them together. He indeed is the Wise, the Knowing.

٢٥- وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۖ
إِنَّهُۥ حَكِيمٌ عَلِيمٌ ○ ع

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is transferred to the clouds, which by means of rain produce all kinds of fruit, grain, and vegetation. The clouds as vapour are manipulated by the winds, which set up atmospheric currents resulting in condensation and the descent of rain. Note the appropriateness of the little particle "then" showing the connection of winds with rain" (Yusuf Ali, Vol. I, Note 1960).

7. Thus by way of exposition of the Attribute of *Rab,* of which mention was made in verses 19 and 20, there is particular reference to the arrangement of water for use of the human beings and the animals. It is really Allah the Almighty Who brings the monsoons and causes the rainfall through which the human beings get the supply of water. The mankind has no power, and resources of its own, to get water, had not Allah provided the same in such huge quantity.

As regards the supply of water, it may be noted that according to the arrangement made by Allah the Almighty, first the water is stored up with bounds of huge oceans, then it is taken up in the form of vapours by the winds and changed into clouds which float over lands in deficient parts of the world, and then the clouds drop the water over tracts of land wherever Allah commands.

In verse 27 of Chapter 77 (*Surat-ul-Mursalaat*), the words *Wa Asqainaakum Maa'an Furaata* (i.e. We have given you to drink sweet water therein) have been used, which shows that the water is made fit for drinking, which is clear from the word *Furaat.* In verses 68 to 70 of Chapter 56 (*Waaqi'ah*) also it is said, "Do you see that water which you drink? Do you bring it down from the clouds, or We bring it? If We please, We could make it saltish: Then why do you not give thanks?"

8. According to Hasan and Qatadah, the former means "those who remain forward in prayer as well as in fighting in the Way of Allah: and the latter means "those who remain behind them". Hasan Basri, Saeed bin Musayyab, Qurtabi, Sha'abi, and some other scholars also accept this view. According to Qurtabi, this verse actually proves excellence of offering the prayer in the early hours and finding a place in the first row while standing in prayer in the mosque (Ma'ariful Quran, Vol. V, pp. 281-282. Also see Naimuddin, Chapter 15, Note 30).

SECTION 3[1]

26. And surely We created man from sounding clay,[2] of black mud fashioned into shape.

٢٦- وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۝

1. After speaking of the Absolute Unity, Authority, and knowledge of Allah over the universe in the previous Section, Qur'an in Section 3 speaks of the Creation of Adam, his excellence over other creations, condemnation of Iblees for not prostrating before Adam as commanded by Allah, his challenge to betray the mankind, and excellence of the righteous servants of Allah.

Section 3 consists of 19 verses i.e. verses 26 to 44. Verses 26 and 27 speak of the creation of Man and Jinn (as distinct races). In these verses it is said: And surely We created Man from sounding clay, of black mud fashioned into shape, and the Jinn, We had created them before, from the fire of a scorching wind.

Verses 28 and 29 speak of the Command of Allah to the angels to prostrate before Adam. In these verses it is said: and (remember) when your Lord said to the angels: I am going to create Man from sounding clay, of black mud fashioned into shape; so when I have fashioned him (in due proportion), and breathed into him of My Spirit, fall down in obeisance to him.

Verses 30 and 31 speak of the prostration by the angels and refusal of Iblees to prostrate. In these verses it is said: so the angels made obeisance, all of them together, but Iblees (did it not): he refused to be among those who made obeisance.

Verses 32 and 33 speak of the interrogation by Allah and the reply of Iblees giving reason for not prostrating before Adam. According to these verses, He (i.e. Allah) said: O Iblees! What is the reason that you are not among those who made obeisance? He (i.e. Iblees) said: I am not going to prostrate myself to man, whom You have created from sounding clay, of black mud fashioned into shape.

Verses 34 and 35 speak of the condemnation of Ibless by Allah. In these verses it is said: He (i.e. Allah) said (to Iblees): then go forth from here for you are surely rejected, accursed; and indeed on you shall be the curse till the Day of Judgment.

Verses 36 to 40 speak of seeking respite by Iblees from Allah, and grant of respite to him. In these verses it is said that he (i.e. Iblees) said: My Lord! respite me till the Day when they (the dead) are raised. He (i.e. Allah) said: surely you are of the respited ones, till the Day appointed. He (i.e. Iblees) said: My Lord! as You have judged me erring, I will certainly make (evil) fair-seeming to them (i.e. mankind) on the earth, and I will seduce them all to deviate (from the Right Path) – except Your servants from among them, the sincere and purified ones.

Verses 41 and 42 speak of the righteous servants of Allah. According to these verses Allah the Almighty said: This indeed is a way (that leads) straight to Me. For over My (true) servants you have no authority, except such of those who deviate (i.e. put themselves in the wrong) and follow you.

Verses 43 and 44 speak of the people who deviate from the right path. In these verses it is said: and indeed Hell is the promised abode for them all! To it are seven gates: For each gate is an assigned portion of them.

2. As stated earlier, in verses 26 to 44, the subjects discussed are: the story of the creation of Adam – the First Man, from sounding clay, of black mud fashioned into shape; earlier to Adam, the creation of Jinn from the fire of scorching wind; the Command of Allah to the angels to prostrate before Adam; refusal of Iblees to prostrate and his condemnation; his request

27. And the jinn, We had created them before, from the fire of a scorching wind.

٢٧-وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ○

28. And (remember) when your Lord said to the angels: I am going to create a man from sounding clay, of black mud fashioned into shape.

٢٨-وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ○

29. So when I have fashioned him (in due proportion) and breathed into him of My Spirit,[3] fall down in obeisance to him.

٢٩-فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ○

30. So the angels made obeisance, all of them together –

٣٠-فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ۙ ○

31. But Iblees (did it not): he refused to be among those who made obeisance.

٣١-اِلَّآ اِبْلِيْسَ ؕ اَبٰٓى اَنْ يَّكُوْنَ مَعَ السّٰجِدِيْنَ ○

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for, and grant of, respite to him till the Day of Judgment; his pledge to betray the mankind from the Path of Allah; his admission that the righteous servants of Allah will not follow him; and the declaration of Allah to send him and all his followers to the Hell through its Seven Gates.

We have already noted this story in our comments on Section 4 of Chapter 2 (*Baqarah*) and Section 2 of Chapter 7 (*A'araaf*), the present comments are in addition to, and may therefore be read with, those comments.

The word *Salsaal,* used in verse 26, to quote Abdullah Yusuf Ali, means "dry clay" which produces a sound, like pottery (Yusuf Ali, Vol. I, Note 1966). It may be noted that in verse 14 of Chapter 55 (*Rahman*) Qur'an uses the word *Fakh-khaar* as a qualification of *Salsaal:* the actual words are *Khalaqal Insaana Min Salsaalin Kal Fakh-khaar* i.e. He created man from dry clay like earthen vessels. Thus in that verse *Salsaal* is likened to *Fakh-khaar* which means clay that has been baked.

3. As regards *Rooh* (i.e. Spirit of Allah) breathed into Adam, the scholars differ as to whether it has a physique or is merely a "Jauher-e-Mujarrad" (i.e. Quintessence). According to Ghazali and Raazi, and the Mystic Philosophers in general, the *Rooh* (Spirit) is not a body or a physique but it is "Jauher-e-Mujarrad" (i.e. Quintessence). According to the majority view of the learned Muslim scholars, however, *Rooh* is a Transparent Physique (*Jisme Lateef*). If it is *Jisme Lateef,* i.e. transparent physique, then the word "breathing" will have its literal meaning; and if it is "Jauher-e-Mujarrad", i.e. Quintessence, then the word "breathing" will signify the creating of a link between the Body and the Soul (Bayanul Quran, as referred to by Ma'ariful Quran, Vol. V, pp. 285-286).

32. He (i.e. Allah) said: O Iblees! what is the reason that you are not among those who made obeisance?

٣٢- قَالَ يٰٓاِبْلِيْسُ مَا لَكَ
اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ○

33. He said: I am not going to prostrate myself to man, whom You have created from sounding clay, of black mud fashioned into shape.

٣٣- قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ
خَلَقْتَهٗ مِنْ صَلْصَالٍ
مِّنْ حَمَاٍ مَّسْنُوْنٍ ○

34. He (i.e. Allah) said: Then go forth from here; for surely you are rejected, accursed.

٣٤- قَالَ فَاخْرُجْ مِنْهَا
فَاِنَّكَ رَجِيْمٌ ۙ○

35. And indeed on you shall be the curse till the Day of Judgment.

٣٥- وَاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ ○

36. He said: My Lord! respite me till the Day when they (the dead) are raised.

٣٦- قَالَ رَبِّ فَاَنْظِرْنِيْ
اِلٰى يَوْمِ يُبْعَثُوْنَ ○

37. He said: Surely you are of the respited ones,[4]

٣٧- قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ۙ○

38. Till the Day (or the Time) appointed.

٣٨- اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ○

39. He said; My Lord! as You have judged me erring, I will certainly make (evil) fair-seeming to them on the earth, and will seduce them all to deviate (from the Right Path) –

٣٩- قَالَ رَبِّ بِمَآ اَغْوَيْتَنِيْ
لَاُزَيِّنَنَّ لَهُمْ فِي الْاَرْضِ
وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ۙ○

40. Except Your servants from among them, the sincere and purified ones.

٤٠- اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ○

4. This shows that Satan had no power of his own to lead astray mankind from the right path. It was on account of the respite that he became able to misguide the people.

41. He (i.e. Allah) said: This indeed is a Way[5] (that leads) straight to Me,

٤١-قَالَ هٰذَا
صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ○

42. For over My servants you have no authority, except such of those who deviate and follow you.[6]

٤٢-إِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ
إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ ○

43. And indeed Hell is the promised abode for them all!

٤٣-وَإِنَّ جَهَنَّمَ
لَمَوْعِدُهُمْ أَجْمَعِيْنَ ○

44. To it are seven gates;[7] For each gate is an assigned portion of them.

٤٤-لَهَا سَبْعَةُ أَبْوَابٍ
لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ○

SECTION 4[1]

45. Indeed those who act righteously shall be in the Gardens (of Paradise) and (amid) the fountains (of clear-flowing water).

٤٥-إِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ
وَّعُيُوْنٍ ○

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5. The Way spoken of in this verse is admittedly the Way of Absolute Unity of Allah from which Iblees always endeavours to seduce the people. Reference to the *Siraat-ul-Mustaqeem,* has also been made in verse 5 of Chapter 1 (*Faatiha*), and verse 9 of Chapter 16 (*Nahl*).

6. This shows that those who, out of their own free will and consent, do not choose to follow Iblees, he has no authority over them and he is not able to mislead them at all. Thus the respite to Iblees to misguide and seduce the people is subject to volitional activity of the people themselves, which shows that Iblees has no power to deviate anybody by force.

7. According to Ibne Jareer, Tabri, Ahmad, and Behaqqi, on the authority of Hazrat Ali, the Hell has Seven Gates, for its seven upper and lower storeys, and each gate will be for a particular type of sinners to enter into the Hell (Ma'ariful Quran, Vol. V, p. 288). According to Abul Aala Maududi, the different gates are with reference to different types of misdeeds, as for instance, unbelief, idolatry, transgression, tyranny, and so on (Tafheemul Quran, Vol. II, Chapter 15, Note 26). According to Ameen Ahsan Islahi, the seven categories of the wrong-doers entering through the seven stages of Hell would be on the basis of *Shirk* (infidelity or polytheism), *Qata'e Rahmi* (snapping up of kinship), *Qatl* (murder), *Zina* (rape or adultery), *Jhuti Shahadat* (perjury), *Kamzoron per Zulm* (oppressing the weak) and *Baghawat* (rebellion) (Tadabbure Quran, Vol. III, p. 607).

1. The last Section concluded with the statement that the righteous servants of Allah will not submit to the temptations of Satan, as he has no authority over them, and that the wrongdoers will be made to enter the Hell. In continuation of it, Section 4 starts with the good

46. (It will be said to them:) Enter in Peace (and) Security.

٤٦-اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ○

47. And We shall remove whatever of rancour[2] is in their hearts – (they will be) as brothers, on raised couches, facing each other.

٤٧-وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ
مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ○

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reward of Paradise for the righteous servants of Allah. Then this Section speaks of the coming of the angels to Prophet Abraham.

Section 4 consists of 15 verses i.e. verses 45 to 60. Verses 45 to 50 speak of the reward of Paradise for the righteous servants of Allah. In these verses it is said: Indeed those who act righteously shall be in the Gardens (of Paradise) and (amid) the fountains (of clear flowing water). (It will be said to them) Enter in Peace (and) Security. And (Allah says) We shall remove whatever of rancour is in their hearts – (they will be) as brothers (sitting) on raised couches, facing each other. Toil shall touch them not therein, nor shall they be asked to leave it. (Allah commands the Holy Prophet to) tell My Servants that I am indeed the Forgiving, the Merciful; and (that) My punishment – that indeed is the painful punishment.

Verses 51 to 60 speak of the coming of the angels to Prophet Abraham to give him good news of a son, and for destruction of the opponents of Prophet Lot. In these verses it is said: and tell them about the Guests of Abraham. When they entered his presence, they said: Peace (be to you)! He (Abraham) said: we feel afraid of you! They (the angels) said: be not afraid, We give you good news of a son, endowed with knowledge. He (Abraham) said: Do you give me the good news when old age has come upon me? Of what then, do you give me the good news? They (the angels) said: We give you good news of a son, with truth: so be not you of the despairing ones! He (Abraham) said: and who despairs of the Mercy of his Lord, but such as go astray? He (Abraham) said: what is your business, then, O Messengers (of Allah)? They said: we have been sent to guilty people (to destroy them), except the followers of Lot: We shall deliver them all – except his wife; We have decreed that she will be among those who will remain behind.

2. According to Hazrat Abdullah bin Abbas, when the righteous servants of Allah will enter the Paradise, they will be brought before two Fountains. From the first they will drink the water and all rancours and jealousies they might be having in their hearts will be removed and, in their instead, brotherly love and affection will be created.

According to a Tradition of the Holy Prophet also, any person having the slightest jealousy or rancour against anyone else shall not be allowed to enter the Paradise at all. Hazrat Ali has said: "Whatever ill-feeling exists between me, Talha and Zubair shall be removed according to this verse" (Ma'ariful Quran, Vol. V, pp. 289-290; Naimuddin, Chapter 15, Note 53; Ziaul Quran, Vol. II, Chapter 15, Note 39).

Thus, "the hearts and minds (of the dwellers of Paradise) will be so purified that all past rancour, jealousy, or sense of injury will be obliterated. The true brotherhood will be realised there, when each will have its own destiny; there will be no question of invidious comparisons; each will face the other with joy and confidence; there will be no sense of toil or fatigue, and the joy will last for ever" (Yusuf Ali, Vol. 1, Note 1978).

48. Toil shall touch them not therein, nor shall they be asked to leave it.

٤٨-لَا يَمَسُّهُمْ فِيهَا نَصَبٌ
وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ○

49. Tell My servants that I am indeed the Forgiving, the Merciful;

٤٩-نَبِّئْ عِبَادِي
أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ○

50. And My punishment – that indeed is the painful punishment.

٥٠-وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ○

51. And tell them about the Guests of Abraham.[3]

٥١-وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ○

52. When they entered his presence, they said: Peace! He said: We feel afraid of you!

٥٢-إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا
قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ○

53. They said: Be not afraid, we give you good news of a son, endowed with knowledge.

٥٣-قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ
بِغُلَامٍ عَلِيمٍ ○

54. He said: Do you give me good news when old age has come upon me? Of what, then, do you give me the good news?

٥٤-قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ
فَبِمَ تُبَشِّرُونَ ○

55. They said: We give you good news with truth; so be not you of the despairing ones.

٥٥-قَالُوا بَشَّرْنَاكَ بِالْحَقِّ
فَلَا تَكُنْ مِنَ الْقَانِطِينَ ○

56. He said: And who despairs of the Mercy of his Lord, but such as go astray?

٥٦-قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ
إِلَّا الضَّالُّونَ ○

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3. As regards coming of the angels to Prophet Abraham to give him the good news of a son, and for destruction of the opponents of Prophet Lot, we have already dealt with these subjects in detail in our comments on Section 10 of Chapter 7 (*A'araaf*) and Section 7 of Chapter 11 (*Hud*), which may be read along with verses 51 to 60 of the present Chapter.

57. He said; What is your business, then O Messengers? (of Allah)?

٥٧-قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ○

58. They said: We have been sent to a guilty people (to destroy them),

٥٨-قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ۙ

59. Excepting the followers of Lot: We shall deliver them all –

٥٩-إِلَّا آلَ لُوطٍ ۖ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ۙ

60. Except his wife; We have decreed that she will be among those who will remain behind.

٦٠-إِلَّا امْرَأَتَهُ قَدَّرْنَا ۙ إِنَّهَا لَمِنَ الْغَابِرِينَ ۚ ع ٤

SECTION 5[1]

61. So when the Messengers (angels) arrived among the followers of Lot,

٦١-فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ۙ

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1. In continuation of the narration about the coming of the angels to Prophet Abraham in the last Section, in Section 5, there is the continued narration about the coming of the angels to Prophet Lot himself, giving him the news of the destruction of his opponents, and asking him to leave the place in a portion of the night, before dawn, and thereafter there is also mention of the destruction of the people. This Section also speaks of the destruction of the Dwellers of the Wood who had rejected Prophet Shoaib.

Section 5 consists of 19 verses i.e. verses 61 to 79. Verses 61 to 77 speak of the coming of the angels to Prophet Lot for destruction of his opponents, and their actual destruction. In these verses it is said: so when the messengers (i.e. the angels) arrived among the followers of Lot, he said: indeed you appear to be unknown people. They (angels) said: Nay , we have come to you to accomplish that of which they (the wrong-doers) were in doubt. And we have come to you with Truth, and indeed we are Truthful, (then the angels disclosed the Divine Plan to Prophet Lot and told him to) travel by night with your household, when a portion of the night (yet remains), and yourself follow them in the rear; and let not anyone look back, and go on whither you are commanded (by Allah). And We made known to him this decree, that the roots of those (sinners) should be cut off by the morning. And the people of the town came rejoicing. He (i.e. Lot) said: these (the young boys) are my guests, so disgrace me not, and fear Allah, and shame me not. They (the wrong-doers) said: did we not forbid you from (speaking about people)? He (i.e. Lot) said: these are my (community's) daughters (to marry) if you act (so). By your Life! (O Prophet!) in their wild intoxication they were blindly wandering in distraction. So the (Mighty) Blast overtook them before morning. And We turned it (i.e. the town) upside down, and rained upon them hard stones (like baked brimstones). Surely in this are Signs for those who take a lesson. And it (i.e. the ruined town) is on a road that still abides. Verily therein is a Sign for the believers!

62. He (Prophet Lot) said: Indeed you appear to be unknown people.

٦٢- قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ○

63. They said: Nay, we have come to you to accomplish that of which they were in doubt.

٦٣- قَالُوا بَلْ جِئْنَاكَ
بِمَا كَانُوا فِيهِ يَمْتَرُونَ ○

64. And we have come to you with the Truth, and indeed we are Truthful.

٦٤- وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ○

65. So travel by night with your household, when a portion of the night (yet remains) and yourself follow them in the rear; and let not anyone of you look back and go on whither you are commanded.

٦٥- فَأَسْرِ بِأَهْلِكَ
بِقِطْعٍ مِّنَ اللَّيْلِ
وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ
وَامْضُوا حَيْثُ تُؤْمَرُونَ ○

66. And We made known to him this decree, that the roots of those (sinners) should be cut off by the morning.[2]

٦٦- وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ
أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ ○

Verses 78 and 79 speak of the punishment awarded to the Dwellers of the Wood for rejecting Prophet Shoaib. In these verses it is said: and the Dwellers of the Wood were also wrong-doers; so We exacted retribution from them, and they (i.e. both these towns) are on an open highway (plain to see).

2. As regards the story of the destruction of the opponents of Prophet Lot, we have already dealt with it in our comments of Section 7 of Chapter 11 (*Hud*). In addition to it, however, it may be noted, firstly, that while the angels asked Prophet Lot to leave with his household in a portion of the night, they also asked him to keep himself in the rear of them, just as the shepherd remains in the rear of his sheep so that none can deviate. Secondly, when Prophet Lot requested the wrong-doers not to disgrace him or, put him to shame, by misbehaving with the angels who had come in the form of beautiful young lads, instead of paying heed to his request, they shamelessly addressed him: Did we not forbid you from (speaking about) people? (verse 70), which meant that they wanted him not to interfere in what they desired to do with the "beautiful young lads". Here it may be noted that Prophet Lot was himself a stranger to his people because he was not from among themselves. He had actually been deputed by Allah the Almighty from Syria to them for their guidance and reform, and they were therefore always averse to him because of his teachings of righteousness. Thirdly, in order to show the extreme lust of the wrong-doers, in verse 72, Allah the Almighty swears by the Life of the Holy Prophet saying: by your Life (O Prophet!) in their wild intoxication they were blindly wandering in distraction (verse 72).

67. And the people of the town came rejoicing.

٦٧- وَجَآءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ○

68. He said: These are my guests, so disgrace me not,

٦٨- قَالَ إِنَّ هَٰؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ۙ

69. And fear Allah, and shame me not.

٦٩- وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ○

70. They said: Did we not forbid you from (speaking about) people?

٧٠- قَالُوٓا أَوَلَمْ نَنْهَكَ عَنِ الْعَٰلَمِينَ ○

71. He said: These are my daughters, (to marry) if you must act (so).

٧١- قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ۖ

72. By your Life (O Prophet!),[3] in their wild intoxication they were blindly wandering in distraction.

٧٢- لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ○

73. So the (Mighty) Blast overtook them before morning;

٧٣- فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ۙ

74. And We turned it upside down, and rained upon them hard stones (like baked brimstones).

٧٤- فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ۖ

75. Surely in this are Signs for those who take a lesson.

٧٥- إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ○

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3. According to consensus or the learned scholars, as noted by the author of *Rooh-ul-Ma'aani,* the word *La'amruka,* in verse 72, refers to the Life of the Holy Prophet Muhammad (ﷺ). Behaqqi has said in his "Dalaa-i-lun-Nabuwat", and Abu Nu'aim and Ibne Marduyah have noted on the authority of Hazrat Abdullah Ibne Abbas, that Allah did not give status and respect to anybody more than the Holy Prophet Muhammad (ﷺ) in all His creation, and that is the reason that He never took any oath of any other Prophet or angels; and by taking the oath of the Life of the Holy Prophet, as in this verse, Allah the Almighty gave him extreme respect and affection (Ma'ariful Quran, Vol. V, p. 295).

76. And it is on a road that still abides.

٧٦- وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ۝

77. Verily therein is a Sign for the believers![4]

٧٧- إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ۝

78. And the Dwellers of the Wood were also wrong-doers;

٧٨- وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ۝

79. So We exacted retribution from them. And they are both on an open highway (plain to see).[5]

٧٩- فَانتَقَمْنَا مِنْهُمْ ۖ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ۝

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4. The cities of Sodom and Gomorrah, were utterly destroyed, and even their precise position cannot be identified. But the brimstone plain of the tract still exists, right on the highway between Arabia and Syria. To the traveller in the neighbourhood of the Dead Sea the whole locality presents a scene of dismal desolation which truly suggests the awful punishment for unspeakable crimes (Yusuf Ali, Vol. I, Note, 1998).

According to verses 75 to 77, in the ruins of these cities there are Signs for those who understand and take a lesson and those who are the believers. The situation of these cities has been particularly referred to by Qur'an in these verses because the merchandise caravans of the Quraish of Mecca used to pass by these cities and, therefore, in order to remind them of the punishment awarded to the wrong-doers and opponents of the Prophets of Allah, Qur'an made a reference to these cities so that the Quraish could take a lesson from these ruins.

5. As regards the destruction of the Dwellers of the Wood, called as *Ashaabul Aikah,* according to the learned scholars they were either the same as the Midyanites or they were the inhabitants of the nearby wood, and Prophet Shoaib was sent to them as well as to the Midyanites, as Abdullah Yusuf Ali puts it, the "Dwellers of the Wood" are "mentioned four times in the Qur'an, viz., in these verses, in verses 176 to 191 of Chapter 26 (*Shu'araa*), verse 13 of Chapter 38 (*Swaad*), and verse 14 of Chapter 50 (*Qaaf*). The only passage in which any details are given is of verses 176 to 191 of Chapter 26 (*Shu'araa*). There we are told that their Prophet was Shoaib, and other details given, as in verses 85 to 93 of Chapter 7 (*A'araaf*), correspond to those of the Madyan, to whom Shoaib was sent as an Apostle. It is, therefore, reasonable to suppose that the "Companions of the Wood" were either the same as the Madyan, or a group among them or in their neighbourhood" (Yusuf Ali, Vol. I, Note. 2000).

According to verses 78 and 79, the "Dwellers of the Wood" were wrong-doers and, therefore, they were inflicted with retribution and their ruins are also on an open highway which, according to the learned scholars, is on the route of the caravans from Hajaz to Syria.

SECTION 6[1]

80. And the Dwellers[2] of the Rocky Tract[3] also rejected the Messengers:

٨٠- وَلَقَدْ كَذَّبَ أَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ۙ

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1. In continuation of the previous Section, this Section starts with a reference to the destruction of the Dwellers of *Al-Hijr,* i.e. the Samud, who had rejected Prophet Swalih. Then there is a warning of punishment to the opponents of the Holy Prophet, and also consolation to him that Allah is sufficient for him against the scoffers, and a command to him to praise Allah and worship Him.

Section 6 consists of 20 verses i.e. verses 80 to 99. Verses 80 to 84 speak of the destruction of the Dwellers of the Rocky Tract (*Al-Hijr*), i.e. the Samud, for rejecting Prophet Swalih. In these verses it is said: and the Dwellers of the *AI-Hijr* (i.e. Rocky Tract) also rejected the Messengers: and We sent them Our Signs, but they turned away from them. And they hewed houses out of the mountains (to live there) in security. But the (mighty) Blast overtook them by the morning; and what they earned availed them not.

Verses 85 and 86 speak of creation of everything with a purpose. It is said: and We created not the heavens and the earth and all (that is) between them but with Truth; and the Hour (i.e. the Day of Judgment) is indeed coming, so overlook (any human faults) with gracious forgivings. Indeed your Lord – He is the Creator, the Knower.

Verse 87 speaks of the special favours of Allah on the Holy Prophet, saying: We have given you Seven Oft-Repeated (verses) and the Grand Qur'an.

Verses 88 to 96 contain directions in respect of the non-believers and opponents of Islam, and also serious warnings for the wrong-doers. In these verses it is said: Strain not your eyes (O Prophet) at what We have given certain classes of them to enjoy, and grieve not for them, and lower your wings (i.e. make yourself gentle) to the believers and say (to the people): I am indeed the plain warner (of the Retribution), as We sent down on those who divided (Scriptures into arbitrary parts), and also on those who have made Qur'an into shreds (as they please). So by your Lord! We shall question them all, as to what they did. Therefore declare openly what you are commanded, and turn away from the polytheists. Surely We are Sufficient for you against the scoffers – those who set up another god with Allah; but soon they will come to know (what fate awaits them).

Verses 97 to 99 contain consolation for the Holy Prophet, saying: And We indeed know that your heart is distressed at what they say; So celebrate the Praise of your Lord, and be of those who prostrate themselves in adoration (to Allah). And worship your Lord, until there comes to you that which is Certain (i.e. the Hour of Death).

2. Verses 80 to 84 make a short reference to the destruction of the Dwellers of *Al-Hijr* or Rocky Tract, i.e. the Samud, who had rejected Prophet Swalih. We have already dealt with this subject in detail in our comments on Section 10 of Chapter 7 (*A'araaf*) and Section 6 of Chapter 11 (*Hud*).

Here, since from the previous Section Qur'an is making short references to the destruction of the previous non-believing nations, as a reminder to the Quraish, whose merchandise caravans used to pass by those ruined cities, a short reference has also been made to the Samud.

3. The word *Al-Hijr,* used in verse 80, actually refers to the Rocky Tract of land that lies in the north of Arabia on the highway to Syria. It was inhabited by the tribe of Samud.

81. And We sent them Our Signs,[4] but they turned away from them.

٨١-وَاٰتَيْنٰهُمْ اٰيٰتِنَا
فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ۙ

82. And they hewed houses out of the mountains, in security.

٨٢-وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ۝

83. But the (mighty) Blast overtook them by the morning;

٨٣-فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ۙ

84. And what they earned availed them not.

٨٤-فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

85. And We created not the heavens and the earth and all between them but with Truth, And the Hour is indeed coming, so overlook (any human faults) with gracious forgiveness.

٨٥-وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ
اِلَّا بِالْحَقِّ ؕ
وَاِنَّ السَّاعَةَ لَاٰتِيَةٌ ؕ
فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ۝

86. Indeed your Lord – He is the Creator,[5] the Knower.

٨٦-اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ۝

87. And certainly We have given you Seven oft-repeated (verses) and the Grand Qur'an.[6]

٨٧-وَلَقَدْ اٰتَيْنٰكَ سَبْعًا
مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ۝

"Hijr, in Ptolemy and Pliny, is an oasis staple town of the gold and frankincense caravan road from Arabia the Happy" (Travels in Arabia Deserta, by Doughty, Vol. I, p. 135) (Maajid, Vol. I, Part XIV, Note 95).

4. I.e. the wonderful She-Camel which they hamstrung and, as a result, were punished and destroyed by an awful cry.

5. The word *Khallaaq,* used in verse 86, is in the emphatic intensive form, as meaning the Creator, Who is Perfect in His Skill and Knowledge, and Whose Creation answers perfectly to His Design. Therefore no one should think that anything has gone wrong in Gods's creation. What may seem out of joint is merely the result of our short-sighted standards. It often happens that what appears to us to be evil or imperfect or unjust is a reflection of our own imperfect minds (Yusuf Ali, Vol. I, Note 2007).

6. As we have already said in the Introduction to Chapter 1, by the "Seven Oft-repeated Verses" is meant the *Suratul Faatiha* which sums up the teachings of the Holy Qur'an in gist or essence. It has also been mentioned as the "Grand Qur'an". In the present verse it is said to be "Oft-repeated" because it is repeated in every prayer. This is also the view of

88. Strain not your eyes at what We have given certain classes of them to enjoy, and grieve not for them, and lower your wings (in gentleness) to the believers.

٨٨-لَا تَمُدَّنَّ عَيْنَيْكَ
إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ○

89. And say: I am indeed the plain warner (of the Retribution).

٨٩-وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ۝

90. As We sent down on those who divided (Scriptures into arbitrary parts),[7]

٩٠-كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ۝

91. (And also on) those who have made Qur'an into shreds (as they please).

٩١-الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ○

92. So, by your Lord! We shall question them all.

٩٢-فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝

93. As to what they did.

٩٣-عَمَّا كَانُوا يَعْمَلُونَ ۝

94. Therefore declare openly what you are commanded, and turn away from the polytheists.

٩٤-فَاصْدَعْ بِمَا تُؤْمَرُ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ○

Hazrat Umar, Hazrat Ali, Hazrat Abdullah bin Masud, Qatadah, Ata, Hasan, and Saeed bin Jubair. According to a Tradition, noted by Tirmizi, on the authority of Hazrat Abu Hurairah, the Holy Prophet has declared the *Suratul Faatiha* as *Sab'a Masani.* Similar Tradition has also been noted by Bukhari, in which the Holy Prophet has also declared *Suratul Faatiha* as *Ummul Qur'an, Sub'a Masani,* and *Qur'anal Azeem* (Ziaul Quran, Vol. II, Chapter 15, Note 57; also see Ma'ariful Quran, Vol. V, p. 301; Naimuddin, Chapter 15, Note 95; and Tafheemul Quran, Vol. II, Chapter 15, Note 49; Yusuf Ali, Vol. I, Note 2008; and Maajid, *ibid.,* 100).

7. According to the learned scholars, the reference in verse 90 is to the Jews and the Christians who had divided the Messages of Allah and followed only that which suited them and ignored and rejected that which did not suit them; and in verse 91 the reference is to the pagans of Mecca, who, in the early days of Islam, in order to dishonour and ridicule the Qur'an, divided what was till then revealed, into bits, and apportioned them to people coming on pilgrimage to Mecca by different routes, slandering and abusing the Apostle of God. For them it is said in verse 93 that those who ridicule Scripture in any form will all be called to account for their insolence, for they are all alike (Yusuf Ali, Vol. I, Note 2013-2015; Naimuddin, *ibid.,* 99).

95. Surely We are Sufficient for you against the scoffers[8] –

٩٥-إِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ۝

96. Those who set up another god with Allah; but soon they will come to know.

٩٦-الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۚ فَسَوْفَ يَعْلَمُوْنَ ۝

97. And We indeed know that your heart is distressed at what they say;

٩٧-وَلَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَ ۝

98. So celebrate the Praise of your Lord, and be of those who prostrate themselves in adoration.

٩٨-فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ ۝

99. And worship your Lord, until there comes to you that which is Certain (i.e. the Hour of Death).

٩٩-وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ۝ ع

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8. According to the learned Commentators, the reference in verse 95 is to the five prominent chiefs of Quraish, namely Aas bin Waa'il Sahmi, Aswad bin Muttalib, Aswad bin Abde Yaghoos, Haris bin Qais, and Waleed bin Mughairah Makhzoomi, who were forward in causing torture and harm to the Holy Prophet, and scoffing at him. One day, when the Holy Prophet was sitting in the Holy Shrine of the Ka'bah, all these five came and started speaking indiscreetly, and taunting the Holy Prophet. At that time the angel Gabriel came and pointed towards the leg of Waleed, foot of Aas, eye of Aswad bin Muttalib, stomach of Aswad bin Yaghoos, and head of Haris bin Qais, and said that he would remove their evil. After sometime, it is said, all the five suffered some injuries or disease exactly on the parts of their bodies as pointed by Gabriel, and ultimately died (Naimuddin, *ibid.,* 104; also see Ma'ariful Quran, Vol. V, p. 302).

CHAPTER 16

AN-NAHL

(THE BEE)

Chapter 16 consists of 16 Sections, 128 verses, 2840 words, and 7707 letters.[1]

Name

The name of this Chapter has been taken from verse 68 of it.

Revelation

This Chapter is Mecci except verses 126 to 128 which, according to some scholars, are Madani (Naimuddin, Chapter 16, Note 1). The subject matter of this Chapter shows that like the previous six Chapters of the *Alif, Laam, Raa,* group this Chapter though not belonging to this very group, was also revealed in the late Mecci period of the Holy Prophet's mission.

According to the generally accepted chronological order this Chapter is placed at serial No. 70.[2]

Subject Matter

The subject matter basically dealt with in this Chapter is refutation of polytheism, affirmation of the Absolute Unity of Allah, and ultimate triumph of the Holy Prophet over his opponents.

The non-believers were repeatedly demanding punishment for their opposition, with evil intentions to belittle and ridicule the Divine Scheme which had a definite Plan for its occurrence. The last Chapter had ended with a

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1. See Naimuddin, Ch. 16, Note 1; Ziaul Quran, Vol. II, p. 553.
2. Index-cum-correndence of the Holy Quran, Khairi, *ibid.*

promise to the Holy Prophet that "indeed We are sufficient for you against the scoffers", which, in other words, exhorted the Holy Prophet to continue with his mission irrespective of the opposition and mockery by the opponents. In continuation of it, this Chapter, at the very outset and without any introductory passage, carries the assertive declaration, *Ata Am'rullahe Fala Tasta'jilooho Subhanahoo Wa Ta'aala Amma Yushrikoon,* i.e. The Commandment of Almighty will come to pass, so make no haste about it. Glory be to Him and Highly Exalted be He of what they associate (with Him). Thus straightaway there is a warning to the non-believers that if they persisted in their denial of the Divine Truth, the punishment will befall them. But it appears that this was actually to make them realise their misdeeds and to give them some more time to mend their ways and come to the Straight Path. Therefore, in order to divert their attention from their present idol-worship and unbelief, this Chapter speaks of the evidence of Absolute Unity of Allah that is manifest throughout the universe; makes reference to the objections raised by the non-believers and answers them and warns them against the punishment for their being to falsehood and wrong-doing. It also gives details of the moral and practical changes which Islam wants to create in the life of the mankind. There is also consolation to the Holy Prophet against the persecution by the non-believers.

By way of summary as Abdullah Yusuf Ali puts it, it may be said that according to this Chapter, "Everything in Creation proclaims the Glory of God. To man is given dominion over Nature, that man may recognize God's Unity and God's Truth (verses 1 to 25). Man should never lose sight of his goal, which is the Good, or dispute with the great Teachers, who are sent to all peoples, to bring about Unity: all creatures serve God (verses 26 to 50), God's favours and man's ingratitude recounted. His Signs in the rain-bearing clouds, the cattle that give milk, the bee that produces honey, the wonderful relations of family and social life, and the refinements and comforts of civilization (verses 51 to 83). The Messengers of Truth will bear witness against those who reject the Truth. God will judge us according to our faith and deeds (verses 84 to 100). The Qur'an is true: it guides and gives glad tidings. Believe, and make the most of Life in all things good and lawful. Follow the example of Abraham: be true in Faith and righteous, and do good (verses 101-128)" (Vol. 1, p. 655).

CHAPTER 16

AN-NAHL
(The Bee)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. The Commandment of Allah comes, so seek not to hasten it:[2] Glory be to Him, and Highly Exalted be He above what they associate (with Him)![3]

١- اَتٰٓى اَمْرُ اللّٰهِ
فَلَا تَسْتَعْجِلُوْهُ ؕ
سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

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1. In the previous Chapter repeated warning of the punishment was given to the non-believers and they also repeatedly asked for the punishment for unbelief and idolatry (taking the warnings lightly and doubtfully). In answer to it, this Chapter makes a positive and forceful declaration that the punishment is now near at hand and soon it would come to pass. In the meantime, by way of respite, Qur'an teaches the Absolute unity of Allah, inviting the mankind (including the believers) to observe the manifestations of His Absolute Power and Authority in the creation of different phenomena of this world so that before the punishment overtakes the wrong-doers, they may once again have the chance to think over the matter, mend their ways, and submit to the Command of Allah and save themselves from destruction.

Section 1 consists of 9 verses i.e. verses 1 to 9. In verse 1 it is said that the Commandment of Allah (for punishment of the wrong-doers) comes (to pass), so seek not you to hasten it. Glory be to Him, and Highly Exalted be He of what they (the idolaters) associate (with Him)!

Verse 2 speaks of the grant of Prophethood to whom He pleases. It says that He (i.e. Allah) sends down (His) angels with revelation by His Command upon whom He pleases of His servants, (saying:) give the warning that there is no god but I, so (act righteously and) fear Me.

Verses 3 to 8 speak of the creations by Allah. In these verses it is said: He has created the heavens and the earth with Truth (i.e. with some definite purpose and faultlessly): Highly

Contd....

2. He sends down angels with revelation[4] by His Command upon whom He pleases of His servants, (saying:) Give the warning that there is no God but I: so fear Me.

٢-يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ
عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ
اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ○

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exalted be He above what they (i.e. the idolaters) associate (with Him)! He has created man from a sperm-drop, and behold! (that instead of being grateful to his Creator) he has become an open contender! And the cattle – He has created them. For you (O mankind!) in them there is warmth (i.e. wool for warm clothing to wear in winter) and other benefits, and of them you eat. And for you there is beauty in them, when you drive them back (home in the evening) and when you send them out to pasture (in the morning). And they carry your heavy loads to lands where you could not reach but with souls distressed; Indeed your Lord is Most Affectionate, Most Merciful. And (He has created) horses and mules and donkeys that you might ride upon them, and as a show of elegance; and He has created (other) things of which you have no knowledge.

Verse 9 speaks of the guidance. It says: and unto Allah is the direction of the Right Way, and there are some deviating (ways); and had He willed, He could have guided all of you.

2. According to the Arabic-English Lexicon, it may also mean that "the threatened punishment ordained of God hath, as it were, come; so near is it, that it is as though it had already come: Therefore desire ye not to hasten it" (Maajid, *ibid.,* 118). The idea is that "the decree of God will inevitably come to pass; it will come soon enough; when it comes, you will wish it were delayed; how foolish of you to wish even to cut off your last hope of forgiveness?" (Yusuf Ali, Vol. I, Note 2019).

According to Abul A'ala Maududi, the word *Amrullah,* i.e. the Commandment of Allah, refers to the Command of Allah to the Holy Prophet to migrate from Mecca, and migration of a Prophet from any community is always the last step in the struggle between a Prophet and the people, because, after it, either the people are destroyed or they are over-powered by the Prophet of Allah. In case of the Holy Prophet also we see that, after the revelation of these verses, he was commanded by Allah to migrate from Mecca, which the non-believers of Mecca thought to be their triumph but within a period of 8 years they were shamefully defeated and the Holy Prophet conquered Mecca and succeeded in uprooting unbelief and idolatry not only from Mecca but from the entire Arabia once for all (Tafheemul Quran, Vol. II, Chapter 16, Note 1).

According to Mufti Shafa'ee, by the word *Amrullah* is meant the promise of victory which Allah the Almighty had given to the Holy Prophet over his enemies. There are also some scholars according to whom the word *Amrullah* refers to the Day of Judgment which is also very near, and on which they (i.e. the non-believers) will be punished for their misdeeds (Behrul Muheet, as referred to by Ma'ariful Quran, Vol. V, p. 304).

3. This in fact, carries a warning to the non-believers that they should not remain in wishful thinking that their false deities will save them from the punishment which may come any time without any further warning. Allah the Almighty is free from, and far exalted above, associate gods and there is no sharer to Him, and, as such, none will be able help anybody against Him.

4. According to the learned Commentators; the word *Rooh* means "revelation"

3. He has created the heavens and the earth with Truth:[5] Highly Exalted be He above what they associate (with Him)!

٣-خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ
تَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

4. He has created man from a sperm-drop,[6] and behold! he is an open contender!

٤-خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ
فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ○

5. And the cattle – He has created them. For you in them there is warmth and (other) benefits, and of them you eat.

٥-وَالْاَنْعَامَ خَلَقَهَا ۚ
لَكُمْ فِيْهَا دِفْءٌ
وَّمَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ ۝

6. And for you there is beauty in them, when you drive them back (home in the evening), and when you send them out to pasture (in the morning).

٦-وَلَكُمْ فِيْهَا جَمَالٌ
حِيْنَ تُرِيْحُوْنَ
وَحِيْنَ تَسْرَحُوْنَ ۝

7. And they carry your heavy loads to lands which you could not reach but with souls distressed; Indeed your Lord is Kind, Merciful.

٧-وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا
بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ
اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝

(or inspiration, as some scholars suggest) from Allah. The Divine Revelation is called *Rooh* because it is the very base and content of the spiritual life (Tadabbure Quran, Vol. III, p. 635; Tafheemul Quran, Vol. II, Chapter 16, Note 3; Ziaul Quran, Vol. II, Chapter 16, Note 4).

5. The word *Haq,* in verse 3, with reference to the creation of the heavens and the earth, points to the fact that they have been created with a definite purpose, and not merely for sport or play, and the purpose really is that man must know and bow before his Creator.

6. It is said that verse 4 was revealed in respect of one Abi bin Abi Khalaf. One day he brought a bone of a dead man to the Holy Prophet and said: Do you think that Allah will again give life to this bone? On this verse 4 was revealed, and it was said that bone is after all something in the form of an organ of the body, while you have been created from a simple sperm-drop, and still you are contending against the Creator instead of accepting the Faith in Him (Naimuddin, Chapter 16, Note 7).

8. And (He has created) horses and mules and donkeys that you might ride upon them and as a show of elegance;[7] and He has created (other) things of which you have no knowledge.[8]

٨- وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ
لِتَرْكَبُوهَا وَزِينَةً ۚ
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ○

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7. It may be noted that the cattle has been specifically mentioned in these verses because they were the real assets of the Arabs which they used for the purpose of food, transport, as well as for the purpose of show of their wealth. They were mentioned so that they could realise, *Inna Rabbakum La Ra'oofur Raheem,* that their Lord is Most Affectionate, Most Merciful in providing them all these resources which were beyond their reach and means to procure and harness them on their own. The mention of horses, mules and donkeys has special significance in relation to life pattern of Pagan Arabs and their descendents. It was generally for the purpose of carrying heavy loads as also thought to be the mark of grandeur in the society. As Hitti puts it, "The horses of Najd, the donkeys of Al-Hasa and the dromedaries of Uman are world famous" (Hitti, History of the Arabs, p. 22) (Maajid, Vol. I, Part XIV, Note 128).

The mention of these things actually is to remind once more that the cattle are meant for human use, not for veneration and worship, as practised by various polytheistic peoples in India, Egypt and Babylonia. The early Semites too, 'like other pastoral peoples, paid great reverence to cattle, their kinship with whom they had long continued to recognize' (Encyclopaedia Biblica, C. 715) (Maajid, *ibid.,* 126).

It may also be noted that in respect of the cattle, the horses, the mules and the donkeys, the Qur'an has used the word *Zeenat,* which is different from *Tafaakhur* or *Takabbur.* i.e. Vanity or pride. Since *Zeenat,* meaning decoration or elegance, is merely to express the favours of Allah, it is presumably, in terms of the Holy Qur'an, the object of permissible decency or adornment. On the other hand, pride in terms of vanity and self-exaltation is not permitted. And, therefore, these things are not for the purpose of "pride" but merely for the purpose of "decoration" (see Bayanul Quran. as referred to by Ma'ariful Quran, Vol. V, p. 309).

8. The concluding words of verse 8, viz., *Wa Yakhloqo Maalaa Ta'lamoon* actually indicate the continuous process of creation of other means of transport also, which is still going on, and shall continue in the future too. This is also clear from the fact that, while for the past creation, viz., the cattles, the horses, the mules, and the donkeys the word *Khalaqa* has been used, which is in the past tense, for the means of transport which were said to be not known to them, the word *Yakhloqo* has been used, which indicates infinitive character of creation which also includes the future phenomenal objects coming in evidence. One might say that the means of transportation, invented by the mankind through Science and Technology, in the form of motorcars, railways, aeroplanes, ships, and so on, are actually the inventions of man and not the creations by Allah; but the fact is that all these things have been invented by the mankind through the material, which Allah the Almighty has created in the form of metal, wood, electric, power, gas, petroleum, air, or water etc. – a judicious and requisite utilization of which through the intellect, which has also been given by Allah, man has been able to make all these things. Thus, in the final analysis virtually all these things would also prove to be the creations of Allah as indicated by verse 8 (Ma'ariful Quran, Vol. V, pp. 307-308).

9. And unto Allah is the direction of the Right Way, and there are some deviating (ways); and had He willed, He could have guided all of you.[9]

٩- وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ
وَمِنْهَا جَآئِرٌ ؕ
وَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ۝ ع

SECTION 2[2]

10. He it is Who sends down water (rain) from the sky (clouds) for you; For you is drink from it and by it (grows) the vegetation on which you feed your cattle.[2]

١٠- هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً
لَّكُمْ مِّنْهُ شَرَابٌ
وَّمِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ۝

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9. As Abdullah Yusuf Ali puts it, "through material things, 'the way' does always lead to God. But some minds are so obsessed with material things that they miss the pointers to the spiritual. God could have forced all to the true Way, but in His Will and Plan is the training of man's will, and that is done by the Signs in nature and in Revelation" (Yusuf Ali, Vol. I, Note 2029).

1. In continuation of the last Section, Section 2 speaks of the innumerable favours of Allah in creating the various phenomena of this world for the benefit of mankind, and also making subservient to them, and thus invites the idolaters to ponder over their false beliefs, and to give up their self-made ideologies, and follow the Commands of Allah.

Section 2 consists of 12 verses i.e. verses 10 to 21. Verses 10 to 16 speak of the various creations by Allah the Almighty for the benefit of mankind. In these verses it is said that He (i.e. Allah) it is Who sends down water (rain) from the sky (clouds) for you; From it is drink for you, and by it (grows) the vegetation on which you feed your cattle. With it (i.e. the water) He causes to grow for you herbage (corn), and the olive, and the date-palms, and the grapes, and all (kinds of) fruits. Indeed there is a Sign in this for a people who reflect. And He has made subject to you the night and the day and the sun and the moon. And the stars are made subservient by His Command. Indeed in these are Signs for a people who understand. And what He has created for you on the earth is of varied colours. Indeed there is a Sign in this for a people who receive admonition. And He it is Who has made the sea subservient that you may eat fresh flesh (i.e. the fish) from it and bring forth from it ornaments which you wear. And you see the ships ploughing through it, so that you seek of His bounty and that you may give thanks. And He has set up on the earth firm mountains, lest it should quake with you; and (He has made) rivers and pathways; so that you may guide yourselves. And landmarks (i.e. sign-posts); and by the stars they (i.e. men) guide themselves.

In verses 17 to 21 it is said: Is then He Who creates like the one who creates not? Will you not then receive admonition? And if you would count the favours of Allah, you would not be able to reckon them. Indeed Allah is Forgiving, Merciful. And Allah knows what you conceal, and what you reveal. And those whom they invoke besides Allah created nothing, and are themselves created. Dead (are they), not living; and they know not when they will be raised up.

Contd.....

11. He causes to grow for you thereby herbage, and the olive, and the date-palms,[3] and the grapes,[4] and all (kinds of) fruits. Surely there is a Sign in this for a people who reflect.

١١-يُنۢبِتُ لَكُمۡ بِهِ الزَّرۡعَ وَالزَّيۡتُوۡنَ وَ
النَّخِيۡلَ وَالۡاَعۡنَابَ وَمِنۡ كُلِّ الثَّمَرٰتِ ؕ
اِنَّ فِيۡ ذٰلِكَ لَاٰيَةً لِّقَوۡمٍ يَّتَفَكَّرُوۡنَ ۝

12. And He has made subject to you the night and the day and the sun and the moon. And the stars are made subservient by His Command. Indeed there are Signs in this for a people who understand.[5]

١٢-وَسَخَّرَ لَكُمُ الَّيۡلَ وَالنَّهَارَ ۙ
وَالشَّمۡسَ وَالۡقَمَرَ ؕ وَالنُّجُوۡمُ مُسَخَّرٰتٌۢ
بِاَمۡرِهٖ ؕ
اِنَّ فِيۡ ذٰلِكَ لَاٰيٰتٍ لِّقَوۡمٍ يَّعۡقِلُوۡنَ ۙ ۝

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2. The word *Tusimoon,* used in verse 10, shows that the word *Shajar,* though generally used for big trees, yet in the context of the present verse it signifies the "vegetation in general" including particularly the grass used for pasturing the cattle.

3. As regards the *'Nakheel'* (Date-palms), it may be noted that Dates are a staple article of food among the Arabs, and are noted for their high nutritious value; only a handful of them sufficing an Arab for days. Palm is "an evergreen tree growing in tropical climates in a dry atmosphere ... The tree was plentiful in Palestine in ancient times ... The date-palm was put to many uses. The fruit was used for food, and from it a drink was distilled" (Jewish Encyclopaedia, Vol. IX, p. 505). "The tree" ranges from the Canany Islands through Northern Africa and the southeast of Asia to India. It has been cultivated and much prized throughout most of these regions from the remotest antiquity. 'In Arabia it is the chief source of national wealth, and its fruit forms the staple article of food in the country ... All parts of the date-palm yield valuable economic products. Its trunk furnishes timber for house-building and furniture; the leaves supply thatch; their rootstalks are used in fuel, and also yield a fiber for cordage' (Encyclopaedia Britannica, Vol. VII, p. 68-69). 'Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagine how delicious it is when eaten fresh and in Central Arabia' (W.G. Palgrave quoted in Encyclopaedia Britannica, Vol. VII, p. 68). Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit; the fruit par excellence. Together with milk it provides the chief item on the menu of the Bedouin and, except for camel flesh, is his only solid food (Hitti, History of the Arab, p. 19) (Maajid, Vol. I, Part XIV, Note 137).

4. "Few fruits" says a modern medical authority, "have an excellent food value as grapes. Their juice has been termed "vegetable milk" due to its close approach in constituency to that of human milk. From earliest times, grape and grape-juice have been synonymous with help and medicine ... In general, it may be said that there are few cases in which grapes do not assist in the more healthful regulation of the system and the overcoming of ill-health" (Maajid, *ibid.,* 138).

5. This shows that there are innumerable benefits in these things for those who understand and endeavour to take benefit out of them. And this is also a fact that those who have strived hard to understand the natural phenomena spread all over the world, and tried to make

13. And what He has created for you on the earth is of varied colours. Indeed there is a Sign in this for a people who receive admonition.

١٣-وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ
مُخْتَلِفًا أَلْوَانُهُ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ○

14. And He it is Who has made the sea subservient that you may eat fresh flesh[6] from it and bring forth from it ornaments[7] which you wear. And you see the ships ploughing[8] through it, so that you seek of His bounty and that you may give thanks.[9]

١٤-وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ
لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا
وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا
مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ○

15. And He has set up firm mountains on the earth, lest it should quake with you; and rivers and pathways; that you may guide yourselves;

١٥-وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ
أَن تَمِيدَ بِكُمْ وَأَنْهَارًا
وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ○

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them useful for the mankind have, with the Grace and Guidance of Allah, succeeded in inventing a large number of articles for the use and comfort of the human beings.

6. In speaking of the fish as an article of food, from the sea, Qur'an also points to the fact that although in the sea (the ocean) the water is extremely saltish and unworthy of use by the men, either for drink or bath or any other domestic purposes, yet from this very extreme saltish water Allah creates the fish for mankind whose fresh flesh is palatable without smelling or tasting as saltish, as the fish carries no trace of its origin i.e. the bitter saltish water. This is also a matter of favour of Allah the Almighty to mankind.

7. Yet another advantage out of the sea (river, ocean etc.) is the availability of pearls and other costly stones from the sea-bed used for the purpose of ornaments.

8. According to the Arabic-English Lexicon, the word *Muwaakhira,* used in verse 14, for the ship, signifies, "Ships cleaving the water with their steams or thrusting the water with their steams". Thus there is a definite allusion in this verse to the invention of the steam-ship (Maajid, *ibid.,* 147).

9. But unfortunately there have been peoples who, foolishly and remorselessly, worship the rivers and seas. As it is said in the Encyclopaedia of Religion and Ethics, "Rivers are often worshipped ... as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man". (Vol. IX, p. 204). "Like the earth, the sea has a double aspect. There are sea-gods, but the sea itself is a great being, feared by men yet also beneficent and worshipped, while even the personified sea-god is sometimes spoken of as the sea itself ..." (*ibid.*) (Maajid, *ibid.,* 144).

16. And landmarks;[10] and by the stars they (i.e. men) guide themselves.

١٦-وَعَلٰمٰتٍ ۚ وَبِالنَّجْمِ
هُمْ يَهْتَدُوْنَ ○

17. Is then He Who creates like the one who creates not? Will you not then receive admonition?

١٧-اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ۗ
اَفَلَا تَذَكَّرُوْنَ ○

18. And if you would count the favours of Allah, you would not be able to reckon them. Indeed Allah is Forgiving, Merciful.

١٨-وَاِنْ تَعُدُّوْا نِعْمَةَ اللّٰهِ
لَا تُحْصُوْهَا ۗ
اِنَّ اللّٰهَ لَغَفُوْرٌ رَّحِيْمٌ ○

19. And Allah knows what you conceal, and what you reveal.

١٩-وَاللّٰهُ يَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ○

20. And those whom they invoke besides Allah, created nothing, and are themselves created.

٢٠-وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا
يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ۝

21. Dead (are they), not living; and they know not when they will be raised up.

٢١-اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ
وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ يُبْعَثُوْنَ ۝ ع

SECTION 3[1]

22. Your God is One God: so those who believe not in the

٢٢-اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ

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10. As regards the *Alamaat,* i.e. landmarks, they mean the mountains, rivers, trees, houses, and so on, which also help the man to get on his way. Had there been no such thing on the land, it would have really been impossible for the man to find way or indication thereof. Alongwith these *Alamaat* i.e. the landmarks, on the surface of earth, which guide the travelling people by land or road, similar function is performed by stars which guide men to seek their way through the land, particularly the sea.

1. The last Section concluded with the emphasis on the fact that false deities have created nothing (because they have no such power). In continuation of it, Section 3 starts with the declaration of the Absolute Unity of Allah, and condemnation of the arrogant ones, and concludes with the moral principle that those who mislead others shall bear their own burdens as well as the burdens of those who are misled by them.

Hereafter, their hearts refuse to know (the Truth), and they are arrogant.[2]

بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ○

23. Undoubtedly Allah knows what they conceal, and what they reveal; Indeed He loves not the arrogant.[3]

٢٣- لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ○

24. And when it is said to them: What is it that your Lord has revealed?, they say: Tales of the ancients![4]

٢٤- وَاِذَا قِيْلَ لَهُمْ مَّاذَآ اَنْزَلَ رَبُّكُمْ ۙ قَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ ○

Section 3 consists of 4 verses i.e. verses 22 to 25. Verses 22 and 23 speak of the Absolute Unity and Knowledge of Allah. In these verses it is said: Your God is One God; so those who believe not in the Hereafter, their hearts refuse to know (the Truth) and they are arrogant. Undoubtedly Allah knows what they conceal, and what they reveal. Indeed He loves not the arrogant.

Verses 24 and 25 speak of the disbelievers who misguide others and treat the Divine Revelations with arrogance and vanity, In these verses it is said that when it is said to them; what is it that your Lord has revealed? they say: Tales of the ancients! (This they say so) that they may bear their burden in full on the Day of Resurrection, and also of the burdens of those whom they have led astray without knowledge. Alas! Evil is that which they will bear!

2. As Palmer puts it, "The monotheistic idea was not new to the Arabs but it was distasteful, and particularly so to the Quraish, whose supremacy over the other tribes, and whose worldly prosperity arose from the fact that they were the hereditary guardians of the national collection of idols kept in the sanctuary at Mecca". And the cry of Islam therefore, naturally "sounded like a revolutionary watchword, a radical-party cry. Which the conservative Meccans could not afford to despise and which they combatted very energetically" (Palmer, The Quran, Introduction, p. XIIX), (Maajid, Vol. I, Part XIV, Note 160).

3. Here it may be noted that in other verses Qur'an generally says that Allah knows what the people hide and what they conceal, and yet it is declared that Allah is Merciful and Kind. This shows that inspite of misdeeds, if the people seek forgiveness, Allah the Almighty, out of extreme mercy, forgives them. This is, however, not available for those who, besides being wrong-doers, are also arrogant, because Allah does not like arrogance, as we see in the case of Satan who was condemned for ever merely because of his arrogance. The arrogant ones actually deprive themselves of the Grace of Allah (Yusuf Ali, Vol. I, Note 2046).

4. It is said that verse 24 was revealed in respect of one Nazar bin Haris. When the people used to ask him regarding the Holy Qur'an, inspite of the fact that he knew that it was a revelation from Allah, he used to mislead the people by saying that it only consisted of the stories of the ancient people and that he also knew many such stories, meaning thereby that Qur'an presented nothing new! (Naimuddin, Chapter 16, Note 42).

According to another view, when the people, during their stay for *Hajj* in Mecca, enquired from the non-believers of Mecca regarding the Holy Prophet and the Holy Qur'an, the non-believers, instead of telling the truth which they knew at heart, simply tried to misguide them

25. That they may bear their burdens in full on the Day of Resurrection, and also of the burdens of those whom they have led astray without knowledge.[5] Alas! evil is that which they will bear!

٢٥- لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ
وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ
أَلَا سَآءَ مَا يَزِرُونَ ۝ ع

SECTION 4[1]

26. Those before them plotted, so Allah struck their structures[2] at the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they perceived not.

٢٦- قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ
فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ
فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ
وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُونَ ۝

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by saying that Qur'an merely consisted of the stories of the ancients which the Holy Prophet had himself invented and which he used to recite to the people (Ziaul Quran, *ibid.,* 31).

5. In the first instance, they themselves rejected the Message of Allah and then they also misled the people and, therefore, their penalty will also be double. It may be noted that although in verse 154 of Chapter 6 (*An'aam*) we are told that, "no bearer of burden can bear the burden of other", yet, according to this verse, the sin of misleading others is the sin of the misleader himself, and he must suffer the penalty for that also, without relieving those misled of their responsibility (Yusuf Ali, Vol. I, Note 2048).

1. In continuation of the concluding verses of the last Section, in Section 4 there is mention of the punishment which the wrong-doers suffered in this world and will also suffer in the Hereafter. This Section also speaks of the reward of righteousness which the believers will enjoy.

Section 4 consists of 9 verses i.e. verses 26 to 34. Verses 26 to 29 speak of the non-believers as to how they made plots against the Word of Allah, and how their plots were frustrated, and what will befall them on the Day of Judgment. In these verses it is said that those before them (i.e. non-believers of Mecca also) plotted (against the Word of Allah), so Allah struck their structures at the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they perceived not; then on the Day of Judgment He (i.e. Allah) will bring them to disgrace and (will) say (to them): where are My partners for whose sake you became hostile? Those who are given the knowledge will say: Indeed, this Day (i.e. Day of Judgment) disgrace and evil are upon the disbelievers, whom the angels cause to die, while they are unjust to themselves (i.e. they transgress the Divine law). Then would they offer submission (saying): we did not do any evil. (The angels will reply) Nay! Indeed Allah knows what you did. So enter the gates of Hell, to dwell therein. Evil indeed is the dwelling-place of the arrogant.

Contd.....

27. Then on the Day of Judgment He will bring them to disgrace and say: Where are My partners, for whose sake you became hostile? Those who are given the knowledge will say; Indeed, this day disgrace and evil are upon the disbelievers,

٢٧-ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ
وَيَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ
كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ ؕ
قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ الْخِزْيَ الْيَوْمَ
وَالسُّوْٓءَ عَلَى الْكٰفِرِيْنَ ۙ

28. Whom the angels cause to die, while they are unjust to themselves. Then would they offer submission (saying): We did not do any evil. Nay! Indeed Allah knows what you did.

٢٨-الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ
ظَالِمِيْٓ اَنْفُسِهِمْ ۠
فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ
بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

29. So enter the gates of Hell, to dwell therein. Evil indeed is the dwelling-place of the arrogant.[3]

٢٩-فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ
فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝

Verses 30 to 32 speak of the believers. In these verses it is said; (when) it is said to those who act righteously: What is it that your Lord has revealed? They say: the Good! For those who do good there is good in this world, and indeed the abode of the Hereafter is better (for them); and excellent indeed is the abode of those who are righteous – Cardens of Eternity which they will enter, beneath which rivers flow; they have therein what they wish. Thus does Allah reward those who are righteous, those whose lives the angels take in (a state of) purity, saying. Peace be to you! Enter the Garden (as reward) for what (good) you did (in the world).

Verses 33 and 34 again speak of the non-believers and say: They await not for anything but that the angels shall come to them or that your Lord's Command (for their doom) should come to pass. Thus did those (who went) before them. And Allah wronged them not, but they wronged themselves. So the evil of what they did overtook them, and that which they mocked surrounded them.

2. Apart from the figurative allusion of structures etc., according to some of the Commentators, the simile of building and its demolition, as referred to in verse 26, refers to the structures or buildings which the famous monarchs of the history had raised in their kingdoms as a mark of their majesty and visual grandeur, as for example, the opponent of Prophet Abraham, i.e. Nimrod, had built a building at Babylon, through which he thought he would be able to reach the sky and fight against Allah and all those who dwell in the heavens. Allah the Almighty however, through a strong wind, demolished that royal structure, and all those in it were destroyed (Naimuddin, Chapter 16, Note 45).

3. As Abul A'ala Maududi puts it, in verses 28 and 29 there is proof of the life after death, but before the raising up on the Day of Judgment, which is known as *Aalame Barzakh* (Purgatory), in which the souls of the dead ones live till the Day of Resurrection. In these verses there is rejection of the view of the "Deniers of Tradition" that this period will be a period of unconsciousness in which there will neither be any reward nor punishment. According to these

30. And (when) it is said to those who act righteously: What is it that your Lord has revealed?, they say: The Good![4] For those who do good there is good in this world, and certainly the abode of the Hereafter is better (for them). And excellent indeed is the abode of those who are righteous –

٣٠-وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ
قَالُوْا خَيْرًا ؕ
لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ
وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ
وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ ۙ

31. Gardens of Eternity which they will enter, beneath which rivers flow; they have therein what they wish. Thus does Allah reward those who are righteous –

٣١-جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ
كَذٰلِكَ يَجْزِي اللّٰهُ الْمُتَّقِيْنَ ۙ

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verses, it is clear that, when after the death the non-believers will make an offer of submission, they will be told that Allah knows what you have done, or, in other words, you have been wrong-doers and, therefore, enter the gates of Hell to abide therein. Thus the angels will give them the news of their entry into the Hell. On the other hand, there will also be the good news for the believers of blessings and comforts in that very period, and the angels will convey to them the offer of Peace from their Lord, and news of entry into the Paradise. Similar statement is also contained in Section 14 of Chapter 4 (*Nisa*), and Section 5 of Chapter 40 (*Mo'min*).

This period will end on the blowing of the Trumpet (*Soor*) on the Day of Resurrection, when the non-believers will say *Ya Wailana Mum Ba'sana Mim Marqadena* (*Yaa Seen,* 36:52). i.e., woe to us! who brought us from our place of sleep (grave). On the other hand, the believers will say *Haaza Maa Waadar Rahmano Wa Sadaqal Mursaloon* (*ibid.*), i.e. this is that of which the promise was given by Allah and the Prophets of Allah had told the Truth. Thus it will be a sort of calamity for the non-believers as if they were awakened up from their beds, by a sharp-piercing cry, after sleeping only for a while. On the other hand, the believers will say *Laqad Labistum Fee Kitabillahe Ila Yaumil Ba'se Wala Kinnakum Kuntum Laa Ta'lamoon,* i.e. "In the Book of Allah, you had dwelt (in the purgatory) till the Day of Resurrection, but you did not know it (Tafheemul Quran, Vol. II, Chapter 16, Note 26).

4. In verse 24 Qur'an speaks of the question put to the non-believers as to "what was revealed by Allah", and their answer was that "it were nothing but stories of the ancients". Verse 30, on the other hand, speaks of the answer of the believers to this very question, viz., "what has your Lord revealed?" and they say, "The Good!" Then Qur'an says, "for those who do good there is good in this world, and certainly the abode of the Hereafter is better (for them) and excellent indeed is the abode of those who are righteous, i.e., the Gardens of Eternity which they will enter, beneath which rivers flow; they have therein what they wish. Thus Allah will reward those who are righteous – those whose lives the angels take in (a state of) purity, saying: Peace be unto you. Enter the Garden (as a reward) for what (good) you did (in the world) (verses 30 to 32).

32. Those whose lives the angels take in (a state of) purity, saying: Peace be to you! enter the Garden (as reward) for what (good) you did (in the world).

٣٢- الَّذِيْنَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ ۙ يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

33. They await not for anything but that the angels should come to them or that your Lord's Command (for their doom) could come to pass. Thus did those (who went) before them. And Allah wronged them not, but they wronged themselves.

٣٣- هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ۭ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

34. So the evil of what they did overtook them, and that which they mocked surrounded them.[5]

٣٤- فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○ ع

SECTION 5[1]

35. And the idolaters say: Had Allah so willed, we would not have worshipped aught but

٣٥- وَقَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَاۗءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ

According to Naimuddin Muradabadi, this verse is an echo in respect of those of the Companions of the Holy Prophet who, in answer to the enquiries made by the Quraish coming to Mecca, used to introduce the Holy Prophet and the Holy Qur'an in good admirable words, which is precisely denoted by the word *Khaira* (Naimuddin, *ibid.,* 54) (also see Ziaul Quran, Vol. II, Chapter 16, Note 37).

5. In verses 33 and 34 the Holy Prophet is told that the arrogant non-believers are not going to accept your word until the angels should come down to them or that the Command of your Lord (for their doom) should come to pass (of which they have been repeatedly warned, and which incidently is also their oft-repeated demand, though with sinister mocking motives). This in fact has been the behaviour and attitude of the non-believers down the ages, as vindicated by the words *Kazalika Fa'lal-lazina Min Qablehim,* which refers to the fate of the previous non-believing nations, who were arrogant against their Prophets and were ultimately overtaken by punishment, and incidentally warns the non-believing Meccans that the same fate of doom will also befall them, which they themselves seemed to await as if to hasten their own destruction.

1. The previous Section ended with the divine dispensation that the falsehood and mocking behaviour of the non-believers of the past, in respect of the coming down of punishment for their arrogance, and also their mocking disbelief of Resurrection, only recoiled on them, and they met their doom at the appointed time. In view of all this when the

Him – (neither) we nor our fathers, nor would have we prohibited aught other than Him (i.e. without His Command). Thus did those before them, but have the Messengers had any mission except to preach the clear Message?[2]

وَلَآ اٰبَآؤُنَا وَلَا
حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ
كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ
فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝

non-believers of Mecca could not find justification of their faith in the false deities, they came out with another baseless stupid plea that had Allah pleased they would not have worshipped the idols nor could they have declared prohibited anything without His Command. Section 5 starts with this plea of theirs, and gives them the answer that the very purpose of sending a Prophet was to explain the Messages of Allah, and to ask the mankind to worship Allah, and give up idolatry, and shun the evil. This Section also speaks of the coming of the Day of Judgment when Allah shall decide the matters fairly and equitably not withstanding the differences among the mankind in regard to Truth and Falsehood.

Section 5 consists of 6 verses i.e. verses 35 to 40. In verse 35 it is said that the idolaters say: Had Allah so willed, we would not have worshipped aught but Him – (neither) we nor our fathers, nor would have we prohibited aught other than Him (i.e. without His Command). (This lame excuse for their disbelief is not new because) thus did (also) those (who went) before them. But have the Messengers had any mission except to preach the Clear (i.e. unambiguous) Message of Allah?

In verse 36 it is said: Indeed We raised in every people a Messenger (with the command to tell the people): worship Allah (alone) and shun the evil. Then among them was he whom Allah guided, and among them (too) was he on whom the error had become justly established. So travel in the land, and see what was the end of the rejecters of the Truth.

Verse 37 addresses the Holy Prophet and says that if you are anxious for their guidance, yet Allah will not guide him whom He leaves to stray, and for them there is none to help.

Verses 38 to 40 speak of the Day of Judgment. In these verses it is said: and they (i.e. the non-believers) swear by Allah their strongest oaths, saying: Allah will not raise up him who dies. Nay! it is a promise (binding) on Him, in truth, but most people know it not: so that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars. Our Word for a thing, when We intend it, is only that We say to it: Be! and it Is.

2. The word *Balaghul Mubeen* (The Clear Message), in verse 35, as Abdullah Yusuf Ali puts it, is used in three senses: (1) a Message clear and unambiguous; (2) one that makes all things clear to those who try to understand, because it accords with their own nature as created by God; (3) one preached openly and to everyone (Yusuf Ali, Vol. I, Note 2059).

This shows that the sole purpose of the Prophets of Allah was merely to convey the Message of Allah to the mankind, and guide them to the Straight Path of Islam. It was never the duty of any Prophet to compel the mankind to submit to the Commands of Allah, and accordingly, if the people rejected the Message, it was no responsibility of any Prophet, nor could this amount to be the Will of Allah. Thus, those who accept the Message of the Prophets of Allah, they get on the Straight Path and achieve the Blessings. On the contrary, those who reject the Messengers of Allah, and get on the wrong path, Allah also leaves them to wander on in error, and ultimately to suffer for it.

36. And indeed We raised in every people a Messenger, (with the command): worship Allah and shun the Evil. Then among them was he whom Allah guided, and among them (too) was he on whom the error had become justly established. So travel in the land, then see what was the end of the rejecters (of Truth).

٣٦-وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا
أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ
فَمِنْهُمْ مَّنْ هَدَى اللَّهُ
وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ
فَسِيرُوا فِي الْأَرْضِ
فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ۝

37. If you are anxious for their guidance, yet Allah will not guide him whom He leaves to stray, and for them there is none to help.

٣٧-إِن تَحْرِصْ عَلَىٰ هُدَاهُمْ
فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ
وَمَا لَهُم مِّن نَّاصِرِينَ ۝

38. And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Nay! it is a Promise (binding) on Him, in truth, but most people know it not:

٣٨-وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا
يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ
بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

39. So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.[3]

٣٩-لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ
وَلِيَعْلَمَ الَّذِينَ كَفَرُوا
أَنَّهُمْ كَانُوا كَاذِبِينَ ۝

40. Our Word for a thing, when We intend it, is only that We say to it: Be! and it Is.

٤٠-إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن
نَّقُولَ لَهُ كُن فَيَكُونُ ۝ ع

3. The justification for the Day of Judgment, as given in verse 39, can be very well realized by keeping in view, that inspite of the guidance provided by Allah the Almighty Himself, through His Prophets, people have, out of their own, developed different religions and followed them in this world, on the self assumed belief that they are followers of a true religion! But obviously all cannot be true. Truth lies only in one, but the reality of this has ultimately to be decided by Allah the Almighty, and the disbelievers are to be made known that they were liars and their ideologies were totally false and baseless and they must suffer for it.

SECTION 6[1]

41. And those who leave their homes in the Cause of Allah, after they are oppressed – We shall assuredly give them a good abode in this world;[2] and truly the reward of the Hereafter is much greater. If they only realised!

٤١- وَالَّذِينَ هَاجَرُوا فِي اللَّهِ
مِنْ بَعْدِ مَا ظُلِمُوا
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ ۖ
لَوْ كَانُوا يَعْلَمُونَ ۝

1. In the previous sections the Holy Qur'an spoke of the non-believers, their objections, their demand to hasten the punishment, their denial of the Day of Judgment etc. In continuation of it, Section 6 starts with declaration of the reward for those of the believers who leave their homes in the Cause of Allah. This Section also speaks of the mission of the Holy Prophet and says that Allah, in His Infinite Mercy, does not punish the non-believers for their misdeeds forthwith, inspite of their mocking and insolent demands for the same. This Section also says that everything in the earth and the heavens prostrates to Allah the Almighty.

Section 6 consists of 10 verses i.e. verses 41 to 50. Verses 41 and 42 speak of the reward for those who left their homes for the Cause of Allah (i.e. migrated from their native places in order to save themselves from persecution by the non-believers). In these verses it is said that those who leave their homes in the Cause of Allah, after they are oppressed – We shall surely give them a good abode in this world; and truly the reward of the Hereafter is much greater. If they only realised! (This reward is for) those who are steadfast in perseverance and on their Lord they rely (for succour, relief, and protection).

Verses 43 and 44 speak of the mission of the Holy Prophet. In these verses it is said: And We sent not (as Prophets) before you (O Prophet!) any but men, to whom We sent revelation – so ask those who possess the Message, if you (the disbelievers) know not (of this). (We sent them) with clear Signs and Scriptures. And We have sent down to you the Message (i.e. Qur'an) that you might make clear to men that which has been sent for them and that perchance they may reflect.

Verses 45 to 48 speak of the punishment to the non-believers in different forms, and with varying intensity. In these it is said: Do they, then, who plan evil (plans against the Holy Prophet and the believers), feel secure that Allah will not cause the earth to swallow them up, or that punishment will come upon them from whence they perceive not? Or that He (i.e. Allah) will not seize them in their going to and fro, then they will not be able to escape? Or that He will not seize them with a (process of) gradual extinction? for your Lord is Kind, Merciful. Do they not see that everything which Allah has created (even among inanimate objects) – (how) its (very) shadows turn round from the right and the left, prostrating themselves to Allah, and in the humblest manner?

Verses 49 and 50 speak of every object in the universe making prostration to Allah. It is said: To Allah prostrates all that is in the heavens and on earth, of the living creatures, and the angels (too), and they are not arrogant. They fear their Lord above them and do that which they are commanded.

2. The subject of Migration in the Cause of Allah has already been dealt with in our comments on verses 97 to 100 of Chapter 4 (*Nisa*). In addition to it, in the present verses, the

42. (This reward is for) Those who are steadfast in perseverance, and on their Lord they rely.[3]

٤٢-الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

43. And We sent not (as Prophets) before you any but men, to whom We sent revelation – so ask those who possess the Message,[4] if you know not –

٤٣-وَمَا أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ
الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

44. (We sent them) With Clear Signs and Scriptures And We have sent down to you the

٤٤-بِالْبَيِّنَاتِ وَالزُّبُرِ
وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ

Holy Qur'an speaks of the reward which the migrants in the Cause of Allah will receive. According to these verses, they will be rewarded with a goodly abode, i.e. peaceful contended life, which awaits them in the Hereafter. According to the learned scholars, these verses specially refer to those believers who migrated to Abyssinia in compliance with the Command of the Holy Prophet, as also those who subsequently migrated from Mecca to Medinah alongwith the Holy Prophet, or followed him thereafter.

According to the author of "Bahrul Muheet", however, in their general application, these verses apply to all those believers who have migrated, or shall migrate from their homelands in the Way of Allah till the Day of Judgment (Ma'ariful Quran, Vol. V, p. 328).

3. However, the reward, which has been promised in this verse, is subject to four fundamental conditions, viz., (1) firstly, the migration should be *Fillah,* i.e. in the Way, or for the Cause, of Allah, or in other words, it should be merely for the Pleasure of Allah and not for any worldly gain; (2) secondly, those who migrate must be the "oppressed ones", which is clear from the words *Mim Ba'de Maa Zulemu;* this shows that if there is no oppression, or no danger to life or property or honour or faith is involved in staying at any place, then migration from that place will not come within the definition of verse 41, (3) thirdly, there should be *Sabr* i.e. forbearance and *Istaqaamat* i.e. perseverance with steadfastness on sufferings, which is clear from the words *Allazeena Sabaru;* and (4) fourthly, then should be reliance on Allah, which is clear from the words *Ala Rabehim Yatawakkaloon* (verse 42). If all these conditions are fulfilled, then alone the migrants may aspire to be rewarded as promised in these verses.

4. The word *Zikr* is also used for *Ilm,* i.e. knowledge, and, accordingly, Qur'an has used the word *Zikr* for Torah, as in the verse *Walaqad Katabna Fizzabure Mim Ba'diz Zikre* (*Ambia,* 21:105), i.e. we have written in the Book (i.e. Zaboor or Tarah) after the Reminder. For the Holy Qur'an also the word *Zikr* has been used, as in verse 43, viz., *Anzalna Ilaikazzikra.* Thus by the phrase *Ahlaz-Zikr* is meant the men of (religious) knowledge and here, according to Abdullah bin Abbas, Hasan, and Sudi, they mean the Scholars among the Peoples of the Book i.e. the Jews and Christians. According to Zujaaz, Rumaam, and Azhari, however, this verse includes the People of the Book as well as the People of the Holy Qur'an (Ma'ariful Quran, Vol. V, p. 332).

Message (i.e. Qur'an) that you might make clear to men that which has been sent for them,[5] and that they may reflect.

مَا نُزِّلَ إِلَيْهِمْ
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ○ النصف

45. Do they, then, who plan evil (plans), feel secure that Allah will not cause the earth to swallow them up, or that punishment will not come upon them from whence they perceive not?

٤٥- أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ
أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ○

Following of the learned ones: From the words *Fasalu Ahlaz-Zikre In Kuntum La Ta'lamoon,* in verse 43, the learned scholars are of the view that those who have no knowledge should follow the learned ones, particularly, in matter of religion; and it is also obligatory for the learned ones to impart the knowledge to others. Following the learned ones is particularly known as *Taqleed,* which has the sanction of the Holy Qur'an as well as the human reason. Further, as regards the learned ones themselves, they are also to follow all such injunctions of *Shariah* in which there is no difference of opinion. In case of difference of opinion in any matter, they are asked to follow those who are known as *Mujtahideen* i.e. those who have the status and scholarship of deducting the principles of *Shariah* through *Ijtihad.* It is enjoined upon a *Mujtahid* that he must resolve the differences among the contenders, and deduce the principles from Qur'an and *Sunnah* through his own *Ijtihad.* The most prominent among these *Mujtahideen* were Abu Hanifa, Shaafa'ie, Maalik, and Ahmed bin Hambal, who have always been followed and relied upon even by the great scholars of Islam, including Ghazali, Razi, Tirmizi, Muzni, Tahawi, Ibne Humaam, Ibne Qadama, and others (Ma'ariful Quran, Vol. V, pp. 333-334).

5. Following of the *Sunnah.* The words *Wa Anzalna Ilaikazzikra Le Tobayyieona Lin-Naase,* in verse 44, contain an embodiment of Divine Injunction for the following of the *Sunnah* of the Holy Prophet. According to this verse, the Holy Prophet was deputed by Allah the Almighty to explain the Revelations to men around him as also to those whom the Divine Message reaches; His Message, therefore, by away of explanation and interpretation of the Divine Commandments became binding on the entire *Ummah* regardless of time and clime. According to Allama Shaatbi, the *Sunnah* is totally an interpretative narration of the Holy Qur'an itself. The Qur'an itself has said regarding the Holy Prophet *Innaka La A'la Khuleqin Azeem* (i.e. O Prophet! you are indeed on the pinnacles of virtues and Morality) and Hazrat Aisha, in the explanation of the words *Khuloqin Azeem,* has said *Kaana Khulqohu al-Qur'an* (i.e. His moral conduct is the very embodiment of the Holy Qur'an), which shows that all the precepts and practices of the Holy Prophet are, in fact, an interpretation of the Holy Qur'an. The Holy Qur'an has itself said that *Wama Yantiqo A'nil Hawaa In Huwa Illa Wah-yun Yooha* (i.e. that the Holy Prophet does not speak out of his desire; whatever he says is a revelation to him from Allah) which shows that all the Words are Deeds of the Holy Prophet known as *Hadith* and *Sunnah* (respectively) were in obedience to the Commands of Allah in the form of revelations to him, and, therefore, his Sayings as well as Deeds both were and are binding on the believers (Ma'ariful Quran, Vol. V, p. 336).

46. Or that He will not seize them in their going to and fro, then they will not be able to escape?

٤٦-أَوْ يَأْخُذَهُمْ
فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ۝

47. Or that He will not seize them with a (process of) gradual extinction,[6] for surely your Lord is Kind, Merciful.

٤٧-أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ ۖ
فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ۝

48. Do they not see that everything which Allah has created – (how) its (very) shadows turn round from the right and the left, prostrating themselves to Allah, and in the humblest manner?[7]

٤٨-أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ
يَتَفَيَّأُ ظِلَالُهُ
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ
وَهُمْ دَاخِرُونَ ۝

Further, this verse is also a befitting reply to the so called band of "Qur'anic Excluvists" who deny the Tradition of the Holy Prophet and profess to rely exclusively upon the Holy Qur'an as they interpret it (Tafheemul Quran, Vol. II, Chapter 16, Note 40).

6. In verse 27 of this Chapter, the non-believers were given the warning of the punishment of Hell. In verses 45 to 47 there is a warning of the punishment to them in this very world.

According to these verses there are four types of punishments, viz., (1) They may be swallowed up in the earth like Qarun, whose story is told in verses 76-81 of Chapter 28 (*Qasas*). (2) It may be that, like Haman, the prime minister of Pharaoh, they are plotting against God, when they are themselves overwhelmed by some dreadful calamity: (verses 36 and 37 of Chapter 40, *Mo'min;* and verses 39 and 40 of Chapter 29, *Ankabut*). The case of Pharaoh is also in point. He was drowned while he was arrogantly hoping to frustrate God's plans for Israil (verses 90-92 of Chapter 10, *Yunus*). (3) Or the punishment may come to people away from their homes and humble them in their pride. It so happened to Abu Jahl, who came exulting in his pride to the Battle of Badr (A.H. 2). His army was three times the size of the Muslim army from Medinah. But it suffered a crushing defeat, and he himself was ignominiously slain. (4) Or, as often happens, the punishment comes slowly and imperceptibly, the power of the enemies of God being wasted gradually, until it is extinguished. This happened to the Meccans during the eight years of the Prophet's exile. The re-conquest of Mecca was bloodless, because the power of the enemy had gradually vanished. The Prophet was thus able to show the unexampled generosity and clemency which he showed on that occasion, for two of God's Attributes are expressed in the titles "Full of Kindness" (*Ra-uf*) and "Full of Mercy (*Rahim*) (Yusuf Ali, Vol. I, Notes 2071-2073).

7. In the prostration by the shadows it is to be noted that shadow is always on the opposite direction of the sun. Thus if the sun is in the east, the shadow of the thing will fall on the west. This shows that the prostration of a shadow is in accordance with

49. And to Allah prostrates all that is in the heavens and on earth, of the living creatures[8] and the angels (too), and they are not arrogant.

٤٩-وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مِنْ دَآبَّةٍ وَّالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ ○

50. They fear their Lord above them and do that which they are commanded.[9]

٥٠-يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ○ ع

SECTION 7[1]

51. And Allah has said: Take not two gods (for worship): For He is only One God:[2] So Me alone should you fear.[3]

٥١-وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ○

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the prostration of Prophet Abraham, because it does not prostrate in the direction of sun, or in other words, it does not worship the sun. It is also to be noted that the one who worships the sun, his shadow will be in the opposite direction showing that it does not prostrate before the sun. Even the shadow of the man does not follow him in prostrating before the sun or any other thing (Tadabbure Quran, Vol. III, pp. 661-662).

8. As Abdullah Yusuf Ali puts it, the word *Daabbatin,* i.e. living creatures, includes every created thing. And created things are mentioned in three classes: inanimate things, ordinary living things, and angels. Even the highest angels are not arrogant; they bow down and serve their Lord, and so does all creation. God is so high above the highest of creatures, that they all look upon Him in awe and reverence. And they joyfully do their duty in serving Him (Yusuf Ali, Vol. 1, Notes 2075 and 2076).

9. On recitation of verse 50, there should be performance of prostration to Allah the Almighty which is known as *Sajda-tut-Tilawat* (see the Comments on verse 206 of Chapter 7, *Aa'raaf*).

1. The last section concluded with the statement that to Allah makes prostration every living creature that is in the heavens and that is on the earth and the angels (too) and they are not proud, and they fear their Lord over them, and they do what they are commanded. In continuation of it, Section 7 starts with the Command of Allah to the mankind not to take two (or more) gods (for worship). He is only One God; So every one ought to fear Him alone. And whatever is in the heavens and the earth belongs to Him and to Him is obedience due always. Then this Section speaks of the human nature in deviating from the Straight Path of Allah, and also the raising of sharers to Allah by the polytheists. This Section also speaks of the evil practice of the pagan Arabs of burying their daughters alive.

Contd.....

52. And to Him belongs whatever is in the heavens and the earth, and to Him is obedience due always. Will you then fear other than Allah?

٥٢-وَلَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ
وَلَهُ الدِّيْنُ وَاصِبًا ؕ
اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ○

53. And whatever good you have it is from Allah; then, when distress afflicts you, to Him do you cry (for aid).

٥٣-وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ
اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَ ۚ

Section 7 consists of 10 verses i.e. verses 51 to 60. Verses 51 and 52 speak of the Absolute Unity of Allah. According to these verses, Allah has said; take not two gods (for worship): For He is only One God; so Me alone should you fear. To Him belongs whatever is in the heavens and the earth, and to Him is obedience due always. Will you then fear other than Allah?

Verses 53 to 55 speak of the human nature in deviating from the Straight Path and their ingratitude. In these verses it is said: and whatever good you have, it is from Allah; then, when distress afflicts you, to Him do you cry (for help). Then when He removes the distress from you, behold! some of you (turn ungrateful and) associate others with their Lord, that they may show ingratitude for that which We have given them! Then enjoy yourselves (for a while); soon will you know (of your misdeeds).

Verses 56 to 59 speak of the raising of sharers to Allah by the polytheists, and the practice of the pagan Arabs to bury their daughters alive. In these verses it is said: and they (i.e. the idolaters) set apart for that which they not, a portion of that which We have provided them. By Allah! You shall certainly be questioned (in the Hereafter) about that which you forged (in the world). And they ascribe daughters to Allah! Glory be to Him! And for themselves is (the son) what they desire, And when the birth of a daughter is announced to one of them, his face becomes black, and he is filled with grief! He hides himself from the people, because of the bad news of what is announced to him! Shall he keep it with disgrace or bury it (alive) in the dust? Ah! evil is that which they decide on.

Verse 60 says that: For those who believe not in the Hereafter is an evil similitude, and for Allah is the Sublime Similitude; And He is the Mighty, the Wise.

2. It is said that "the ancient Persians believed in two (supreme) powers in the universe, one good and the other evil, (known as 'Yazdan' and 'Ahraman', respectively). The pagan Arabs also had pairs of deities; e.g., Jibt (Sorcery) and Taghoot (Evil), referred to in verse 51 of Chapter 4 (*Nisa*), or the idols of *Safa* and *Marwah* referred to in verse 158 of Chapter 2 (*Baqarah*): their names were Isaaf and Naa'ilah" (Yusuf Ali, Vol. I, Note 2077).

According to Abdul Maajid Daryabadi, this repudiates 'dualism' (or polytheism) in all its forms and shades, specially the Zoroastrian doctrine of two gods or two ultimate principles, Ahriman and Ormazd. 'At the beginning of things there existed the two spirits who represented good and evil. Both spirits possess creative power, which manifests itself positively in the one and negatively in the other' (Encyclopaedia Britannica, XXII, p. 988). Dualism, however, is not confined to the Zoroastrian religion. Its 'sedimentary forms ... the antagonism of a Good and Evil Deity are well known among the lower races of mankind' (Primitive Culture, by Tylor, Vol. II, p. 316) (Maajid, Vol. I, Part XIV, Note 212).

3. Thus those who fear the powers of evil are told that such fears are groundless.

54. Then when He removes the distress from you, behold! some of you associate others with their Lord,

٥٤-ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ
إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ۝

55. That they may show ingratitude for that which We have given them! Then enjoy yourselves (for a while); soon will you know (of your misdeeds).

٥٥-لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ
فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ۝

56. And they set apart for that which they know not, a portion of that with which We have provided them.[4] By Allah', you shall certainly be questioned about that which you forged.

٥٦-وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ
نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۗ
تَاللَّهِ لَتُسْأَلُنَّ
عَمَّا كُنتُمْ تَفْتَرُونَ ۝

57. And they ascribe daughters to Allah![5] Glory be to Him! And for themselves is (the sons) what they desire!

٥٧-وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ
وَلَهُم مَّا يَشْتَهُونَ ۝

58. And when the birth of a daughter is announced to one of them, his face becomes black, and he is filled with grief.

٥٨-وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ
ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ۝

59. He hides himself from the people, because of the bad news of what is announced to him! Shall he keep it with disgrace

٥٩-يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ
مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ

According to verse 42 of Chapter 15 *(Hijr)*, evil has no power over the servants of Allah except such of them who deviate from the Path of Allah, and follow the Evil.

4. This verse points to the practice of the pagan Arabs of assigning or dedicating some of their children, or some of their cattle, or some of the produce of their field, to their false gods as shares with the true supreme God (Yusuf Ali, Vol. I, Note 2081).

5. According to the learned scholars, verse 57 refers to the practice of Khuza'ah, and

or bury it[6] (alive) in the dust? Ah! evil is that which they decide on![7]

أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ
أَلَا سَاءَ مَا يَحْكُمُونَ ۝

60. For those who believe not in the Hereafter is an evil similitude, and for Allah is the Sublime Similitude; And He is the Mighty, the Wise.

٦٠- لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ع

SECTION 8[1]

61. And if Allah were to punish men for their wrongdoing, He would not leave thereon (i.e. the earth) a single living creature; but He gives them respite till an Appointed Term. So when their Term expires, they will not be able to delay (it) even for a single hour nor would they be able to advance (or anticipate) it.

٦١- وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ
مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ
وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۖ
فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ
سَاعَةً وَ
لَا يَسْتَقْدِمُونَ ۝

Kimara tribes of the pagan Arabs in particular, who used to declare the angels as daughters of Allah (Maajid, *ibid.*, 222).

6. It may be noted that the practice of burying the newborn daughters alive was common among the Mozar, Khuza'ah and Tameem tribes of the pagan Arabs (Ziaul Quran, *ibid.*, 68). In the Historian's History of the World also it is said, "the practice of burying newborn daughter alive was very general" (Vol. VIII, p. 8). According to Robertson Smith also, "That certain Arab tribes, specially the Tamim, practised female infanticide is well known" (Kinship and Marriage in Arabia, p. 153) (Maajid, *ibid.*, 227).

7. In the concluding words of verse 60, viz., *Wa Huwal Azizul Hakeem* also there is reference to this very behaviour of the pagan Arabs. To think the birth of a daughter as a matter of grief and shame, and to hide oneself from the people, or to decide to keep the daughter with disgrace or bury her alive was perhaps to defeat the Divine Plan and Wisdom in creating the males as well as the females (Roohul Bayan; Ma'ariful Quran, Vol. V, p. 343).

1. The last Section spoke of the evil practice of the non-believers of assigning daughters to Allah while they themselves hated the daughters. In continuation of it, Section 8 starts with a warning to them that if Allah the Almighty has given them respite, it is on account of the fact He that has appointed a time for the punishment, and when that time will arrive they will neither be able to delay it nor advance it. Then there is also consolation to the Holy Prophet that whatever his opponents were doing to him was also done to the Prophets by the previous non-believing people.

62. And they ascribe to Allah what they hate (for themselves), and their tongues assert the falsehood that for them is (all the) good. Without doubt for them is the Fire,[2] and they will be the first to be sent into it!

٦٢-وَيَجْعَلُونَ لِلّٰهِ مَا يَكْرَهُونَ
وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ
الْحُسْنٰى ۚ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُمْ مُفْرَطُونَ ○

63. By Allah! We certainly sent (Prophets) to peoples before you; but Satan made their deeds fair-seeming to them. So he is their patron today, and for them is a painful punishment.

٦٣-تَاللّٰهِ لَقَدْ أَرْسَلْنَا إِلٰى أُمَمٍ
مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ
فَهُوَ وَلِيُّهُمُ الْيَوْمَ
وَلَهُمْ عَذَابٌ أَلِيمٌ ○

Section 8 consists of 5 verses i.e. verses 61 to 65. In verse 61 Qur'an speaks of the respite granted to the wrong-doers till an appointed time as a mercy and as an opportunity for these wicked men to mend before the Final Hour strikes. It is said that if Allah were to punish men for their wrong-doing (forthwith), He would not leave thereon (i.e. on the earth) a single creature; but He gives them respite till an Appointed Term. So when their Term expires, they will not be able to delay (it) even for a single hour nor would they be able to advance (or anticipate) it.

Verse 62 speaks of the polytheists in their having double standards: one for them and the other for Allah. It says that they (i.e. the polytheists) ascribe to Allah what they (themselves) hate (i.e. the daughters), and their tongues assert the falsehood that for them is (all) good. Without doubt for them is the Fire (of Hell), and they will be the first to be sent into it.

Verse 63 says: By Allah! We certainly sent (Messengers) to peoples before you; but the Satan made their deeds fair-seeming to them. So he is their patron today, and for them is a painful punishment.

Verse 64 speaks of the purpose of revelation of Qur'an to the Holy Prophet. It says that We have not sent down to you (O Prophet!) the Book (i.e. the Holy Qur'an) except that you may make clear to them (i.e. the people) that wherein they differ, and that (as) a guidance and a mercy for a people who believe.

Verse 65 says that there is a Sign in the rainfall which gives life to the earth. It is said that Allah sends down water rain from the sky, and therewith gives life to the earth after its death. Surely there is a Sign in this for a people who listen.

2. To quote Abdullah Yusuf Ali, "The philosophy of Pleasure (Hedonism) assumed that worldly enjoyment is good in itself and that there is nothing beyond. But it can be shown, even on its own ground, that every act has its inevitable consequences. No Good can spring out of Evil for falsehood and wrong the agony of the Fire is waiting, and the boastful votaries of Falsehood will be the first to fall into it" (Vol. I, Note 2089).

64. And We have not sent down to you the Book except that you may make clear to them that wherein they differ, and (as) a guidance and a mercy for a people who believe.

٦٤- وَمَآ أَنزَلْنَا عَلَيْكَ الْكِتٰبَ
إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوا فِيهِ ۙ
وَهُدًى وَّرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ○

65. And Allah sends down rain from the sky, and therewith gives life to the earth after its death. Indeed there is a Sign in this for a people who listen.[3]

٦٥- وَاللّٰهُ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَآ ۗ إِنَّ فِى ذٰلِكَ لَاٰيَةً
لِّقَوْمٍ يَسْمَعُونَ ○ ع ١٣

SECTION 9[1]

66. And verily there is a lesson for you in the cattle: We give you to drink[2] from what is in their bellies, between the excretions and the blood, pure wholesome milk agreeable to the drinkers.

٦٦- وَإِنَّ لَكُمْ فِى الْأَنْعَامِ لَعِبْرَةً ۖ
نُّسْقِيكُمْ مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ
وَّدَمٍ لَّبَنًا خَالِصًا سَآئِغًا
لِّلشّٰرِبِينَ ○

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3. In fact, the rainfall and the revival of vegetable life on earth by it, consists of the Sign of the Absolute Unity of Allah and His total authority over the heavens as well as the earth. It also contains the Sign of revival of the life after death on the Day of Judgment. This, however, is for those who, according to verse 65, listen. Obviously, one who does not listen cannot understand and cannot therefore be entitled to Divine Mercy on Guidance.

1. The previous Section concluded with the statement that in the rainfall, and revival of the vegetation on earth, there is a Sign of Allah for the people who listen. In continuation of it, Section 9 says that there are Signs for the people who are wise and who reflect in the cattle through which they get the milk to drink, the fruits, the bees which produce the honey having the healing quality for the mankind, and also in the life and death and extreme old age of human beings.

Section 9 consists of 5 verses i.e. verses 66 to 70. According to these verses, there are Signs of the Absolute Unity and Authority of Allah in various earthly creations, e.g., in the cattle, in the fruits, in the bees that make hives and produce honey, in the life and death, and in certain cases of extreme old age of the mankind. In these verses it is said: and verily there is a (moral) lesson for you in the cattle: We give you to drink from what is in their bellies, between the excretions and the blood, pure wholesome milk agreeable to the drinkers; and from the fruits of the date-palm and the grapes, you get out wholesome drink and food. There is indeed

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67. And from the fruits of the date-palm and the grapes,[3] you get out wholesome drink and food. There is indeed a Sign in this for a people who are wise.

٦٧- وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْاَعْنَابِ
تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّرِزْقًا حَسَنًا ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ○

68. And your Lord inspired[4] the Bee: take your habitations[5] in the hills and in the trees, and in that which they (i.e. men) erect;

٦٨- وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ
مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَ ○

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a Sign in this for a people who are wise. And your Lord inspired the Bee: take your habitations in the hills and in the trees, and in that which they (i.e. men) erect (i.e. the houses and high structures); then eat of the fruits and move about in the ways of your Lord submissively. There comes forth from within their bodies a drink (i.e. honey) of many colours, in which there is healing for men. Therein is indeed a Signs for a people who reflect. And Allah creates you, then He causes you to die; and of you is he who is brought back to feeble age, so that he knows nothing after having known much. Indeed Allah is Knowing, Powerful.

2. Thus after speaking of rainfall as the Sign and the source of revival of vegetation life on the earth, the Holy Qur'an refers to another Sign in the availability of milk through a special producing system in the body of cattle. By the assimilation of vegetation and grass, which the cattle eat, part of it is thrown out as faeces, and part of it is consumed in the form of circulating blood, and part of it is reproduced in the form of delicious milk which, though produced between the faeces and the blood, is yet free from the effect of both which, in their naked forms, are repulsive and useless, and is agreeable as well as the most nutritious food for the mankind.

3. Thus, after speaking of the food i.e. milk through the nature's process working inside the bellies of the cattle, Qur'an speaks of the production of food through the handy work of man himself in the form of intoxicants and diet from the fruits created by Allah the Almighty.

4. **Inspired** stands for the *Auhaa.* The word *Wahyoun* ordinarily means inspiration, the Message put into the mind or heart by God. Here the Bee's instinct is referred to God's teaching, which it undoubtedly is. In verse 5 of Chapter 99 (*Zilzaal*) it is applied to the earth (Yusuf Ali, Vol. I, Note 2097).

Perhaps, on account of its wonderful production capacity, the bee had been taken to be sacrosanct by the ignorant ones. To quote Maajid, "The bee, said Virgil, had in it something of the Divine nature; it was the sacred symbol at Ephesus, and was considered the type of the goddess". As it is said in the Encyclopaedia of Religion and Ethics, 'The priests of Ephesian Arteries were called "King Bees": the princesses of Develer, Proserpine, and the Great Mother were known as 'bees' ... In European folklore the bee is everywhere sacrosanct' (Vol. I, p. 504) (Maajid, Vol. I, Part XIV, Note 245).

5. **Habitations** stands for *Bayoot* (plural of *Bait,* meaning home, house, residence, dwelling etc.), and refers to the appartments which the bee builds, for the purpose of production of honey. They are called here as Buyoot or houses because of their beautiful workmanship and admirable contrivance which no geometrician can excel (Baizavi as referred to by Maajid, *ibid.,* 246).

69. Then eat of all the fruits and move about in the ways of your Lord submissively.[6] There comes forth from within their bodies a drink (i.e. honey) of many colours, in which there is healing for men. Therein is indeed a Sign for a people who reflect.[7]

٦٩- ثُمَّ كُلِي مِن كُلِّ الثَّمَرَٰتِ
فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ
يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ
مُّخْتَلِفٌ أَلْوَانُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ
إِنَّ فِي ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ○

70. And Allah creates you, then He causes you to die; and of you is he who is brought back to a feeble age, so that he knows nothing after having known much. Indeed Allah is Knowing, Powerful.

٧٠- وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ ۖ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۗ
إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ ۝

SECTION 10[1]

71. And Allah has preferred some of you over others in the means of subsistence;[2] so those who are preferred give not away their provisions to those whom

٧١- وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى
ٱلرِّزْقِ ۚ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى رِزْقِهِمْ
عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ

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6. By the word *Zololan,* used in verse 69, either means "the ways through which the bees go for bringing the juices of the fruits", or it means "the ways of producing the honey according to its natural dextrous capability granted to it by Allah the Almighty". Further, the word *Zololan* either refers to the easiness of the ways fixed by Allah for the bee to fly and bring the juices of the fruits, or it refers to the total submissiveness of the bee in the production of honey as commanded by Allah (Behrul Muheet, as referred to by Ziaul Quran, Vol. II, Chapter 16, Note 80).

7. The word *Tafakkaroon,* used in verse 69, has reference to the conscientious open minded reflection to the process of production of honey by the bee. The bee collects juice from different fruits and flowers and produces honey from it which is a healing for the people. Similarly, the people who are wise and reflect over the phenomena of nature, they also collect wisdom through observation and understanding of different things of the universe and collect it in the store house of the brain, for the use and guidance of other people (Tadabbure Quran, Vol. III, p. 675).

1. The last Section concluded with the Sign of Allah in the creation, death, and extreme old age of the mankind. In continuation of it, the present Section speaks of the favours

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their right hands possess, so that they may be equal therein. Will they then deny the favours of Allah?

فَهُمْ فِيهِ سَوَآءٌ ۚ
أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ۝

72. And Allah has made for you mates from among your own kind and has given you sons and grandsons from your mates, and has provided you sustenance with good things. Will they then believe in falsehood and deny the favour of Allah?

٧٢- وَاللَّهُ جَعَلَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ۝

73. And they worship, besides Allah, that which controls for them no sustenance at all from the heavens and the earth, nor have they any power.

٧٣- وَيَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ ۝

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of Allah in excelling some over others in respect of subsistence, and grant of wives and children, and then this section condemns the polytheists by citing examples of two distinct classes of persons.

Section 10 consists of 6 verses i.e. verses 71 to 76. Verses 71 and 72 speak of some favours of Allah on the mankind. In these verses it is said: and Allah has preferred some of you over others in the means of subsistence; so those who are preferred give not away their provisions to those whom their right hands possess (i.e. slaves etc.), so that they may be equal therein. Will they then deny the favours of Allah? And Allah has made for you mates from among your own kind and has given you sons and grandsons from your mates, and has provided you sustenance with good things. Will they then believe in falsehood and deny the favour of Allah?

Verses 73 and 74 speak of the polytheists. In these verses it is said: and they (i.e. the polytheists) worship that (i.e. deities, idols), besides Allah, which controls for them no sustenance at all from the heavens and the earth, nor have they any power (or control over any thing). So invent not similitudes for Allah. Surely Allah knows and you know not.

In verses 75 and 76 there are parables concerning two distinct classes of persons. In these verses it is said that Allah sets forth a parable (of two persons): there is a slave, the property of another, controlling nothing, and there is one to whom We have granted from Ourselves goodly provisions, so he spends from it secretly and openly, are the two alike? Praise be to Allah; but most of them know not. And Allah sets forth (another) parable of two men one of them (is) dumb, controlling nothing, and he is a burden on his master; wherever he sends him, he brings no good (to him). Is he equal with him who enjoins justice, and he is on the Straight Path?

2. The word *Rizq,* i.e. sustenance, used in verse 71, according to the learned scholars, is of wide import. It implies all that is necessary for man's life and growth – physical, mental, moral as well as spiritual.

74. So invent not similitudes for Allah.[3] Surely Allah knows and you know not.

٧٤-فَلَا تَضْرِبُوا لِلّٰهِ الْأَمْثَالَ ؕ
إِنَّ اللّٰهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ○

75. Allah sets forth a parable: there is a slave, the property of another, controlling nothing; and there is one to whom We have granted from Ourselves goodly provisions, so he spends from it secretly and openly.[4] Are the two alike?[5] Praise be to Allah; but most of them know not.

٧٥-ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا
مَّمْلُوكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ
وَمَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا
فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ
اَلْحَمْدُ لِلّٰهِ ؕ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ○

76. And Allah sets forth (another) parable of two men: One of them (is) dumb, controlling nothing, and he is a burden to his master; wherever he sends him, he brings no good. Is he equal with him who enjoins justice, and he is on the Straight Path?

٧٦-وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ
أَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى
مَوْلٰىهُ ۙ أَيْنَمَا يُوَجِّهْهُّ لَا يَأْتِ بِخَيْرٍ ؕ
هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّأْمُرُ
بِالْعَدْلِ ۙ وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۤ ○ ع ١٦

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3. According to the learned scholars, in verse 74 there is condemnation of those who treat Allah the Almighty just like a king of this world, and as one has to take the help of the officials of the State to approach the king they also think that through the idols and the false deities they can approach Allah the Almighty. It is said that the pagans used to say by worshipping minor deities, far from insulting the Great God we are only honouring Him, as to respect the royal servants is to do the greater honour to the king himself. Here they are warned against insisting upon such silly comparisons (Maajid, Vol. I, Part XIV, Note 263).

4. According to Hazrat Abdullah bin Abbas, in verse 75 the parable does not refer to the idols and God, but it rather alludes to the non-believer and the believer. Accordingly, the non-believer is like a slave having no authority at all from his master; and the believer is one who has been favoured with all sorts of authorities by his Master i.e. Allah the Almighty, and he has the right to use all his authorities. Obviously, therefore, they cannot be equal at all (Ziaul Quran, Vol. II, Chapter 16, Note 88).

5. Commenting on the phrase *Alhamdo Lillah,* appearing in verse 75, Abul A'ala Maududi writes that between the question; "are the two alike?" and the phrase *Alhamdo Lillah,* i.e. Praise be to Allah, there is a gap which is filled by the phrase *Alhamdo Lillah* itself. It is obvious that after listening the question from the Holy Prophet the idolaters could not say that both are "alike". It was, however, possible that some might have said that both are "not alike" and some might have remained silent. In either case, the Holy Prophet says *Alhamdo Lillah,* which, in the former case, would mean that "Praise be to Allah that you have admitted the truth"; and, in the latter case, would mean that "Praise be to Allah that you have no courage to say anything against it (Tafheemul Quran, Vol. II, Chapter 16, Note 67).

SECTION 11[1]

77. And to Allah belongs the Unseen of the heavens and the earth. And the matter of the Hour (of Judgment) is as a twinkling of the eye, or even quicker. Indeed Allah has power over all things.

٧٧-وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ
اَوْ هُوَ اَقْرَبُ ؕ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝

78. And Allah brought you forth from the wombs of your mothers when you knew

٧٨-وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ
اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ

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1. After showing the absolute powerlessness of the idols and false deities in the concluding verses of the previous Section, Qur'an, in Section 11, speaks of the Absolute Power of Allah, and His Favours on the mankind.

Section 11 consists of 7 verses, i.e. verses 77 to 83. Verse 77 speaks of the Absolute Power of Allah. It says: and to Allah belongs the Unseen of the heavens and the earth. And the matter (or Command for the Occurrence) of the Hour (i.e. the Day of Judgment) is as a twinkling of the eye, or even quicker. Indeed Allah has power over all things.

Verse 78 speaks of the favours of Allah in the creation of mankind. It is said: and Allah brought you forth from the wombs of your mothers – when you knew nothing; and He gave you hearing and sight and hearts that you may give thanks.

Verse 79 mentions the flight of birds in the sky as a manifestation of Allah's Power of holding them in the air without support from below or help from above and says: Do they (i.e. the non-believers) not see the birds, held poised in the midst of the sky? None holds them up but Allah. Indeed in this are Signs for a people who believe.

Verses 80 and 81 speak of further favours of Allah on the mankind, relating to the common features of life, provisions for dwelling in comfortable homes, material for erecting tents while on march in a caravan; the garments of wool, coats of mail for protection in the battle-fields. In these verses it is said: and Allah has made your habitations homes of rest and quiet for you; and made for you, from the skins of animals, (tents for) dwellings, which you find light to carry on the day of your march and the day of your halting (during journey); and of their wool and their fur and their hair (you make), rich stuff and articles of convenience for a time. And Allah has made for you, out of things created, shelters; and He has given you in the hills places of retreat; and He has given you garments to protect you from the heat, and coats of mail to protect you in your fighting. Thus does He complete His favours to you that you may submit.

Verse 82 addresses the Holy Prophet, saying that then if they (i.e. the non-believers) turn away (without paying attention to your message), your duty (O Prophet!) is only to preach the clear Message.

Verse 83 speaks of the ungratefulness, saying that they (i.e. the non-believers) recognise the favours of Allah, then they deny them, and most of them are ungrateful.

2. The phrase *La Ta'lamoona Shaian,* i.e. you knew nothing, used in this verse 78, makes it clear that knowledge is not an acquisition of man himself: it is really Allah who grants him knowledge, by and by, with the aid of physico-spiritual organs endowed to him literally as

nothing;[2] and He gave you hearing and sight and hearts that you may give thanks.

وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

79. Do they not see the birds, held poised in the midst of the sky? None holds them up but Allah. Indeed in this are Signs for a people who believe.[3]

٧٩-اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِىْ جَوِّ
السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ
اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

80. And Allah has made your habitations homes of rest and quiet for you; and made for you, from the skins of animals, (tents for) dwellings,[4] which you find light to carry on the day of your march and on the day of your halting (during journey); and of

٨٠-وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا
وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ
بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ اِقَامَتِكُمْ ۙ
وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا

'birth gifts', by Allah the Almighty Himself, Who also teaches him the proper handling of these audio-visual-volitional organs, with his physical and mental growth in this world. With the primal screams, immediately after being brought in the world, the child progresses in his knowledge and experience, as the days roll by, assisted by his environment in which, among other things, the love and affection of his parents, who ever remain vigilant about his comfort at each and every moment of his infancy, also play their basic role. And it is really Allah who teaches the child to use his mouth in the first service from the breast of his mother, then, with the further growth, also to make use of "Sama" i.e. hearing, *Basar* i.e. sight, and *Afedah* i.e. heart, which Allah the Almighty has already given to him in order to acquire the knowledge.

3. The phrase *Inna fi Zaalika La Aayaatin Le Qaumin Yu'minoon,* i.e. Indeed in this are Signs for a people who believe, in fact, indicates that for those who are sincere in accepting the faith in Allah the Almighty and His Messengers, the flight of birds in the sky contains enough Sign of Absolute Unity and Authority of Allah in that, besides flying in the sky in perfect poise and balance, they also know how and from where to get their sustenance, make their habitations (nests) for rest and breeding, and adopt measures of safety when in danger.

4. The reference in the words *Waja'alakum Min Juludil An'ame Boyutan* is to the portable dwellings or tents, which formed an essential factor not only of the nomad life of the ancients but also play an important part in the camp-life of the moderns. Leaving aside the pastoral tribes of the interior of Asia, who have necessarily to be tent-dwellers, 'in Western countries tents are used chiefly in military encampments, by travellers and explorers, and for temporary ceremonial occasions and public gatherings' (Encyclopaedia Britannica, Vol. XXVI, p. 634, 11th Ed.). In the "Encyclopaedia Biblica" it is said, "Originally the Hebrews, like the Arabs, were essentially a tent-living people" (Col. 4989) Again to quote "Encyclopaedia Britannica," "Camping is as old as the human race. Perhaps it is also the most modern and up-to-date mode of living" (Vol. VII, p. 683) (Maajid, Vol. I, Part XIV, Note 278).

their wool and their fur and their hair, rich stuff and articles of convenience[5] for a time.

وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ○

81. And Allah has made for you, out of things He has created, shelters and He has given you in the hills places of retreat; and He has given you garments to protect you from the heat, and coats of mail to protect you in your fighting. Thus does He complete His favours to you that you may submit.

٨١-وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ
ظِلٰلًا وَّجَعَلَ لَكُمْ مِّنَ الْجِبَالِ
اَكْنَانًا وَّجَعَلَ لَكُمْ سَرَابِيْلَ
تَقِيْكُمُ الْحَرَّ
وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ كَذٰلِكَ يُتِمُّ
نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ○

82. Then if they turn away, your duty is only to preach the clear Message.

٨٢-فَاِنْ تَوَلَّوْا
فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ○

83. They recognize the favours of Allah; then they deny them, and most of them are ungrateful.[6]

٨٣-يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا
وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ۝ ع

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5. Wool, Fur and Hair: It may be noted that the word *Soof* (singular of *Aswaf*) means the wool which we get from the sheep. The word *Sha'r* means the hair which we may get from the goats or similar animals, for weaving into fabrics. The *Wabar* (singular of *Awbaar*) is the soft camel's hair of which also fabrics are woven. They may be considered intermediate between the other two: by extension and analogy the term may be applied to furs and such things, by way of illustration (Yusuf Ali, Vol. 1, Note 2116).

According to the learned scholars, as on the authority of this verse, excepting the swine of which everything is *Haraam* or prohibited, the wool, the fur, the hair, and the skin of all other cattle and animals are *Halaal* i.e. permissible, irrespective of the fact whether the meat of that cattle or animal is permissible or otherwise. As regards the hair and the wool, it does not require any formal process for use except spinning or weaving, like thread, in making the fur or wool clothings. But as regards the skin, it has to undergo complex chemical channelizing and manufacturing process whereafter it becomes permissible. This is particularly the view of Imam Abu Hanifa (Ma'ariful Quran, Vol. V, p. 372).

6. After speaking of all favours in the previous verses, in verse 82 Qur'an addresses the Holy Prophet saying that even after knowing all these favours of Allah "if they (i.e. the non-believers) tum away (or in other words refuse to accept the faith in you), then your duty is only to preach the clear Message" (of Allah and leave them alone because ultimately they will themselves see the result of their arrogance).

SECTION 12[1]

84. And on the Day when We shall raise a witness from all Peoples,[2] then permission (to offer excuse) will not be given to the disbelievers, nor will they receive any favours (to make amends, and ask forgiveness).

٨٤-وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ○

Further, in verse 83 it is said that if they are turning away, then the reason is not this that they do not understand but actually they understand and fully "recognize the favours of Allah; then they deny them (intentionally and out of vanity and arrogance) and most of them are ungrateful" (and they will naturally come to suffer for it).

1. The last section concluded in limiting the responsibility of Prophets to the extent of delivery of the Message of Allah to the mankind and it was said that the people admit (in their heart of hearts) the favours of Allah but on account of their arrogance they deny these favours. It is because they are ungrateful. In continuation of it, Section 12 starts with the statement that (since the Prophets of Allah have fulfilled their mission of delivering the Message of Allah to the people), on the Day of Judgment they will be brought as witnesses to testify this fact so that the wrong-doers may not have any excuse: Then this Section also speaks of the state of affairs which the idolaters will have to face when their false deities will forsake them on that Day. Lastly, it is also said that there will be witnesses from all peoples and the Holy Prophet Mohammad (ﷺ) will be a witness on all.

Section 12 consists of 6 verses i.e. verses 84 to 89. This Section, as a whole, describes the plights of the non-believers on the Day of Judgment when they will be face to face with their punishment and, in order to escape the punishment, they shall put forward excuses. Then there is also the mention of the Holy Prophet being made the (chief) witness over all deliberations on that Day.

In verses 84 and 85 it is said that on the Day (the Day of Judgment) when We shall raise a witness from all peoples, then permission (to offer any excuse) will not be given to the disbelievers, nor will they receive any favours (to enable them to make a mind, and ask forgiveness). And when the wrong-doers will (actually) see the punishment, it will not be made light for them, nor will they be given respite.

Verses 86 and 87 speak of the idolaters and their associate-gods. In these verses it is said that when those who ascribed partners (to Allah) see their associate-gods, they will say: Our Lord! these are our associate-gods on whom we called (in worship) besides You. But they (i.e. the associate-gods) will throw back their word at them (saying): Indeed you are liars! And they (the idolaters) will proffer submission to Allah on that Day, and what they used to forge will leave them in the lurch.

In verse 88 it is said that those who disbelieve, and hinder (men) from the Path of Allah, We will add punishment to their punishment, because they used to make mischief (in the land).

Contd.....

85. And when the wrong-doers will (actually) see the punishment, it will not be made light for them, nor will they be given respite.[3]

٨٥-وَإِذَا رَأَ الَّذِينَ ظَلَمُوا الْعَذَابَ
فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ
يُنْظَرُونَ ○

86. And when those who ascribed partners (to Allah) see their associate-gods, they will say: Our Lord! these are our associate-gods on whom we called (in worship) besides You. But they will throw back their word at them (saying): Indeed you are liars![4]

٨٦-وَإِذَا رَأَ الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ
قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ
كُنَّا نَدْعُو مِنْ دُونِكَ ۖ
فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ○

87. And they will proffer submission to Allah on that Day, and what they used to forge[5] will leave them in the lurch.

٨٧-وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ○

88. Those who disbelieve and hinder (men) from the Path of Allah, We will add punishment to their punishment,[6] because they used to make mischief.

٨٨-الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ زِدْنَاهُمْ عَذَابًا
فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ○

In verse 89 it is said that on the Day when We shall raise from every people a witness against themselves; and shall bring you (O Prophet!) as a witness against these: And We have sent down the Book to you explaining all things, a Guidance and a Mercy, and Glad Tidings to the Muslims (those who submit to Allah).

2. This, according to the learned scholars, means that since in every people a Prophet of Allah has come and has delivered the Message of Allah to them, the Messenger to every people will bear witness on the Day of Judgment that he conveyed the Message of Allah in full to those particular people.

3. There will then be no room for excuses of any kind. Those who rejected God, after repeated warnings, cannot reasonably ask for more respite, as they have had every kind of respite during their life of probation; nor can they now take refuge behind God's Grace, which they had repeatedly rejected (Yusuf Ali, Vol. 1, Note 2122).

4. This shows that, on the Day of Judgment, Allah the Almighty will grant the power of speech to the idols also so that they will speak against their own worshippers (Qurtabi; Ziaul Quran, Vol. II, Chapter 16, Note 104).

5. The word *Yaftaroon* i.e. "they used to forge" actually means the raising of sharers to Allah the Almighty without having any authority from Allah the Almighty Himself.

6. They will be punished for their wrongs as well as for the wrongs of those whom they deviated from the Straight Path.

89. And on the Day when We shall raise from every People a witness against themselves; and shall bring you as a witness against these:[7] And We have sent down the Book to you explaining all things,[8] and a Guidance and Mercy, and Glad Tidings to the Muslims (i.e. those who submit to Allah).

٨٩-وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا
عَلَيْهِمْ مِّنْ أَنفُسِهِمْ
وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝ ع

SECTION 13[1]

90.[2] Indeed Allah commands justice,[3] and the doing of good,[4] and the giving liberally

٩٠-إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَ

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7. The words *Ala Haa'o'laa-e* include the Arabs, among whom the Holy Prophet was raised, as well as the entire mankind because his Prophethood was, and is, universal and meant for the mankind in general for all times to come (Tadabbure Quran, Vol. III, p. 683).

8. The words *Tibyaanan Le Kulle Shai'in* mean explanation of everything on which depends the *Hidayat* i.e. right guidance and *Dalaalat* i.e. going astray, as well as *Falaah* i.e. well-being and *Khusraarn* i.e. harm; and the knowing of which is necessary for going aright, and which brings out the distinction between the Right and the Wrong (Tafheemul Quran, *ibid.,* 86).

According to a Tradition, noted by Tirmizi, the Holy Prophet has said 'that in the Holy Qur'an there are details of the previous nations as well as of the future events, and also what is between you. Hazrat Abdullah bin Masood has said that whoever wants to gather knowledge he must study and ponder over the Holy Qur'an which contains the knowledge of *Awwaleen Wal Aakhereen* i.e. all that was in the beginning as well as all that will come upto the end. Imam Shaafa'ee has said that all knowledge of the *Ummah* is explanation of the *Hadees* (Tradition) and the *Hadees* is the explanation of the Qur'an, and whatever the Holy Prophet has commanded is what the Holy Qur'an commanded him. According to Abubakar bin Mujahid, there is nothing in the world which has not been mentioned in the Holy Qur'an. According to Ibne Abul Fazl Marsi also the Qur'an contains the knowledge of beginning as well as the end, and it is comprehensive of all knowledge (Naimuddin, *ibid.,* 203). According to Mufti Shafie, the Traditions of the Holy Prophet and all principles of the *Shariat,* enunciated by the jurists through *Ijma* and *Qayas,* also fall within the definition of *Tibyaanan Le Kulle Shai'in* (Ma'ariful Quran. Vol. V, pp. 374-375).

1. After speaking of the state of affairs which the non-believers will have to face on the Day of Judgment on account of their disbelief and idolatry, in the previous section, Qur'an in Section 13 proceeds to give some fundamental principles for the mankind to follow including doing of justice, helping the relations, fulfilment of the convenants, maintenance of the oaths, and so on.

Contd.....

to the kindred,[5] and He forbids indecency, and evil, and rebellion:[6] He instructs you that you may receive admonition.

إِيتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝

Section 13 consists of 11 verses i.e. verses 90 to 100. Verses 90 to 92 speak of some fundamental humanistic principles for the people to follow in order to affirm and consolidate mutual relations and fellow feelings. In these verses it is said: Indeed Allah commands justice, and doing of good, and the giving liberally to the kindred, and He forbide indecency, and evil, and rebellion: He instructs you that you may receive admonition. And fulfil the covenant of Allah, when you have made a covenant, and break not the oaths after affirming them solemnly; and you have indeed made Allah your Surety. Verily Allah knows what you do. And be not like the woman who unravels her yarn, (tearing) it into pieces, after she has spun it strong. Nor make your oaths to be the means of deceit between yourselves, lest one party should be more numerous than another: For Allah only tests you by this; and He will certainly make clear to you on the Day of Resurrection that wherein you differed (in this world).

Verse 93 says that guidance to the Straight Path is the Grace of Allah and cannot be acquired through personal efforts or longings. It is said: and had Allah so willed, He could make you (all) one People; but He leaves in error whom He pleases, and He guides whom He pleases. And certainly you will be questioned as to what you did (in this world).

Verse 94 speaks of the maintenance of oaths, while verses 95 and 96 denounce the worldly riches obtained as a return of having gone back on covenant with Allah or as a personal possession as means of pride and vanity. In these verses it is said: and make not your oaths a means of deceit between yourselves, lest a foot should slip after its being planted firmly, and you should taste evil because you hindered (men) from the Path of Allah, and a grievous punishment be your (lot). And take not a small price for the covenant of Allah, Indeed what is with Allah is far better for you, if you only knew. What is with you passes away, and what is with Allah is enduring. And We will certainly bestow on those who are steadfast, their reward according to the best of what they did (in this world).

In verse 97 it is said that whoever does good, whether man or woman, and is a believer, surely We will give him a (new) life, pure and chaste, and We will certainly give such their reward according to the best of what they did (in this world).

In verses 98 to 100 it is said that when you recite the (Holy) Qur'an, seek refuge in Allah from Satan, the rejected one. Indeed he has no authority over those who believe and rely on their Lord. His authority is only over those who take him as patron and those who associate others with Him (i.e. Allah).

2. According to the learned scholars, verse 90 consists of the gist of the fundamental teachings of Islam. Hazrat Abdullah Ibne Masood was of the view that this verse is the most comprehensive verse of the Holy Qur'an (Ibne Kaseer). Ikramah says that when this verse was recited by the Holy Prophet to Waleed bin Mugheerah, he said: *Ya Ibna Akhi Aad* i.e. O my nephew! read it again! When the Holy Prophet read it again, he said: By God! this is extremely sublime – its outward is beautiful – its trunk bears leaves, and its branches bear fruits – by God! this is not the word of man. It is also said that Hazrat Aksam bin Saifi, the chief of the Saifi tribe, accepted Islam, and also asked his tribe to accept Islam, on hearing this very verse

Contd....

91. And fulfil the covenant of Allah, when you have made a covenant, and break not the oaths after affirming them solemnly;[7] and you have indeed made Allah your Surety. Verily Allah knows what you do.

٩١- وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ
وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ
إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ○

(Ibne Kaseer). Hazrat Usman bin Maz'oon has said that his faith in Islam actually became firm on hearing this verse (Ibne Kaseer) (see Ziaul Quran, Vol. II, Chapter 16, Note 108; Naimuddin, Chapter 16, Notes 204-208; Ma'ariful Quran, Vol. V, pp. 375-376).

It is worth noting that, on account of its comprehensiveness and sublimity, this verse has been made part of the Friday and the *Eid* Sermons.

This verse consists of three commands, viz., *Adl* (justice), *Ehsaan* (doing good), and *Eita* (giving liberally); and also three prohibitions viz., *Fahsha* (indecency), *Munkar* (evil), and *Bagh-ya* (rebellion).

3. The word *Adl* (justice) signifies "returning good for good", and includes not only justice but also the fulfilment of all duties and obligations. Literally *Adl* means "to make equal", and, accordingly, decision of the court of law between the people is known as *Adl*. Qur'an has also used this word in the same sense, as in the phrase *Ann Tahkamu.* It also means "the middle way between the two extremes". Hazrat Sufyan bin Ayeynah says that *Adl* actually means equality or uniformity of the inward as well as the outward, or, in other words, uniformity in theory as well as in practice. In this sense, maintenance of equality between the people, without bias or prejudice, as is the Divine practice in relation to humanity at large, is known as *Adl*. In this view abstaining one's own self from evil and following of the good is also *Adl*. According to Abi Abdullah Raazi, balance in faith, deeds and moral dealings is known as *Adl* (Behrul Muheet). Qurtabi has also preferred this view (see Ma'ariful Quran, Vol. V, pp. 377-378; and Ziaul Quran, *ibid.,* 108).

Adl consists in maintaining the balance and fulfilment of the obligations. This does not, however, mean equal distribution which is against nature. *Adl* actually demands "equity" and "equality" in all affairs, as for instance, the most intelligent and the idiot cannot be paid equally; they are to be paid according to their merits or working capability. Similar is the position in all moral, financial and political matters of the human society (Tafheemul Quran, Vol. II, Chapter 16, Note 88).

4. As regards *Ehsaan* (i.e. doing of good), this is superior to *Adl* as, according to it, the good done to anyone without consideration becomes an act of sympathy and sacrifice in favour of an individual who, in the domain of *Adl* has nothing to claim as his personal due. The pre-requisite of *Adl* is the basis of a claim to any thing of which one has been deprived through any means. *Ehsaan* on the other hand is without having any claim. It is based purely on humanitarian grounds. (For more details, see Ziaul Quran, *ibid;* Tafheemul Quran, *ibid.,* Ma'ariful Quran, *ibid.*).

5. As regards *Ee-taa-e-Zil Qurba,* it means giving liberally to kith and kin, by way of affection or necessity. According to the learned scholars, this command, relating to the kith and kin, is commonly known as the *Sila-e-Rahmi* i.e. the rights and obligations towards ones own relations, and includes not only financial help but also good treatment and moral as well as physical help in all matters.

6. The three things prohibited by this verse are *Fahsha* (i.e. indecency), *Munkar* (i.e. things prohibited by the Islamic *Shariah*), and *Bagh-ye* (i.e. rebellion or exceeding the bounds).

Contd.....

92. And be not like the woman who unravels her yarn, (tearing) it into pieces, after she has spun it strong. Nor make your oaths to be the means of deceit[8] between yourselves, lest one party should be more numerous than another: For Allah only tests you by this; and He will certainly make clear to you on the Day of Resurrection that wherein you differed.

٩٢-وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ
غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا ۚ
تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ
إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ
الْقِيَامَةِ
مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ○

93. And had Allah so willed, He could make you all one People; but He leaves in error whom He pleases, and guides whom He pleases. And certainly you will be questioned as to what you did.

٩٣-وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَٰكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ ۚ وَلَتُسْأَلُنَّ
عَمَّا كُنْتُمْ تَعْمَلُونَ ○

The first includes all indecencies, in words or deeds, involving one's own self or others. The second includes indulgence in things or activities which have been declared *Haraam* or prohibited by the Islamic *Shariah*. The third includes activities against the law – Divine as well as temporal (not being opposed to the *Shariah*).

It may be noted that the word *Munkar* also includes *Fahsha* and *Bagh-ye*. But since they are themselves very serious and outrageous offences, which adversely affect the social as well as political life of the human society, therefore they have been separately mentioned. (For more details, see Naimuddin, *ibid.,* 208; Tafheemul Quran, *ibid.,* 88 and 89).

It may be noted that all these three commands and three prohibitions have been mentioned in verse 90 without any further details which are to follow in verses 22 to 39 of the next Chapter (i.e. *Bani Israil*) (Tadabbure Quran, Vol. III, p. 684).

7. In this verse three kinds of covenants are mentioned – the first and the foremost among them is the covenant which the entire humanity, in the Divine Scheme of Creation, undertook on the very First Day of Creation in the celestial universe, acknowledging Allah as their Absolute Creator. This covenant is known as *A'hd-e-Alast,* which we have already discussed in our comments on verse 172 of Chapter 7 (*A'araaf*). The second covenant pertains to agreements, pledges etc., executed between the people on oath of Allah. The third covenant is that which is made without invoking the Name of Allah. This comes last in the order of preference, but all are to be fulfilled (Tafheemul Quran, *ibid.,* 90).

8. It is said that "the Quraish were addicted to this vice, and in the international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations a covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of

94. And make not your oaths a means of deceit between yourselves, lest a foot should slip after its being planted firmly, and you should taste evil because you hindered (men) from the Path of Allah, and a grievous punishment be your (lot).[9]

٩٤-وَلَا تَتَّخِذُوٓا أَيْمَٰنَكُمْ
دَخَلًۢا بَيْنَكُمْ
فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوٓءَ
بِمَا صَدَدتُّمْ عَن سَبِيلِ اللَّهِ
وَلَكُمْ عَذَابٌ عَظِيمٌ ○

95. And take not a small price for the covenant of Allah.[10] Indeed what is with Allah is far better for you, if you only knew.

٩٥-وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۚ
إِنَّمَا عِندَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ ○

96. What is with you passes away, and what is with Allah is enduring. And We will certainly bestow on those who are

٩٦-مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ اللَّهِ بَاقٍ ۗ
وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوٓا

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carrying it out; and it is binding even if large numbers are ranged against it" (Yusuf Ali, Vol. I, Note 2131).

According to the Holy Qur'an, the breaking of the oath is similitive to unravelling the yarn of a thread spun strong by a demented aging woman. The reference, in this verse, according to the learned scholars, is to a well-known domestic woman of Mecca, named Raita-binte-Amr who used to spin diligently the thread, along with her maid-servants, throughout the day, and in the evening to unravel the spun thread as in a state of hysteria, thus exposing her own mental imbalance and eccentricity, besides suffering loss of money and materials (Naimuddin, *ibid.,* 212; also Maajid, *ibid.,* 307). Thus Qur'an asks the people not to be so infirm and foolish like the old woman who only spoilt her own labour and suffered mental agony.

9. Thus, while in verse 92 Qur'an points out the motive of false and fraudulent covenant with a warning that such a recourse would involve the individual into trial in the world and accountability in the Hereafter, in verse 94 are mentioned the "two further consequences of deceitful convenants or oaths, viz., (1) to others; if they had not been deceived, might have walked firmly on the Path, but now they lose faith and perhaps commit like frauds for which you will be responsible; and (2) to yourselves you have not only gone wrong yourselves, but have set others on the wrong path, and you deserve the double penalty. Perhaps the "evil consequences" refer to this world, and the "wrath" to the Hereafter" (Yusuf Ali, Vol. I, Note 2134).

10. According to Ibne Atiya, whatever obligation a man has to fulfil, he, in reality, is bound to fulfil it as a covenant with Allah, and if he takes any bribe or price as a bargain for it, he actually breaks the covenant with Allah, and he is punishable for it. This shows that all sorts of bribes that are extant among the official servitudes are *Haraam.* Accordingly, any official

steadfast,[11] their reward according to the best of what they did.

اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ○

97. Whoever does good, whether man or woman, and is a believer, surely We will give him a (new) life, pure and chaste,[12] and We will certainly give such their reward according to the best of what they did.

٩٧-مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ
وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ
مَا كَانُوْا يَعْمَلُوْنَ ○

98. So when you recite the Qur'an, seek refuge in Allah from Satan, the rejected one.

٩٨-فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ
مِنَ الشَّيْطٰنِ الرَّجِيْمِ ○

99. Indeed he has no authority over those who believe and rely on their Lord.[13]

٩٩-اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ
اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ○

100. His authority is only over those who take him as patron and those who associate others with Him (i.e. Allah).

١٠٠-اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ
وَالَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ ۧ

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who does not fulfil his duty, without bribery, is responsible for breaking the covenant of Allah (Behrul Moheet, ass referred to by Ma'ariful Quran, Vol. V, pp. 384-385).

11. The root word *Sabr,* used in verse 96, in its wider import, means to remain firm to the Faith against all worldly ambitions and allurements, and evil desires of the self; and inspite of hardships suffered on account of the Faith, and rejecting all benefits which one can acquire through illegal means, and wait for the result of righteousness which is ultimately to come in the Hereafter (Tafheemul Quran, *ibid.,* 98).

12. The *Hayatan Tayyibatan,* i.e. a (new) life, pure and chaste within the meaning of verse 97, stands for the peace and contentment of the heart and soul, which a righteous servant of Allah enjoys in this world. In fact by entrusting his comfort as well as hardship to Allah the Almighty, by giving up the desire of the assets of this world, by rejecting the Satanic inclinations in all affairs of this life, by adopting good moral conduct, truthfulness, honesty and fair dealings in all affairs of the life of this world inspite of sufferings and hardships, a righteous servant of Allah achieves purity of faith and action, which results in total contentment and peace of the heart and soul which make his life extremely virtuous and happy in this very world.

13. Similar statement is also contained in verse 42 of Chapter 15 (*Hijr*).

SECTION 14[1]

101. And when We substitute a verse for another verse – and Allah knows best what He reveals – they say: You are only a forger: Nay! most of them know not.

١٠١- وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۙ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ○

102. Say: The Holy Spirit has brought it down from your Lord with Truth, that it may strengthen those who believe, and as a Guidance and glad tidings to the Muslims (i.e. those who submit to Allah).

١٠٢- قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ○

103. And indeed We know that they say: Only a man[2] teaches him. The tongue of him at whom they falsely hint is foreign, while this is clear Arabic language.

١٠٣- وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ○

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1. In the concluding part of the previous Section, after commanding the believers not to break the oaths or covenants, Qur'an asked them to seek refuge in Allah from Satan, the rejected one, while reciting the Holy Qur'an. As already stated, this was by way of a prelude to make the believers beware of the objections by the non-believers against the Holy Qur'an which are mentioned, together with the answers given by Allah the Almighty, in Section 14; and it is further said that those who disbelieve their hearts and ears and eyes are sealed up as they are the heedless ones and they are the losers in the Hereafter.

Section 14 consists of 10 verses i.e. verses 101 to 110. Verses 101 and 102 relate to the disbelievers' oft-repeated allegation of forgery in the Qur'an. In these verses it is said: and when We substitute a verse for another verse – and Allah knows best what He reveals – they (i.e. the non-believers) say: you (i.e. the Holy Prophet) are only a forger. (Allah says): Nay, most of them know not. Say (O Prophet!): the Holy Spirit has brought it down from your Lord with Truth, so that it may strengthen (the Faith of) those who believe, and as a Guidance and glad tidings to the Muslims (those who submit to Allah).

Verses 103 and 104 speak of another objection of the non-believers. In these verses it is said: and indeed We know that they (i.e. the non-believers) say: Only a man teaches him (i.e. the Holy Prophet) (Allah says): the tongue of him at whom they falsely hint is foreign, while this is clear Arabic language. (It is further said that): Those who believe not in the Signs of Allah – Allah will not guide them, and for them will be a painful punishment (in the Hereafter).

In verse 105 it is said that only they forge falsehood who believe not in the Signs of Allah, and they are the liars!

Contd....

104. Those who believe not in the Signs of Allah – Allah will not guide them and for them will be a painful punishment.

١٠٤-إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ
لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ○

105. Only they forge falsehood who believe not in the Signs of Allah and they are the liars!

١٠٥-إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ○

106. Whosoever disbelieves in Allah, after his belief (i.e. acceptance of Faith) – except he who is compelled[3] while his heart is firmly content with Faith – but such as open their breast to unbelief, on them will be the wrath from Allah, and for them will be a grievous punishment.

١٠٦-مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ
إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَٰكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ ۖ
وَلَهُمْ عَذَابٌ عَظِيمٌ ○

Verses 106 to 110 speak of the non-believers. In these verses it is said that whoever disbelieves in Allah, after his belief (i.e. acceptance of Faith) – he who is compelled while his heart is firmly content with Faith – but such as open their breast to unbelief – on them will be the wrath from Allah, and for them will be a grievous punishment. That is because they love the life of this world more than the Hereafter; and because Allah guides not the people who reject Faith. Those are they whose hearts and ears and eyes Allah has sealed up, and these are the ones who take no heed. No doubt in the Hereafter, they shall be the losers. Then indeed your Lord – to those who leave their homes, after they are persecuted, then struggle hard and remain patient (i.e. firm in their Faith) – surely your Lord, after that, is Forgiving, Merciful.

2. In this respect it may be noted that various names have been suggested as regards that particular man, whom the non-believers alleged to be teaching the Holy Qur'an to the Holy Prophet. These were mostly the names of Christian or Jew slaves namely Jabr, Yaasir, Aish or Ya'eesh, Qais, and Addas, and they were all non-Arabs. All these were actually converts to Islam, and they were the most cruelly persecuted men by the Quraish yet they remained firm to Islam inspite of severe most torture (Ziaul Quran, Vol. II, Chapter 16, Note 125; Tafheemul Quran, Vol. II, Chapter 16, Note 107).

3. The word *Ukreha* (compelled), used in verse 106, signifies the situation in which a believer is compelled to say, or do anything, against his Faith, and against his will. One form of it is that although a believer is not agreeable to it by heart, but the circumstances around are also not such to which he must submit. This is technically known as *Ikraah-e-Ghair Malja'ee.* In such a situation, to say anything against the Faith is not permissible excepting in some exceptional circumstances. The other form is that he is left with no option at all but to say or do anything, against his Faith, otherwise he is bound to be put to death or caused any other harm. This is known as *Ikraah-e-Malja'ee.* In such a condition a man is permitted to say or act against his Faith, provided his heart is firm on the Faith. In such circumstances even if he is forced

107. That is because they love the life of this world more than the Hereafter; and because Allah guides not the people who reject Faith.

١٠٧- ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا
عَلَى الْاٰخِرَةِ ۙ
وَاَنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ○

108. Those are they whose hearts and ears and eyes Allah has sealed up, and those are the ones who take no heed.

١٠٨- اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَ
سَمْعِهِمْ وَاَبْصَارِهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ○

109. No doubt, in the Hereafter, they shall be the losers.

١٠٩- لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْخٰسِرُوْنَ ○

110. Then indeed your Lord – to those who leave their homes, after they are persecuted, then struggle hard and remain patient (i.e. firm in their Faith) – surely your Lord, after that, is Forgiving, Merciful.

١١٠- ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا
مِنْۢ بَعْدِ مَا فُتِنُوْا
ثُمَّ جٰهَدُوْا وَصَبَرُوْٓا ۙ
اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ۝ ع

SECTION 15[1]

111. On the Day when every soul will come pleading for itself, and every soul will be recompensed for what it has done, and they will not be wronged.

١١١- يَوْمَ تَاْتِىْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا
وَتُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُمْ لَا يُظْلَمُوْنَ ○

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to kill anybody, or do any other prohibited act, he will not be treated a sinner. In both forms of *Ikraah,* however, the condition is that the man using the force must have the capacity, power, and authority, and circumstances to do the threatened act and the man who is forced must also be sure that if he will not act as forced to act, the other one will do away what he is threatening for (Tafseer-e-Mazhari).

1. The last Section concluded with the distinction between the non-believers for whom there is punishment in the Hereafter, and the true believers who suffered for the cause of Islam, migrated from their homes, and struggled hard, and remained steadfast to their Faith inspite of persecution. In continuation of it, Section 15 starts with a declaration that on the Day of Judgment every soul will come pleading for itself and every soul will be recompensed in full for

112. And Allah sets forth a parable: A town safe and secure, to which its means of subsistence came in abundance from every quarter; but it became ungrateful for the favours of Allah, so Allah made it taste a pall of hunger and fear because of what they wrought.

١١٢-وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ○

113. And certainly there came to them a Messenger from among themselves, but they

١١٣-وَلَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ

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what it has done in this world and no wrong will be done to anybody. Then this Section speaks of the parable of once prosperous town whose people were driven to extreme hunger and fear because they became ungrateful to the Favours of Allah. This Section also contains commands to the believers to eat of the lawful things and not to declare anything *Haraam* or *Halaal* of their own. It also speaks of Divine Mercy in favour of men who commit wrong in ignorance but soon turn to Allah in repentance.

Section 15 consists of 9 verses i.e. verses 111 to 119. Verse 111 speaks of the fate of the non-believers on the Day of Judgment. It says: on the Day when every soul will come pleading for itself, and every soul will be recompensed for what it has done (in this world), and they will not be wronged.

Verses 112 and 113 speak of a parable of the town which was once prosperous but was reduced to despicable poverty because its people were ungrateful to Allah's favours. In these verses it is said: and Allah sets forth a parable: A town safe and secure to which its means of subsistence came in abundance from every quarter; but it (i.e. populace) became ungrateful for the favours of Allah, so Allah made it taste a pall of hunger and fear because of what they wronght, and certainly there came to them a Messenger from among themselves, but they falsely rejected him; so the punishment seized them, while they were (engrossed) in wrong-doing.

Verses 114 to 117 speak of the permission to eat the lawful and good things and not to declare anything as prohibited or permitted without sanction from Allah. In these verses it is said: so eat of that which Allah has provided you of lawful and good and pure (things), and give thanks for the favours of Allah, if He it is Whom you worship. He has forbidden you only meat of the dead animals and blood, and the flesh of swine and that over which the name of other than Allah has been invoked; but if one is forced by necessity, without wilful disobedience, nor exceeding the limits, then indeed Allah is Forgiving, Merciful. And say not concerning that wherein your tongues utter a lie; this is lawful and this is unlawful; so that you may fabricate a lie against Allah. Indeed those who fabricate a lie against Allah will not prosper. (For them there is) a little enjoyment (in this world); and for them shall be a painful punishment (in the Hereafter).

Verse 118 speaks of the prohibitions prescribed for the Jews. In this verse it is said: and to those who are Jews We prohibited what We have narrated to you before, and We did them no wrong, but they wronged themselves.

falsely rejected him; so the punishment seized them, while they were (engrossed) in wrong-doing.[2]

فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ
وَهُمْ ظٰلِمُوْنَ ○

114. So eat of that which Allah has provided you of lawful and good and pure (things), and give thanks for the favours of Allah, if He it is Whom you worship.

۱۱۴- فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ
حَلٰلًا طَيِّبًا ۖ وَّاشْكُرُوْا نِعْمَتَ اللّٰهِ
اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ○

115. He has forbidden you only meat of the dead animals and blood and the flesh of swine and that over which the name of other than Allah has been invoked;[3] but if one is forced by

۱۱۵- اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ
فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ

In verse 119 it is said: but verily your Lord, for those who do wrong in ignorance, then repent thereafter and make amends – verily your Lord, after that, is Forgiving, Merciful.

2. The scholars are generally of the view that this parable is in reference to Mecca. Before the Holy Prophet conveyed the Message of Allah to the people of Mecca and they rejected it, this city was very prosperous. Being the centre of Arabia, spiritually as well as materially, tribes from all corners used to come for pilgrimage to the *Ka'bah,* as well as for trade, of which mention has also been made by the Holy Qur'an in verses 3 and 4 of Chapter 106 (*Quraish*), saying "So let them serve the Lord of this House, Who feeds them against hunger, and gives them security against fear". However, when the people of Mecca rejected the Holy Prophet, persecuted him and his followers, which amounted to ungratefulness to the favours of Allah, a severe famine of seven years overtook them and destroyed everything so much so that the people ate skins and dead animals (Bukhari, 15:2). By *Libaas-ul-Joo'e* is meant the pall of hunger, or being wrapped in hunger, or extreme hunger, which the Meccans had to suffer. Thereafter, the Holy Prophet succeeded in defeating them in the battle-fields, and when ultimately he took-over Mecca, the people of Mecca had to suffer the fear of death at the hands of the believers, which is indicated by the word *Khauf* or pall of fear. However, soon the pall of fear was put off on proclamation by the Holy Prophet of general amnesty for the vanquished Meccans (Ziaul Quran, Vol. II, Chapter 16, Note 134; Ma'ariful Quran, Vol. V, p. 399; Tafheemul Quran, Vol. II, Chapter 16, Note 112; Naimuddin, Chapter 16, Notes 257-260).

According to Ameen Ahsan Islahi, however, the parable is of the people of Saba of which Qur'an speaks in verses 15 to 20 of Chapter 34 (*Saba*) (Tadabbur-e-Quran, Vol. III, pp. 703-704).

3. There are some scholars who say that the word *Ohillah,* used in verse 115, means declaration or assignment and, therefore, if an animal is declared or assigned to any personality

necessity, without wilful disobedience, nor exceeding the limits, then indeed Allah is Forgiving, Merciful.[4]

وَّلَا عَادٍ
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

116. And say not concerning that wherein your tongues utter a lie: this is lawful, and this is unlawful; so that you may fabricate a lie against Allah. Indeed those who fabricate a lie against Allah will not prosper.

١١٦- وَلَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ
الْكَذِبَ هٰذَا حَلٰلٌ وَّهٰذَا حَرَامٌ
لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ؕ
اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ
لَا يُفْلِحُوْنَ ۝

117. A little enjoyment; and to them shall be a painful punishment.

١١٧- مَتَاعٌ قَلِيْلٌ ۖ
وَّلَهُمْ عَذَابٌ اَلِيْمٌ ۝

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other than Allah, even though it is slaughtered in the name of Allah, will not be *Halaal*. According to others, however, though literally the word *Ohillah* means declaration or assignment, yet in its application, it signifies actual slaughtering and not mere declaration. In this respect Hazrat Ali has himself used the word *Ohillah* in the sense of slaughtering (Fathul Bayan, Vol. I, p. 222). According to Abubakr Jassas, as he writes in his 'Ahkamul Quran', all commentators including Baizavi, Qurtabi and Raazi, have taken the word *Ohillah* to mean the animal slaughtered in the name of other than Allah and, therefore, the animal will be prohibited only if it is slaughtered in any other name. If, however, it is slaughtered in the name of Allah, even though it is assigned to some other person, as to a righteous servant of Allah known as *Wali,* it will not be prohibited. This is also the view of Khazin, Mujahid, and Suyuti, based on the interpretation by Hazrat Abdullah bin Abbas. In this respect it may also be noted that according to Shah Waliullah, and Shah Abdul Aziz, and even Shah Ismail of Delhi, food offered in the name of Allah for blessings to the deceased is permissible (Fatawaa-e-Azizi, Vol. I, pp. 50 and 78; and also Siraat-e-Mustaqeem, p. 111).

Allama Noovi in his commentary on the 'Saheeh Muslim', and Shah Wali Ullah in his Persian translation of the Holy Qur'an, have also taken the same view. From Bukhari and Muslim it is also clear that the well which Hazrat Sa'd bin Ma'aaz got dug out was named after his own mother and it was accordingly known, even in the days of the Holy Prophet, as 'Beer Umme Sa'd', which shows that mere assigning anything to anybody does not make it *Haraam* or impermissible. From this it is clear that to assign any animal or any fruit to any personality, merely for the sake of sending blessings to him after his death, provided the animal is slaughtered or the article offered for the blessings is reserved in the name of Allah, is not prohibited (see Fatawaa-e-Azizi, Vol. I, pp. 121, 50, and 78) (for more details, see Ziaul Quran, *ibid.,* 135).

4. Exactly similar command has also been given in verse 173 of Chapter 2 (*Baqarah*), verse 3 of Chapter 5 (*Maa'idah*), and verse 145 of Chapter 6 (*An'aam*), where we have already dealt with this subject and therefore it need not be repeated here again.

118. And to those who are Jews We prohibited what We have narrated to you before, and We did them no wrong, but they wronged themselves.

١١٨- وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنَاهُمْ
وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝

119. But verily your Lord – for those who do wrong in ignorance, then repent thereafter and make amends – verily your Lord, after that, is Forgiving, Merciful.

١١٩- ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ
بِجَهَالَةٍ ثُمَّ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا
إِنَّ رَبَّكَ مِن بَعْدِهَا
لَغَفُورٌ رَّحِيمٌ ۝ ع ١٥

SECTION 16[1]

120. Indeed Abraham was a model[2] (of virtues), obedient to Allah,[3] upright, and he was not of the polytheists:

١٢٠- إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ
حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۝

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1. In the previous Section, Qur'an referred to the declaration of *Haraam* and *Halaal* by the non-believers of Mecca of their own, though they used to claim their traditions from Prophet Abraham, asking them not to do so. In continuation of it in Section 16 it is said that Abraham was a model (of virtues), obedient to Allah, upright, and was not of the polytheists and it was his way which was being re-established and propagated by the Holy Prophet. This Section also gives some principles of preaching and propagation.

Section 16 consists of 9 verses, i.e. verses 120 to 128. Verses 120 to 123 are in praise of Prophet Abraham, and say that indeed Abraham was a model (of virtues), obedient to Allah, upright, and he was not of the polytheists: grateful for His favours. He (i.e. Allah) chose him and guided him to the Straight Path. Allah says: and We gave him Good in this world; and in the Hereafter he will surely be of the righteous. Then We revealed to you (O Prophet!): follow the faith of Abraham, the upright one; and he was not of the polytheists.

Verse 124 speaks of the Sabbath and says that the Sabbath was ordained only for those (of the Bani Israil) who differed about it (for observance); and indeed your Lord will judge between them on the Day of Judgment concerning that wherein they differed.

Verses 125 to 128 speak of the principles of preaching. In these verses it is said: (O Prophet!) invite (the people) to the way of your Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely your Lord knows best him who strays from His Path, and He knows best those who receive guidance. And if you punish (them), then punish with the like of that wherewith you were afflicted; but if you show patience, that indeed is the best for the patient; and endure (them) patiently, and your patience is not but from Allah; and grieve not for them, and be not in distress for that which they plot. Indeed Allah is with those who fear, and those who do good.

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121. Grateful for His favours. He chose him and guided him to the Straight Path.

١٢١- شَاكِرًا لِّأَنْعُمِهِ ۚ
اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۝

122. And We gave him Good in this world; and in the Hereafter he will surely be of the righteous.

١٢٢- وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝

123. Then We revealed to you: follow the faith of Abraham,[4] the upright one; and he was not of the polytheists.

١٢٣- ثُمَّ أَوْحَيْنَا إِلَيْكَ
أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ۝

124. The Sabbath was ordained only for those who differed about

١٢٤- إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا

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2. The word *Ummatan* also means "the leader" and according to this meaning also there is no doubt that Prophet Abraham was the leader (*Imam*) for the mankind. The Qur'anic verse *Inni Jaa'eloka Linnaase Imama* (i.e. I shall appoint you [O Abraham] the leader for the mankind) (*Baqarah,* 2:124) bears testimony to this. As regards his mission to preach the Absolute Unity of Allah, he pursued his assignment against all, and though alone, yet he was not less than a "nation" in himself, having his own independent ideology, viz., the Absolute Unity of Allah, against the entire world worshipping the false deities or idols.

3. As regards *Qaanitan Lillah* (i.e. Obedient to Allah), he remained firm in his faith for the cause of the Absolute Unity of Allah inspite of his having been thrown in sky-rising flames of the blazing fire of Nimrod, forsaking his wife and the infant child in a barren valley of Mecca on the Command of Allah, and offering the sacrifice of his only son Ishmail when so Commanded by Allah, in spite of the fact that Ishmail was then the only child to him born in his old age as a special blessing and miracle from Allah the Almighty. All this shows his absolute obedience to Allah, on account of which he is still venerated with the epithet *Khaleel ul-Lah* (i.e. The Friend of Allah).

4. In verse 123, which contains the command to the Holy Prophet to follow the faith of Abraham, there is an answer to the objection raised by the non-believers, including the Jews and the Christians, regarding the declaration of lawful and unlawful things by Allah the Almighty in the earlier verses. Finding that the commands given by Allah were different to their own self-made ideologies, the Jews and Christians had started saying that although the Holy Prophet claimed to be a follower of Prophet Abraham yet he was differing from the traditions which were extant among them. In answer to it, it was said that whatever commands relating to the *Halaal* and *Haraam* were given through the Holy Prophet were the same as given by Prophet Abraham. Subsequent changes made by the Jews and Christians were their own innovations and interpolations, and had no sanction of Prophet Abraham at all. The command of following Prophet Abraham was therefore given mainly to lay emphasis on the fact that the religion preached by Prophet Muhammad (ﷺ) was, and is, exactly the same as that of Prophet Abraham.

it; and indeed your Lord will Judge between them on the Day of Judgment concerning that wherein they differed.[5]

فِيهِ ۖ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○

125. Invite (the people) to the Way of your Lord with wisdom and goodly exhortation,[6] and argue with them in the best manner. Surely your Lord knows best him who strays from His Path, and He knows best those who receive guidance.

١٢٥- ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ○

126. And if you punish (them), then punish with the like of that wherewith you were afflicted; but if you show patience, that indeed is the best for the patient.

١٢٦- وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا
بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ
وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ○

127. And endure (them) patiently, and your patience is not but from Allah; and grieve

١٢٧- وَاصْبِرْ وَمَا صَبْرُكَ
إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ

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5. This is in answer to yet another objection raised by the Jews. Since there was prohibition relating to the Sabbath in the Gospels, the objection was that the Holy Prophet and his followers did not respect the Sabbath. The answer is that prohibition relating to the Sabbath was not in the *Shariah* of Prophet Abraham at all. Even for the Bani Israil there was no such prohibition right from the beginning. It was subsequently imposed by way of punishment on account of their own misdeeds, and in this connection whatever differences they might have will be decided by Allah the Almighty on the Day of Judgment. It appears that those who criticized the Islamic *Shariah,* in which there was no provision or sanction for the Sabbath, knew very well that they had no basis to support their own contention. They merely clamoured to please their anti-Islam comrades i.e. the non-believers who had all together joined hands to uproot Islam! On the Day of Judgment, not only this but also all issues of conflict shall be settled once for all. These and perhaps many more differences will continue to crop up till the world lasts. Therefore the only time and place for a final cumulative decision is obviously the Day of Judgment.

6. The word *Hikmat* means reasoning and argument, and the phrase *Mau'ezatin Hasana* means "goodly exhortation" or preaching through love and affection. Thus while, on the one hand, one should adopt the method of logical reasoning and proceed on sound arguments in inviting the mankind to Islam, on the other hand, he should also be polite and affectionate. For more details, see **'Invitation to Islam',** in the Major Work, *ibid.,* Vol. VIII, pp. 180 to 182.

not for them, and be not in distress for that which they plot.[7]

وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ○

128. Indeed Allah is with those who fear, and those who do good.[8]

١٢٨- إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا
وَّالَّذِينَ هُم مُّحْسِنُونَ ۝ ع

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7. It is said that when in the Battle of Uhud the non-believers behaved in a humiliating manner with the believers who were slain in the battle by cutting off their noses, ears, and other organs of the body, the Holy Prophet had taken an oath that he will also do like this with seventy of them. It was on this that these verses 126 and 127 were revealed, and it was said that "if you punish them, then punish them with the like of that wherewith you were afflicted (by them); but if you show patience, that indeed is the best for the patients; and endure (them) patiently, and your patience is not but from Allah; and grieve not for them, and be not in distress for that which they plot". When these verses were revealed, the Holy Prophet gave up the idea, and also paid ransom for the oath (Naimuddin, Chapter 16, Note 286).

8. According to this verse the assurance of the ultimate success over the enemy is however linked with the fulfilment of two basic pre-requisites which in themselves are the fountainhead of endless Divine Blessings. These are (1) to act righteously throughout and (2) always to do good to others. If one adheres to these two principles, then one should be sure that Allah is with him and, undoubtedly, he is ultimately to succeed.

CHAPTER 17

BANI ISRAIL

(THE CHILDREN OF ISRAIL)

Chapter17 consists of 12 SectIons, 111 verses, 533 words, and 3460 letters.[1]

Name

The name of this Chapter has been taken from verse 4 of it. However, this Chapter is also known as *Isra,* as well as *Subhan* (Naimuddin, Chapter 17, Note 1).

Revelation

According to the learned scholars, this Chapter is Mecci and was revealed immediately after the Holy Prophet's Journey through the Heavens in his life-time known as *Me'raaj* (Ascension) one year before his Migration to Medinah. According to Qatadah, however, verses 73 to 75 are Madani (Naimuddin, *ibid.*). According to the generally accepted chronological order this Chapter is placed at Serial No. 50.[2]

Subject Matter

This Chapter starts with a reference, in verse 1, to the Holy Prophet's Journey to the Heavens and then without mentioning any details thereof, begins an address to the Bani Israil which continues upto the end of the Chapter. In reference to the *Me'raaj* (i.e. Ascension) or Journey of the Holy Prophet from the Sacred Mosque at Mecca to the Farthest Mosque at Jerusalem, and from there to the Heavens. There is a pointer to the transfer of the spiritual leadership

1. Naimuddin, Ch. 17, Note 1; Ziaul Quran. Vol. 11, p. 621.
2. Index cum concordance of the Holy Qur'an, by Kheiri, *ibid.*

from the Bani Israil to the believers in Islam in due course through the Holy Prophet, who according to the authentic Tradition, led all Prophets in a congregational prayer in the 'Baitul Maqaddas'. It indicates that not only the centre at Mecca, but also the centre of Jerusalem, both being established by Prophet Abraham, were now going to be under the spiritual (as well as political leadership) of the Holy Prophet. The address to the Bani Israil consists of details relating to their flourishing under the leadership of Prophet Moses and other successor Prophets in the Israelite lineage and also to their destruction on account of their misdeeds at the hands of Nebuchadnezzar and the Romans, and they are now told very clearly that now in the Message of the Holy Prophet there is one more and final chance for them to regain their status by following the Commands of Allah revealed through the Holy Prophet. There is also a warning that if still they stick to their wickedness, they will be once for all removed from the scene as a nation.

It is also worth noting that this Chapter was revealed at Mecca, before Migration of the Holy Prophet to Medinah, and the addressees of this Chapter were the Jews although they were not present at Mecca at all. This clearly indicated the ensuing Migration of the Holy Prophet in the near future and his confrontation with the Jews who prided on calling themselves the bearers of the earlier Scriptures. In a sense the present Chapter is an elaboration of certain features which are mentioned in brief in the previous Chapter relating to the Bani Israil.

This Chapter also indicated that very shortly Islam was going to gain the supremacy over all the contending forces namely the Jews, the Christians and the non-believers of Mecca, in the whole Arabian Peninsula. And actually we have seen that after his Migration to Medinah, within a very short time, the Holy Prophet was able to establish himself as the unquestioned leader of Islamic populace (spiritually as well as politically), and faced successfully his opponents even in the battle-fields, and established the rule of God in the land.

This Chapter also speaks of the defiance of "Iblees" and his resolve to tempt deviate, the mankind from the Straight Path and also the declaration from Allah that "Iblees" will not have any authority over His righteous servants.

PART XV — (*SUBHANALLAZI*)

CHAPTER 17

BANI ISRAIL
(The Children of Israil)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1.[2] Glory to Him (Allah) Who took His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We blessed,[3] that We might show him of Our Signs: Indeed He is the Hearer, the Seer.

١۔ سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ
لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
اِلَی الْمَسْجِدِ الْاَقْصَا
الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ
مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ○

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1. As already stated, in the previous Chapter the address to Bani Israil was in short and now in Chapter 17 they are addressed in detail, and all those Signs which were referred to only in a passing manner in the previous Chapter, have now been dealt with in detail. This appears to be for two reasons: firstly, that spiritual leadership of both the centres, founded by Prophet Abraham, at Mecca and Jerusalem, was going to be transferred to the Holy Prophet, and the Bani Israil were going to be deprived of it once for all; and secondly, the Holy Prophet and his true followers were going to migrate to Madina shortly after revelation of this Chapter where they had also to face the Jews who were the custodians of the previous Holy Scriptures.

Further, it is also to be noted that in the concluding verse of the last Chapter, Allah the Almighty consoled the Holy Prophet saying, "indeed Allah is with those who fear (act righteously) and those who do good." In continuation of it, in verse 1 of Chapter 17, there is mention of the

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2. And We gave Moses the Book and made it a guidance to the Children of Israil (saying): Take no guardian besides Me,

٢- وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ۝

greatest and singular Honour conferred by Allah the Almighty on the Holy Prophet in that he was taken to the heavens and shown the Signs of Allah.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 speaks of the Holy Prophet's Journey to the heavens by the night of Ascension (*Me'raaj*) from the Sacred Mosque ('Masjidil Haraam' i.e. *Ka'bah* at Mecca) to the Farthest Mosque ('Masjidil Aqsa' at Jerusalem). It says: Glory (be) to Him (Allah) Who took His Servant (the Holy Prophet) for a journey by night from the Sacred Mosque (*Ka'bah* at Mecca) to the Farthest Mosque (i.e. the 'Baitul Maqdas' or 'Masjidil Aqsa' at Jerusalem), whose precincts We (have) blessed, that We might show him of Our Signs! Indeed He (Allah) is the Hearer, the Seer.

After making this brief reference to the *Me'raaj,* this Section deals with the Bani Israil in different spheres, especially their oft-repeated to and fro inclinations towards the Divine Commands and their fate at each turn. This trend continues almost till the end of the Chapter.

Verses 2 and 3 speak of the giving of Book to the Bani Israil through Prophet Moses. In these verses it is said that We gave Moses the Book (i.e. the Torah) and made it a guidance to the Children of Israil, saying: take no guardian besides Me, O progeny of those whom We carried with Noah – Indeed he (Prophet Noah) was a grateful servant.

Verses 4 to 7 speak of the destruction of Bani Israil twice on account of their misdeeds. It is said: and We made known to the Children of Israil in the Book (i.e. Torah) that you will certainly make mischief in the land twice, and behave insolently with mighty arrogance! So when of the two, the first warning came to pass, We raised against you Our Servants of terrible warfare, so they made havoc by (forcibly) entering (in your) houses; and it was a warning fulfilled. Then We gave you the Return (opportunity for reprisal) against them; and aided you with wealth and sons, and made you a bond of men in large numbers, (saying) if you do good, you do good for your own souls; (and) if you do evil, it is for them (i.e. your own souls). So when the second warning came, (We raised another people from Our servants) that they might disfigure your faces (i.e. to bring you to grief), and that they might enter the Mosque (the 'Baitul Maqdas') as they entered it the first time, and that they might destroy whatever they conquered, with utter destruction.

Verses 8 to 10 say that it may be that your Lord will have mercy on you; but if you return (to mischief), We will revert (to punishment): and We have made Hell a prison for the disbelievers. Indeed, this Qur'an guides to that which is most upright, and gives good news to the believers who do good, that they shall have a great reward. And that those who believe not in the Hereafter, We have prepared for them a painful punishment.

2. Verse 1 speaks of the Holy Prophet's Journey to the Heavens which is generally known as *Me'raaj* or Ascension.

In this verse the word *Asra* itself denotes a night journey. However, the word *Lailan* is added to emphasize the miraculous nature of the act – the colossal distance being covered in fraction of a single night. The word *Lailan* signifies "a fraction of the night" as against the word *Lailatan* which denotes "the whole night." Thus when it is said *Asra Lailatan,* the meaning will be "he occupied the whole night in journeying" (Arabic English Lexicon)

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3. O progeny of those whom We carried with Noah – Indeed he was a grateful servant.[4]

٣-ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝

4. And We made known to the Children of Israil in the

٤-وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ

(Maajid, Vol. I, Part XV, Note 3). By the word 'Masjidil Haraam' is meant the Sacred Mosque (*Ka'bah*) at Mecca, and by the word 'Masjidil Aqsa' (the Farthest Mosque) is meant 'Baitul Maqdas' at Jerusalem. Regarding the 'Baitul Maqdas' the word *Aqsa* has been used in order to show its remoteness from the *Ka'bah* which in those days was of forty day's journey.

The details, however, of this Journey are given by the Holy Prophet himself in his Traditions. The details narrated by the Holy Prophet on the morning of the Ascension are: On the night of 27th Rajab in the 12th year of *Naboowat* (Prophetic Assignment), i.e. one year before the Migration of the Holy Prophet from Mecca to Medinah, the Archangal Gabriel (Jibra'eel) came and carried the Holy Prophet from 'Masjidil Haraam' to 'Masjidil Aqsa' on the *Buraaq* – the horse-like Celestial Animal, which ran at a speed faster than the Lightning or electricity as its very name suggests. There the Holy Prophet led the prayer congregation of all the Prophets of Allah. Then the Angel carried him to the heavens, and on different heavens the Holy Prophet met different Prophets. Passing through different regions of the heavens, and witnessing the Signs of Allah, including the Paradise and Hell, the Holy Prophet was blessed with the Proxime Personal Presence of Allah the Almighty – the most exalted and sublime position the Humanity, in its elements, can ever think of and be endowed with. In the words of Qur'an itself, "he drew near, drew nearer yet, so he was the measure of two bows or closer still. So He revealed to His Servant what He revealed. The heart was not untrue in seeing what he saw" (*Najm,* 53:8-11). On that most august occasion, apart from other directions, Allah the Almighty also gave him the command of Five Time's Compulsory Prayers a day for his *Ummah.* He was brought back via the same route, and all to-and-fro Journey to the Heavens and the Earth took an infinitesimal fraction of time.

As to the question whether this Journey was a sort of Mystic Vision, or a dream, or it was actually in the state of awakening; and whether it was merely spiritual or physical also, the words *Subhan-al-Lazi Asra,* used in the very beginning of this Chapter, themselves make it unstintedly clear that this Journey was of unique nature which was to show the unlimited Power and Authority of Allah the Almighty over the universe and all that exists therein and, therefore, it was not at all a matter of mere dream, or spiritual experience. For detailed discussion see Tafheemul Quran, Vol. II, Ch. 17, Notes 1 and 71; Ziaul Quran, Vol. II, Ch. 17, Notes 1 and 71; Naimuddin, Chapter 17, Notes 6, 129 and 130; Ma'ariful Quran, Vol. V, pp. 426-431, 488-489, and also the "Major Work", (Vol. VIII, pp. 191-195), viz. "Qur'an the Fundamental Law of Human Life", (in Sixteen Volumes), by the same author, published by Hamdard Foundation Pakistan.

3. It is blessed spiritually because it has been the *Qiblah* as well as abode of all Prophets of Allah, excepting the Holy Prophet; and as regards the physical or material blessings, this land has ever been very flourishing. Even in the Old Scriptures, the land of 'Kan'an' has been mentioned as 'flowing with milk and honey'. According to a foreign writer, "the barren rocky slopes that confront us today, carry traces of once having been covered with vines and olive-trees; with oaks and acacias, with fig trees and flowers" (The Bible is True, by Marston, p. 35) (Maajid, Vol. I, Part XV, Note 6).

4. Noah – a grateful servant: It is also to be noted that Prophet Noah has been referred to in verse 3 as *Ab'dan Shakoora,* i.e. a grateful servant, which, according to the learned Commentators, was an attribute of Prophet Noah. Whenever he drank water, or ate a loaf of

Book: Certainly you will make mischief in the land twice, and behave insolently with mighty arrogance![5]

فِي الْكِتٰبِ لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا ○

5. So when of the two, the first warning came to pass, We raised against you Our servants, of terrible warfare,[6] so they made havoc by (forcibly) entering (your) houses; and it was a warning fulfilled.

٥- فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ اُولِيْ بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ۭ وَكَانَ وَعْدًا مَّفْعُوْلًا ○

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bread, or put on a new dress, he used to utter the words of thanks to Allah the Almighty saying that "all praise is for Allah Who has made me to eat the food because had he so willed He would have kept me hungry; all praise is for Allah Who made me to drink water because had He so willed He would have left me thirsty; all praise is for Allah Who made me to put on the dress because had He so willed He would have kept me naked" (Ziaul Quran, *ibid.,* 6). This particular qualification (i.e. thankfulness) of Prophet Noah has been particularly mentioned by the Qur'an in verse 3 in order to emphasize that, as descendants of those who were saved along with Prophet Noah, the Bani Israil should have also been thankful to Allah for His unbounded favours to them and should have accordingly submitted to the Holy Prophet.

5. The two destructions referred to in these verses, according to the learned scholars, were the well-known destructions of the Bani Israil first by Nebuchadnezzar in 586 B.C. when the Jews were carried off in Babylonia in captivity, and the second destruction was by the Roman King Titus in 70 A.D. (Maajid, *ibid.,* 15) (also see Yusuf Ali, Vol. I, Note 2174).

6. By the word *Ibaadanlana* i.e. Our servants, according to the learned scholars, are meant the Babylonians, who, under the leadership of King Nebuchadnezzar, attacked the Bani Israil and destroyed them. Even in the Bible (the Old Testament, vide Jeremiah, 25:9) Nabuchadnezzar has been mentioned as 'My servant', and the Babylonians are so described because Allah the Almighty used them as "instruments through which the wrath of God was poured out on the Jews, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity" (Yusuf Ali, Vol. I, Note 2175). To quote Polano, "the followers of Nebuchadnezzar massacred the inhabitants of Jerusalem, the friends and the people, old and young, women and children who were attending school, and babies in the cradle. The feast of blood at last shocked even the leader of the hostile heathens, who ordered the stay of this wholesale murder" (The Talmud, by Polano, p. 320) (Maajid, *ibid.,* 16). The Jewish King Zedekiah was seized while fleeing, his sons were slain before his eyes, and he himself was blinded. As it is said in the Old Testament, Nebuchadnezzar "burned the house of the Lord, and the King's house: and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: and all the army of the Chaldeans that were with the captain of the guard, broke down all the walls of Jerusalem round about" (Jeremiah, 52:13-14). According to the Encyclopaedia Britannica also, "Jerusalem was destroyed. The temple, palace and city buildings were burned, the walls broken down, the chief priest, Seraiah, and other leaders were put to death, and many people again carried off. The disaster became the great epoch-making event in Jewish history and literature" (Vol. XIII, p. 48) (Maajid, *ibid.,* 20-23).

The Rabbis have assigned various causes for the Babylonian exile. According to Jewish

6. Then We gave you the Return against them; and aided you with wealth and sons, and made you a band of men in large number;[7]

٦- ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ
وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ
وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ○

7. (Saying): If you do good, you do good for your own souls; and if you do evil, it is for them (i.e. your own souls). So when the second warning came, (We raised another people from Our servants) that they might disfigure your faces (i.e. bring you to grief), and that they might enter the Mosque as they entered it the first time, and that they might destroy whatever they conquered, with utter destruction.

٧- إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ
وَإِنْ أَسَأْتُمْ فَلَهَا ۚ
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ
لِيَسُوءُوا وُجُوهَكُمْ
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ
وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ○

Encyclopaedia, "Some authorities mention general unworthiness; others give specific sins, as idolatry, licentiousness, and bloodshed, incontinency in the drinking of wine, too great indulgence to one another and failure to reprove those who sinned ... and neglecting the study of the Torah" (Vol. III, p. 566) (Maajid, *ibid.*).

7. This was actually after the return of Bani Israil from the captivity of the Babylonians in about 520 B.C. In this respect, as regards the property, in the Old Testament it is said, "and this is the number of them: thirty chargers of gold, and thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basois of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem" (Ezra, 1:9-11); and as regards their number, "the whole congregation together was forty and two thousand three hundred and three score, besides their servants and their maids, of whom were seven thousand three hundred thirty and seven" (*ibid.,* 2:64-65) (Maajid, *ibid.,* 25).

8. In fact when the Bani Israil again misbehaved, they were destroyed the second time. In this connection, the warning was given to them by Prophet Jesus Christ in the following words: "O Jerusalem thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate". (Mathew, 23:37-38); and when he was being taken to the Cross he said, "But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, Behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bear, and the paps which never gave suck. Then shall they begin to say to the mountains fall on us; and to the hills: Cover us" (Luke, 23:28-30).

8. It may be that your Lord will have mercy on you; but if you return (to mischief), We will revert (to punishment): And We have made Hell a prison for the disbelievers.

٨- عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ
وَاِنْ عُدْتُّمْ عُدْنَا ۘ
وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ۝

9. Indeed, this Qur'an guides to that which is most upright, and gives good news to the believers, who do good, that they shall have a great reward.

٩- اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىْ لِلَّتِىْ
هِىَ اَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ
اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۝

10. And that those who believe not in the Hereafter, We have prepared for them a painful punishment.

١٠- وَّاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ۝

SECTION 2[1]

11. And man prays for evil[2] as he ought to pray for good; and man is ever hasty.

١١- وَيَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ بِالْخَيْرِ
وَكَانَ الْاِنْسَانُ عَجُوْلًا ۝

In 70 A.D. Titus, a Roman king, defeated the Israil, conquered Jerusalem, and masssacred about 33 thousand Israilites, and 67 thousand of them were made captives and slaves and sent to work in the Egyptian mines, and many were exiled. The Temple was again demolished and thereafter the Jews could not prosper for the next 2000 years, and the Temple was never reconstructed thereafter (Tafheemul Quran, Vol. II, Chapter 17, Note 9).

9. Thus indirectly there is invitation to the non-believers, including the Jews and Christians, to submit to the Holy Qur'an and accept the Islamic Faith so that they may also get the reward of Paradise. On the other hand, there is also the warning of punishment of Hell for those who reject the Islamic faith.

To quote Abdullah Yusuf Ali, "The instability and crookedness of the Jewish soul having been mentioned, the healing balm which should have cured it is now pointed out. The Message of the Qur'an is for all. Those who have Faith and show that Faith in their conduct must reap their spiritual reward. But those who reject Faith cannot escape punishment. Apart from what is past, apart from questions of national or racial history, there is a spiritual Hope – and a spiritual Danger – for every soul" (Yusuf Ali, Vol. I, Note 2183).

1. In the concluding verses of the last Section, there was good news of a great reward for the believers who do good deeds and also warning of a painful punishment for the disbelievers.

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12. And We made the Night and the Day as two Signs:[3] then We have made obscure the Sign of the Night, and We have made illuminating the Sign of the Day, so that you may seek Grace from your Lord, and that you may know the number of years and the reckoning. And We have explained all things in detail.[4]

١٢- وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ اٰيَتَيْنِ
فَمَحَوْنَآ اٰيَةَ الَّيْلِ
وَجَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً
لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ
وَلِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ؕ
وَكُلَّ شَيْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ۝

Since the disbelievers, adamant as they were, demanded punishment in terms of the warning, Section 2 starts with a reference to their foolishness in making haste in praying for the evil. Then this Section speaks of the favours of Allah, and the Day of Judgment, and destruction of the people for unbelief, and condemns association of partners with Allah.

Section 2 consists of 12 verses i.e. verses 11 to 22. Verse 11 describes psychological imbalance of human mind. It is said: man prays for evil as he ought to pray for good; and man (by nature) is ever hasty.

Verse 12 speaks of the favours of Allah in creating the Night and the Day as two clear Signs of His Powers. It says: and We made the Night and the Day as two (of Our) Signs: then We have made obscure (or dark) the Sign of the Night, and We have made illuminating the Sign of the Day, so that you may seek Grace from your Lord, and that you may know the number of years and the reckoning. And We have explained all things in detail.

Verses 13 and 14 speak of the record of deeds of man which become inseparable and for ever cling to him. It is said: and We have fastened every man's fate on his own neck; and We shall bring forth to him on the Day of Judgment a scroll (of his deeds) which he will see spread open, (and it will be said to him): read your (own) book (i.e. record of deeds): your own soul is sufficient as a reckoner (against yourself) this Day.

In verses 15 to 17 it is said that whoever receives guidance, receives it for his own soul; and whoever goes astray, to his own detriment does he go astray: And no bearer of burdens can bear the burden of another nor do We punish (a people) until We raise a Messenger (to warn them). And when We decide to destroy a town, We (first) send a definite order to those of its people who lead easy lives, and yet transgress; so that the word is proved true against it, so We destroy it with utter destruction. And how many generations did We destroy after Noah? And enough is your Lord to note and see the sins of His servants.

According to verses 18 to 21, Allah grants the people whatever they desire of this world as well as of the Hereafter. In these verses it is said that whosoever desires the transitory things (of this life) We hasten to grant him – such things as We will, then We assign to him the Hell; he will enter it disgraced, rejected. And whosoever desires the Hereafter, and strives for it, as he ought to strive, and he is a believer – those are they whose striving is amply rewarded (by

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13. And We have fastened every man's fate[5] on his own neck; and We shall bring forth to him on the Day of Judgment a Scroll which he will see spread open.

١٣- وَكُلَّ إِنسَانٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ○

Allah). All do We bestow – these as well as those – out of the bounties of your Lord, and the bounties of your Lord are not closed (to anyone). See how We have made some of them to excel others; and indeed the Hereafter is higher in gradation and greater in excellence.

Verse 22 forbids making partners in Godhood, It says: associate not any other god with Allah, lest you sit down disgraced, forsaken.

2. It is said, on the authority of Hazrat Abdullah bin Abbas, that one Nazar bin Hans, an opponent of Islam, had prayed "O Allah! if this (i.e. Islam} is a Truth from You, then rain on us stones from the sky or send us a painful punishment". It was on this that verse 11 was revealed (Naimuddin, Chapter 17, Note 31; also Ma'ariful Quran, Vol. V, p. 442).

In this verse, according to another view, there is also warning for those of the believers who, being annoyed by the arrogance of the non-believers, sometimes used to pray for their punishment. They were also told not to do so because, by that time, among the non-believers there were many who had accepted the Faith but, on account of the fear of the non-believers, had not disclosed it, and if the punishment were to be given to the non-believers, they (i.e. the secret practising believers) would have also been made to suffer (Tafueemul Quran, Vol. II, Chapter 17, Note 12).

3. Those who demanded the Signs from Allah, they are invited to reflect over the Night and the Day, and see that in these there are obvious Signs of Allah. While the Night has been made obscure and dark to soothe the tired nerves and provide rest, the Day is made illuminating and manifest to carry out the chores of life and earn the daily bread, and to count the number of years and reckon other things.

4. This shows that the Holy Qur'an is exhaustive of fundamental knowledge about all things (Jamal, Khaazin, Madarak, as referred to by Naimuddin, *ibid.,* 38). According to the author of Tafseer-e-Mazhari everything which is required for success in religious as well as material affairs has been mentioned in detail in the Holy Qur'an. Hazrat Ali has said "All knowledge is present in the Holy Qur'an, but people of ordinary intelligence are unable to understand it" (Ziaul Quran, Vol. II, Chapter 17, Note 17).

5. **Fate** stands for ***Taa'ir.*** The word *Taa'ir,* in addition to its well known meaning of 'a bird', also means the actions of a man, which are the causes of his happiness and misery, and which are, as it were, attached to his neck as a necklace (Arabic English Lexicon) (Maajid, *ibid.,* 45). Also see Qamoos.

It is said that the Arabs, like the Romans, used to read the mysteries of human fate from the flight of birds, i.e. whether they flew on the right or the left, or directly upward and the proposed action was accordingly deemed good or evil, and as such, the word *Tair* came to signify good and evil actions (Raazi). Referring to this practice of the pagan Arabs, it is said that knowing of fortunes through superstitions is of no avail because actually the fortune is determined on basis of the good or evil deeds of the man himself, which are recorded with the minutest details in the Book of his deeds, which is made to cling on his neck, and which will be presented to him on the Day of Judgment, and he will himself be called upon to read it and decide for himself whether he deserves the reward of Paradise or the punishment of Hell.

14. (It will be said to him) Read your (own) book (i.e. record of deeds): your own soul is sufficient against you as a reckoner this Day.

١٤-اِقْرَاْ كِتٰبَكَ ؕ
كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ۝

15. Whoever receives guidance, receives it for his own soul; and whoever goes astray, to his own detriment does he go astray: and no bearer of burdens can bear the burden of another:[6] nor do We penalize (a people) until We raise a Messenger (to warn them).[7]

١٥-مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ
وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ
وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ
وَمَا كُنَّا مُعَذِّبِيْنَ
حَتّٰى نَبْعَثَ رَسُوْلًا ۝

According to Qatadah, on the Day of Judgment, even an illiterate will be made to read his Book of deeds. On the authority of Hazrat Abu Umamah, Asbahani has noted a Tradition of the Holy Prophet in which it is said that, on the Day of Judgment, when the Book of Deeds will be given to the people, some of them will say: O Allah some of our good deeds are not mentioned in it, and they will be told that they have been erased on account of backbiting (Tafseer-e-Mazhari as referred to by Ma'ariful Quran, Vol. V, p. 444).

6. It is said that Waleed bin Mughira said to the people "follow me and reject the Holy Prophet and I will be responsible for your deeds". Similarly the Christians also believe that on account of crucifixion, Jesus Christ has paid ransom for their sins and they will not be made to account for their sins or suffer punishment for them. In refutation of both these views, verse 15 says that nobody will bear the burden of other's sins on the Day of Judgment. and each one will suffer the punishment for his own misdeeds (Qurtabi, as referred by Ziaul Quran, *ibid.,* 71).

As Abdul Maajid Daryabadi puts it, "this establishes and emphasizes once more the principle of personal responsibility, so completely violated and negatively practised by the Jewish and Christian conceptions of "mediation", and "atonement". Curiously enough, in the early days of Pauline Christianity it was held that "Christ by his sufferings made a payment to Satan to have him relinquished his might to man" (New Catholic Dictionary, by Fallen and Wynne, p. 77) (Maajid, Vol. I, Part XV, Note 50).

7. This shows that first Allah the Almighty raises a Messenger in the nation, and guides the mankind through him to follow the right path, but if the people do not accept the call of the Messenger and oppose him, then they are punished. In this connection in verse 16 it is further said that "when We decide to destroy a town, We (first) send a definite order to those of its people who lead easy lives, and yet transgress; so that the word is proved true against it, so We destroy it with utter destruction."

By way of proof of what has been said in verses 15 and 16, reference is made to the destruction of the non-believing nations after Noah in verse 17. In this connection, instances of the Aad, the Samud, the Midyanites, and the Sodomites who were destroyed on account of misdeeds, transgression of the limits of Allah, and opposition to the Prophets, have been repeatedly mentioned by the Holy Qur'an.

16. And when We decide to destroy a town, We (first) send a definite order to those of its people who lead easy lives, and yet transgress; so that the word is proved true against it, so We destroy it with utter destruction.

١٦- وَإِذَآ أَرَدْنَآ أَنْ نُّهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا
فَحَقَّ عَلَيْهَا ٱلْقَوْلُ
فَدَمَّرْنَٰهَا تَدْمِيرًا ○

17. And how many generations did We destroy after Noah? And enough is your Lord to note and see the sins of His servants.

١٧- وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ
نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ
خَبِيرًۢا بَصِيرًا ○

18. Whosoever desires the transitory things (of this life), We hasten to grant him – such things as We will, then We assign to him the Hell; he will enter it disgraced, rejected.

١٨- مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ
عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ
ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ ۖ
يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ○

19. And whosoever desires the Hereafter, and strives for it, as he ought to strive, and he is a believer – those are they whose striving is amply rewarded.[8]

١٩- وَمَنْ أَرَادَ ٱلْءَاخِرَةَ
وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ
كَانَ سَعْيُهُم مَّشْكُورًا ○

20. All do We bestow – these as well as those – out of the bounties of your Lord, and the bounties of your Lord are not closed (to anyone).

٢٠- كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ
رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ○

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8. It is worth noting that while "granting" of the prayer for transitory things of this life is qualified with the words *Maa Nashaa'o* (as We will) (verse 18) the "granting" of the prayer for the Hereafter is totally unqualified it is rather favoured with the promise of *Mashkoora* (i.e. amply rewarded) (verse 19) meaning thereby that such a prayer is granted in full (Ziaul Quran, *ibid.*, 28).

21. See how We have made some of them to excel others;[9] and indeed the Hereafter is higher in gradation and greater in excellence.

٢١- اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ
وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ
وَّاَكْبَرُ تَفْضِيْلًا ○

22. Associate not any other god with Allah, lest you sit down disgraced, forsaken.

٢٢- لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا ○ ع

SECTION 3[1]

23. And your Lord has decreed[2] that you worship none but Him, and be kind to parents.[3] If either or both of them reach old age in your life, say not word of contempt[4] to them, nor repel them, and speak to them a generous word.

٢٣- وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ
وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ
اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ
اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا
وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ○

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9. As regards the "excellence of some over the others" as stated in verse 21, it may be noted that, in terms of the Holy Qur'an, the excellence is not in respect of the worldly pomp and show; it is actually in faith, and righteous deeds. The truly righteous pass their lives, and use their wealth in the Way of Allah in terms of the Holy Qur'an and *Sunnah* and never indulge in evil deeds. Only in this way they achieve the excellence over the others. Even in day to day life we see that the righteous ones, even though they may be poor and passing a life of hardship, enjoy a life of peace and self-contentment, and are respected by the people more than the wicked ones inspite of their wealth and riches. This is as regards the life of this world. As regard the life in the Hereafter, it is undoubtedly "more in rank and gradation and more in excellence."

1. In the previous Section, there were laid down some conditions for acceptance of the prayer by Allah the Almighty. In continuation of it, Section 3 lays down some principles for development of a good moral society.

Section 3 consists of 8 verses i.e. verses 23 to 30. All the verses in this Section together with those upto verse 38 in the following Section relate to religious, moral, social and even domestic postulates which help make a perfect model society. Looking deep and reflecting with an open mind, it will not be difficult to discover that all the norms of a balanced human society in any field of activity converge and concentrate round these heaven-decreed human principles.

Verses 23 to 25 lay down some moral principles relating to the service and obedience to parents. In these verses it is said, "Your Lord has decreed that you worship none but Him (i.e. Allah the Almighty), and be kind to parents. If either or both of them reach old age in your life, say not a word of contempt to them, nor repel them, and speak to them a generous word. And

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24. And lower to them the wing of humility,[5] out of kindness, and say: My Lord! have mercy on them, as they cherished me in childhood.[6]

٢٤-وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِي صَغِيْرًا ۝

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lower to them the wing of humility, out of kindness, and say: My Lord! have mercy on them, as they cherished me in childhood. Your Lord knows best what is in your hearts: If you are righteous, He is surely Forgiving to those who turn (to Him) again and again (in true penitence).

Verses 26 to 28 speak of the help to the next of kins. In these verses it is said: and give to the kindred their due rights, and (to) the needy and the wayfarer; and squander not wastefully. Surely the squanderers are brothers of the Satans; and the Satan is ever ungrateful to his Lord. And even if you (O Prophet!) turn away from them to seek mercy from your Lord, which you hope for, yet speak to them a word of easy kindness.

Verses 29 and 30 speak of spending in a balanced manner. In these verses it is said: and make not your hand to be tied to your neck (like a niggard) nor stretch it forth to the utmost (limit) of its stretching forth (like a spendthrift), lest you sit down blamed (and) destitute. Indeed your Lord provides sustenance in abundance for whom He pleases, and He straitens (it for whom He wills). Indeed He is, in respect of His servants, Aware, Seer.

2. The word *Qada* (He has decreed), appearing in the beginning of verse 23, is important to be understood. According to Allama Qurtabi, the word *Qada* has been used by the Holy Qur'an in different senses viz. (1) in the sense of a command, as in the present verse; (2) in the sense of creation, as in the verse *Fa Qadahunna Sab'a Samaawaat* (He created the seven heaves); (3) in the sense of decision, as in the verse *Faqde Maa Anta Qaad* (you decide what you want to decide); (4) In the sense of fulfilment, as in the verse of *Fa Iza Qadaitum Manasikakum* (when you have fulfilled you rites of the *Hajj*); (5) in the sense of intention as in the verse *Iza Qada Amran* (when Allah intends anything); and (6) in the sense of covenant, as in the verse *Iza Qadaina Ila Moosal Amre* (when We took a convenant to this effect from Moses).

The word *Qada* has been used here in this verse in the first sense, which means that Allah the Almighty has given the Command the carrying out of which is extremely necessary for everyone, particularly the one who has faith in Allah. In this connection, the first Command is that "one should worship none but Allah" (Ziaul Quran, Vol. II, Chapter 17, Note 33).

3. In fact the man is always subject to two fold obligations: (1) towards his own Creator i.e. Allah the Almighty, and (2) towards mankind in general. After the first and foremost obligation towards the Creator is the obligation towards the mankind among whom, according to verse 23, the primary obligation is to serve, obey, and deal respectfully with, the parents. Thus, according to Qur'an, after the obligation towards the Creator there is importance of the obligation towards the parents. In this connection, it may be noted that, as it has been said in verse 14 of Chapter 31 (*Luqman*), Allah the Almighty Commands the mankind, *Anishkurli Wale Waalidaika* (i.e. give thanks to Me and to your parents). Thus not only one should obey his parents but he should also be thankful to them for the services rendered by them in bringing him up.

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25. Your Lord knows best what is in your hearts: If you are righteous, He is surely Forgiving to those who turn (to Him) again and again (in true penitence).

٢٥-رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ
إِنْ تَكُونُوا صَالِحِينَ
فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ○

26. And give to the kindred their due rights and (to) the needy and the wayfarer;[7] and squander not wastefully.

٢٦-وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ
وَالْمِسْكِينَ وَابْنَ السَّبِيلِ
وَلَا تُبَذِّرْ تَبْذِيرًا ○

27. Surely the squanderers are the brothers of the Satans; And the Satan is ever ungrateful to his Lord.

٢٧-إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ○

The Holy Prophet Muhammad (ﷺ) has also laid great emphasis on service and obedience to the parents in his Traditions. According to a Tradition reported by Bukhari, the Holy Prophet has said that after offering the prayer at its time, the best deed is doing good to the parents. (For more details see Tafseer-e-Mazhari, Ziaul Quran, *ibid.,* Note 134, Ma'ariful Quran, Vol. V, pp. 451-453).

4. The word *Uf* used in verse 23, as it is said in the Arabic English Lexicon, "in its primary sense, denotes one's blowing a thing that falls upon him, such as dust or ashes; or rather it is a word imitative of a sound, like *Ugh* in English, both in sound and meaning, and in meaning like our interjection *foh* and *fough* denoting vexation, or distress of mind, or disgust". Thus the command is that one should not deem anything of their affairs burdensome, nor be rough or coarse to them" (Maajid, Vol. I, Part XV, Note 68).

5. As regards the command *Wakhfid Lahuma Janaah-az-Zulle Minnar Rahmate* (i.e. lower to them the wing of humility out of kindness), as Abdullah Yusuf Ali puts it, "the metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love remind him of the great love with which God cherished His creatures? There is something here more than simple human gratitude: it goes up into the highest spiritual region" (Yusuf Ali, Vol. I, Note 2205).

6. In the Old Testament it is said, "speak unto the congregation of the children of Israil, and say unto them, ye shall be holy: for I the Lord thy God am Holy, ye shall fear every man his mother, and his father, and keep my Sabbath: I am the Lord your God. Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God" (Leviticus, 19:2-4); and "honour thy father and the mother" (Exodus, 20:12; and Deuteronomy, 5:16).

7. Thus, according to Qur'an, after the exclusive worship of Allah and service to the parents, the next important obligation is to help the relatives, the needy, and the wayfarers; and the believers are required to perform all these obligations as a duty imposed by Allah. And this is not merely by way of kindness, or show of superficial, morality, but as an act involving compulsory obligations whose deliberate infringement is a sin.

28. And even if you turn away from them to seek mercy from your Lord, which you hope for, yet speak to them a word of easy kindness.

٢٨-وَإِمَّا تُعْرِضَنَّ عَنْهُمُ
ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا
فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ○

29. And make not your hand to be tied to your neck (like a niggard) nor stretch it forth to the utmost (limit) of its stretching forth (like a spendthrift), lest you sit down blamed, destitute.

٢٩-وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً إِلٰى عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ○

30. Indeed your Lord provides sustenance in abundance for whom He pleases, and He straitens (it for whom He wills). Indeed He is, in respect of His servants, Aware, Seer.

٣٠-إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ
لِمَنْ يَّشَآءُ وَيَقْدِرُ ط
إِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ۝ ع

SECTION 4[1]

31. And kill not your children[2] for fear of poverty: We provide for them and for you.[3] Indeed the killing of them is a great sin.

٣١-وَلَا تَقْتُلُوْٓا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ط
نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ط
إِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ○

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1. In continuation of the moral precepts mentioned in the previous Section relating to the exclusive worship of Allah, service and obedience to the parents, help of the relatives, the wayfarers and the needy, and spending in a balance manner, Qur'an, in Section 4, proceeds to give some more moral precept relating to the human society in general.

Section 4 consists of 10 verses i.e. verses 31 to 40. Verses 31 to 38 contain commands relating to social, moral, economical and domestic problems of the human society.

Verse 31 prohibits killing of the children and says: and kill not your children for fear of poverty: We provide (subsistence) for them and for you. Indeed the killing of them is a great sin.

Verse 32 prohibits adultery (and all sorts of illicit sexual relations). It says: and go not nigh to adultery: Indeed it is an obscenity and the evil way.

Verse 33 prohibits the wilful unjustified killing of any person, and says: and kill not the

Contd....

32. And go not nigh to adultery: Indeed it is an obscenity, and the evil way.[4]

٣٢- وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُۥ كَانَ فَاحِشَةً وَسَآءَ سَبِيلًا ○

soul (person) which Allah has forbidden, except for a just cause. And whoever is slain unjustly, We have indeed given his heir authority (to demand *Qisas* i.e. ransom or to forgive) but let him not exceed the limit in slaying. Indeed he (the lawful heir of the slain) will be helped (by the law).

Verse 34 prohibits misuse of the orphan's property and says: and draw not nigh to the orphan's property except to improve it, till he attains his maturity; and fulfil the promise; indeed every promise will be enquired into (on the Day of Judgement).

Verse 35 commands for giving full measure and weight and says: and give full measure when you measure, and weigh with a true balance; this is fair and better in the final determination.

Verse 36 commands not to pursue anything without knowledge. It is said: and pursue not that of which you have no knowledge, indeed the hearing and the sight and the heart, of all of these it will be enquired into (on the Day of Judgement).

Verse 37 forbids vanity and unjust pride demonstrated by your going about among the people. It says: and go not about in the land with insolence for you cannot rend the earth asunder nor reach the mountains in height.

In verse 38 there is general condemnation of all such activities. It is said: of all such things the evil is hateful in the Sight of your Lord.

Verse 39 condemns polytheism, saying that: this is of the wisdom which your Lord has revealed to you (O' Prophet!). And associate not (O' mankind!) any other god with Allah, lest you should be thrown into Hell, blamed, rejected.

Verse 40 condemns the declaration by the non-believers of the angels as daughters of Allah. It is said: Has then your Lord preferred for you sons, and taken (for Himself) daughters from among the angels? Indeed you utter a most dreadful saying!

2. Among the Arabs, the killing of children, particularly the girls, was very common. It was partly on account of the reason that the pagan Arab tribe remained perpetually at war with each other, and, while a son could be a source of strength in fighting against the enemy, a daughter was a source of weakness, and a burden, and needed cares and protection involving financial liability, but mainly on account of the fear of poverty they regarded children to be a burden on them.

It is worth noting that the practice of killing the infants was also extant in other countries of the world, besides the Arabs, and people used to get rid of the children not only by killing them soon after their birth but even by contrived avoidance of conception. In the present so-called modern world this practice still continues either in the form of preventing conception and if in spite of all "precautions" conception does take place, then by resorting to abortion which cruel inhuman practice has even been legalized with the open support of certain governments. For this purpose a lot of medicines have been invented to stop or doing away with conception. This is nothing short of killing the children, which Qur'an, as the custodian of the laws of Nature, does not permit at all. Rather, it condemns and declares it to be a sin.

As regards this particular reform, viz. forbidding the infanticide, even the non-believers

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33. And kill not the soul which Allah has forbidden, except for a just cause. And whosoever is slain unjustly, We have indeed given to his heir authority (to demand *Qisas*)[5] but let him not

٣٣-وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ
إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا
فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا

give the credit to the Holy Prophet. In the Encyclopaedia of Religion and Ethics it is said, "As a moral reformer Muhammad has to his credit the abolition of infanticide" (Vol. VIII, p. 576). Another writer says, "it was due to his efforts (i.e. efforts of the Holy Prophet) that the custom so prevalent among many nations both in the East and the West and in Arabia came to an end" (Social Laws of the Quran, by Robert, p. 97) (Maajid, Vol. I, Part XV, Note 876).

3. It may be noted that in the last verse (i.e. verse 30), as a prelude to this prohibition, it was said, "indeed your Lord provides sustenance in abundance for whom He pleases, and He straitens (it for whom He wills). Indeed He is, in respect of His servants, Aware, Seer".

As regards the provision for sustenance, it is worth noting that in the phrase *Nahno Narzoqohum Wa Iyyakum* (verse 31) Allah the Almighty speaks of the supply of sustenance to the children first and to the parents thereafter, which shows that sustenance is earmarked and granted first for the children and through them to their parents. In a Tradition the Holy Prophet has also said "It is on account of the weak among you that Allah provides you all with sustenance".

4. The reason for prohibiting adultery, as it is said in verse 32, is two-fold, viz. (1) it is an obscenity, and (2) it is the evil way. As regards obscenity, when man loses all the shreds of modesty, and decent moral behaviour, he becomes totally unmindful of good and evil. In a Tradition the Holy Prophet has said that when modesty and shame depart, there remains no prohibition in committing any evil. The Holy Prophet has declared shame or modesty to be an important element of faith. He has said: *Haya* (modesty) is the half of *Eimaan* (Bukhari). As regards the evil way, as declared by the Holy Qur'an, when people engage themselves in adultery, or other immoral practices, it opens the gateway of all evils. It destroys the family life, creates the problems of patronage or guardianship of illegitimate children-making them disrespectful throughout their lives, creates problems of inheritance, degrades the status of the women for whom there remains no respectable station in life except to live and earn livelihood through sale of modesty. Thus adultery comes in the way of establishment of a righteous society among the human beings.

5. This verse deals with retaliation for unlawful murders and the blood-whit which is to be paid to the heir of the slain by the murderer. We have already dealt with this subject in our comments on verse 178 of Chapter 2 (*Baqarah*) which may be read along with the present comments.

Islam stands for respect for life, and condemns the killing of anybody without sanction of the Islamic *Shariah*. According to a Tradition, noted by Behaqqi, on the authority of Hazrat Abdullah bin Abbas and Hazrat Ameer Ma'aawiah, the Holy Prophet has said: "we hope that Allah the Almighty will forgive all sins excepting the sin of those who died in unbelief and those who intentionally killed a believer". According to another Tradition, noted by Muslim and Bukhari, on the authority of Hazrat Abdullah bin Masood, the Holy Prophet has said that the murder of any believer is not permitted except under these conditions i.e. (1) by way of stoning

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exceed the limit[6] in slaying. Indeed he (the lawful heir of the slain) will be helped (by the law).

فَلَا يُسْرِفْ فِّي الْقَتْلِ ۖ
إِنَّهُ كَانَ مَنْصُورًا ○

34. And draw not nigh to the orphan's property, except to improve it, till he attains his maturity. And fulfil the promise (agreement); indeed every promise will be enquired into.[7]

٣٤-وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي
هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ
وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ○

35. And give full measure when you measure, and weigh with a true balance: this is fair and better in the final determination.[8]

٣٥-وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ
وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ○

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to death the adulterer or the adulteress if they, or either of them is already married, (2) by way of punishment for the murder of any other person within the range of the lawful cause, and (3) the one who has given up the Faith and became *Murtid* or apostate (Ma'ariful Quran, Vol. V, p. 465).

6. Exceeding the limits in slaying, in terms of verse 33, can be in many ways, as for instance, to kill any person other than the murderer himself, to kill more persons for the murder of one, to kill the murderer after giving him torture, to express wrath on his dead body after his murder, or to demand life in retaliation even after taking the blood-whit by way of ransom (Tafheemul Quran, Vol. II, Chapter 17, Note 36).

7. This verse in substance consists of two commands viz., (1) maintenance of the property of the orphan in a goodly manner, and not to use it for any other purpose, whatsoever, till the orphan attains the age of majority when the property is to be delivered to him in a safe condition; and (2) fulfilment of the promise or covenant.

As regards the fulfilment of the promise or contract, it may refer to beneficial contracts in connection with the orphan's property, or the promise or undertaking given by the guardian or employee in the terms of his assignment, and it may also refer to contracts in general which the people enter into between themselves, and which, according to verse 34, are also to be fulfilled in its strict sense. The contract can also be between Allah and the man which consists in total submission to, and exclusive worship of, Allah the Almighty, which the man must maintain throughout his life. In any case a contract, which is lawful and binding, must be fulfilled according to the commands of Shariat because, as it is said, all promises and covenants will be enquired into by Allah the Almighty on the Day of Judgement.

8. This subject will also be dealt with in detail in the comments on Chapter 83 (*Tatfeef*). According to the learned scholars, to give anybody less than what is due to him is *Haraam* or prohibited. This also includes shortfalls in the performance of duties for which full renumeration is claimed or paid.

According to the command contained in this verse, "the responsibility of giving exact measure is on the one who sells; and if there is any shortfall in it, he is answerable for it (Behrul Moheet).

36. And pursue not that of which you have no knowledge; indeed the hearing and the sight and the heart – of all of these it will be enquired into.

٣٦- وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
أُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا ○

37. And go not about in the land with insolence: for you cannot rend the earth asunder, nor reach the mountains in height.[9]

٣٧- وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ
لَنْ تَخْرِقَ الْأَرْضَ
وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ○

38. Of all such things the evil is hateful in the Sight of your Lord.

٣٨- كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ
عِنْدَ رَبِّكَ مَكْرُوْهًا ○

39. This is of the wisdom which your Lord has revealed to you. And associate not any other god with Allah, lest you should be thrown into Hell, blamed, rejected.

٣٩- ذٰلِكَ مِمَّآ أَوْحٰٓى إِلَيْكَ
رَبُّكَ مِنَ الْحِكْمَةِ ؕ
وَلَا تَجْعَلْ مَعَ اللّٰهِ إِلٰهًا اٰخَرَ
فَتُلْقٰى فِي جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ○

40. Has then your Lord preferred for you sons, and taken (for Himself) daughters from among the angels? Indeed you utter a most dreadful saying![10]

٤٠- أَفَأَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ
وَاتَّخَذَ مِنَ الْمَلٰٓئِكَةِ إِنَاثًا ؕ
إِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ۞ ع

Giving full measure and weight is declared by verse 35 as *Khairun Wa Ahsan Ta'weela,* i.e. fair and better in the final determination, which means that it helps development of a righteous society, in which honesty prevails throughout, and naturally no injustice can be done to anybody, (Ma'ariful Quran, Vol. V, pp. 468-469).

9. As reported by Hazrat Umar, the Holy Prophet has said that whoever adopts humility, Allah grants him high status, and the one who shows pride, Allah degrades him and he appears to be big in his own eyes but a degraded one in the eyes of others like dogs and pigs (Tafseer-e-Mazhari) (Ma'ariful Quran, *ibid.*).

10. As Hazrat Abdullah Ibne Abbas has said, in these 15 verses all the commands of the Torah, (starting from assertion of *Tauheed* and ending on condemnation of *Shirk*), which were given to the Bani Israil through Prophet Moses, have been included (Tafseer-e-Mazhari as referred to by Ma'ariful Quran, Vol. V, pp. 472-473; also see Naimuddin, Chapter 17, Note 87).

SECTION 5[1]

41. And We have explained (things) in various (ways)[2] in this Qur'an in order that they may receive admonition; but it increases them only in aversion.

٤١-وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا
وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ○

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1. In the concluding verse of Section 4 reference was made to the baseless belief of the opponents that the angels were daughters of Allah, and it was said that it was a dreadful saying which they uttered. In continuation of it, Section 5 starts with the statement that Allah has explained it variously in this Qur'an in order that they may take heed and mend their ways, but warnings and admonitions only tended to increase their aversion and general apathy to Allah and His Holy Prophet. Then this Section proceeds to advance an argument regarding the Absolute Unity of Allah, and speaks of the deprivation of the non-believers of guidance on account of their extreme arrogance. This Section also speaks of the raising of the dead on the Day of Judgement, in addition to mentioning the glorification of Allah by every creature in the heavens and the earth.

Section 5 consists of 12 verses i.e. verses 41 to 52. Verse 41 speaks of the extreme arrogance of the disbelievers. It is said that We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it increases them only in aversion.

Verses 42 to 44 speak of the Absolute Unity and Glory of Allah. The Holy Prophet is commanded to say to the non-believers that if there were with Him (other) gods, as they say, then they would have certainly sought a way to the Lord of the Throne! Glory to Him! and He is Highly Exalted above what they say! The seven heavens and the earth, and whosoever is therein, declare His Glory: and there is not a single thing but glorifies Him with His praise; but you do not understand their (modes of) glorification. Indeed He is Forbearing, Forgiving!

Verses 45 and 46 speak of deprivation of the non-believers of the guidance on account of their extreme arrogance. In these verses it is said that when you (O' Prophet) recite the Qur'an, We put between you and those who believe not in the Hereafter, a veil invisible (or a hidden barrier): and We put coverings over their hearts, lest they should understand it (i.e. the Qur'an) and deafness into their ears; and when you make mention of your Lord, the One Alone, in the Qur'an, they turn their backs in aversion.

Verses 47 and 48 speak of the evil ideas of the non-believers regarding the Holy Prophet. It is said that We know best why it is they listen, when they (pretend to) listen to you; and when they counsel together secretly (with their co-thinkers), when the wrongdoers say: you follow only a man bewitched! See! what similitude they coin for you? They have gone astray, and cannot find a way.

Verses 49 to 52 speak of the raising of the dead (Resurrection) on the Day of Judgement. In these verses it is said that they say: when we are bones and decayed particles (dust) shall we then be raised up as a new creation? Say (O Prophet) to them: Be you stones or iron, or some other creature of those which are too hard (to receive life) in your minds (yet you shall be raised up)! Then they will say: who will cause us to return (to life)? Say: He (i.e. Allah) Who created you at first! Still they will shake their heads at you (in disbelief) and say: when will it be? Say: may be it will be quite soon! (It will be on) a Day when He will call you and you will answer (His call) with His praise, and you will think that you tarried (stayed in the world) but a little (while)!

2. Things are explained in the Qur'an from all points of view, individual and national,

42. Say: If there were with Him gods, as they say, then they would have certainly sought a way to the Lord of the Throne![3]

٤٢-قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِهَةٌ
كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا
اِلٰى ذِى الْعَرْشِ سَبِيْلًا ○

43. Glory to Him! and He is Highly Exalted above what they say!

٤٣-سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ
عُلُوًّا كَبِيْرًا ○

44. The seven heavens and the earth, and whosoever is therein, declare His glory:[4] And there is not a single thing but glorifies Him with His Praise; but you do not understand their (modes of) glorification. Indeed He is Forbearing, Forgiving![5]

٤٤-تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ
وَمَنْ فِيْهِنَّ ؕ
وَاِنْ مِّنْ شَىْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ
وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ
اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ○

45. And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, a veil invisible:

٤٥-وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا
بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
حِجَابًا مَّسْتُوْرًا ۙ ○

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by means of stories, parables, and figures of speech, and by way of categorical commands. But and farther away from the Truth (Yusuf Ali, Vol. I, Note 2227).

The learned scholars are also of the view that the subject matter of explanation, in verse 41, indicated by the word "things" put in brackets in the translation is the Absolute Unity of Allah and condemnation of polytheism, which has been explained by the Holy Qur'an in different ways (see Maajid, Vol. I, Part XV, Note 110; Ziaul Quran, Vol II, Chapter 17, Note 53; Ma'ariful Quran, Vol. V, p. 474; Tadabbur-e-Quran, Vol. III, p. 752).

3. The non-believing Arabs were of the view that although the Absolute God is One yet under Him there are some gods and goddesses, i.e. their false deities, whom they used to worship so that they could draw them nearer to the Absolute God (*Zumar,* 39:3). This baseless ideology is refuted in verse 42. Similar argument is also advanced in verse 22 of Chapter 21 (*Ambia*) in which it is said, "if there were in them (i.e. heavens and earth) gods, besides Allah, there would have been disorder in both".

4. According to the Arabic English Lexicon the *Tasbeeh,* within the meaning of these verses, is synonymous with *Tanzeeh,* and means "declaring God to be free from every imperfection and impurity, or from everything derogatory to His Dignity".

5. As Abdul Maajid Daryabadi writes, "this leaves no room for heaven-gods, earth-gods or any other minor (or major) gods. However strange it may sound to us, the fact remains that an earth-god and a heaven-god have found a distinguished place in the pantheon of the mythologies of Babylon, Egypt, India, Greece, and Rome, and the ever-acting Heaven and

46. And We put coverings over their hearts, lest they should understand it (the Qur'an), and deafness into their ears: And when you make mention of your Lord, the One Alone, in the Qur'an, they turn their backs in aversion.[6]

٤٦-وَّجَعَلْنَا عَلٰى قُلُوْبِهِمْ
اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا
وَاِذَا ذَكَرْتَ رَبَّكَ فِى الْقُرْاٰنِ وَحْدَهٗ
وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ○

47. We know best why it is they listen, when they listen to you; and when they counsel together secretly, when the wrongdoers say: You follow only a man bewitched!

٤٧-نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ اِذْ
يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ نَجْوٰٓى
اِذْ يَقُوْلُ الظّٰلِمُوْنَ
اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ○

48. See! what similitudes they coin for you? They have gone astray, and cannot find a way.[7]

٤٨-اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ
فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ○

49. And they say: When we are bones and decayed particles (dust) shall we then be raised up as a new creation?

٤٩-وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا
ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ○

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the all-producing Earth have also been conceived as a Father and a Mother of the world, whose offspring are the living creatures, men, and beasts and plants" (Primitive Culture, by Taylor, Vol. I, p. 322) (Maajid, *ibid.*, 117).

6. According to verse 5 of Chapter 41 (*Haa Meem Sajdah*), the non-believers used to say to the Holy Prophet, "our hearts are under coverings from that to which you call us, and there is a deafness in our ears, and there is a veil between us and you; so act and we too are acting." In fact this very saying of the non-believers had been turned back to them by Allah the Almighty and therefore, in verses 45 and 46, it has been told to them that you are thinking your aversion to the Word of God as your supremacy, but in fact this is a curse from Allah to you which has befallen you inherently on account of your own aversion (Tafheemul Quran, Vol. II, Chapter 17, Note 61).

The Old Testament also speaks of this state of affairs saying, "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isaiah, 6:9-10).

7. This mischief of the non-believers has also been referred to in verses 8 and 9 of Chapter 25 (*Furqaan*) where also it is said, "and the evil-doers say: you follow but a man bewitched! See! what parables they set forth for you (O Prophet) – they have gone astray, so they cannot find a way."

50. Say: Be stones or iron,

٥٠-قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ۝

51. Or some other creature of those which are too hard (to receive life) in your minds! (Yet you shall be raised up)! Then they will say: who will cause us to return? Say: He Who created you at first! Still they will shake their heads at you and say: When will it be? Say: may be it will be quite soon!

٥١-اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ
فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا ۭ
قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ
فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ
وَيَقُوْلُوْنَ مَتٰى هُوَ ۭ
قُلْ عَسٰٓى اَنْ يَّكُوْنَ قَرِيْبًا ۝

52. (It will be on) a Day when He will call you, and you will answer (His call) with His Praise, and you will think that you tarried but a little (while)!

٥٢-يَوْمَ يَدْعُوْكُمْ
فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ
وَتَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ۝ ع

SECTION 6[1]

53. And say to My servants that they speak (only) what is best:[2] Indeed the Satan sows dissensions among them: The Satan is indeed an open enemy to man.

٥٣-وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ
اَحْسَنُ ۭ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ۭ
اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا
مُّبِيْنًا ۝

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1. In the previous Section we were told that the non-believers, though rounded up in argument, became more arrogant, rather insulting in their behaviour towards the Holy Prophet and the believers. Therefore, in the opening verses of Section 6 the believers were commanded to speak only that which is best, or, in other words, not to answer in the manner of tit for tat because that way of answering the non-believers could only harm the propagation of Islam and create more rifts among the people. The believers were commanded to adopt good behaviour and leave the matter to Allah to be decided. This Section also condemns calling others besides Allah and also gives the reason for not sending the Signs.

Section 6 consists of 8 verses i.e. verses 53 to 60. Verses 53 to 55 speak of good behaviour to be shown by the believers. In these verses it is said: and say to My servants that they (should) speak (only) what is best: Indeed the Satan sows dissensions among them. The Satan

Contd.....

54. Your Lord knows you best: He will have mercy on you, if He please, or He will punish you, if He please: And We have not sent you (O Prophet) as a warden over them.

٥٤-رَبُّكُمْ أَعْلَمُ بِكُمْ ۖ
إِنْ يَشَأْ يَرْحَمْكُمْ أَوْ إِنْ يَشَأْ يُعَذِّبْكُمْ ۚ
وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ○

55. And your Lord best knows all that are in the heavens and on the earth: And certainly among the Prophets We made some of them excel the others, and to David We gave the Zaboor (The Psalms).[3]

٥٥-وَرَبُّكَ أَعْلَمُ
بِمَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى بَعْضٍ
وَّاٰتَيْنَا دَاوٗدَ زَبُوْرًا ○

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is indeed an open enemy to man. Your Lord knows best He will have mercy on you, if He please, or He will punish you, if He please: and We have not sent you (O Prophet) as a warden over them. And your Lord best knows all that are in the heavens and on the earth: And certainly among the Prophets We made some of them excel the others, and to David We gave the Zaboor (i.e. the Psalms).

Verses 56 to 58 condemn calling others besides Allah. In these verses the Holy Prophet is commanded to say to the non-believers: "Can on those (i.e. false deities) whom you fancy: they have no power to remove troubles from you nor to change them. Those whom they call upon, themselves seek the means of access to their Lord – even those who are nearest (i.e. the angels): they hope for His mercy and fear His punishment: Indeed the punishment of your Lord is a thing to be cautious of. And there is not a town but We will destroy it before the Day of Resurrection or punish it with a severe punishment: That is written in the Book (i.e. Record of Destiny).

Verses 59 and 60 speak of the Signs of Allah. In these verses Allah the Almighty says that nothing hinders Us from sending the Signs, but that the people of the past belied them (and were destroyed in consequence). And We gave to Samud the She-Camel, a Manifest Sign, but they treated her wrongfully and We send not Signs but by way of terror (i.e. warning). And (remember) when We said to you (O Prophet) verily your Lord, has encompassed mankind. And We made not the Vision which We showed you but a trial for men, as also the Cursed Tree (mentioned) in the Qur'an: And We put terror (and warning) into them, but it only adds to their inordinate transgression!

2. Similar command was also given in verses 198 to 201 of Chapter 7 (*Aa'raaf*), and verse 125 of Chapter 16 (*Nahl*).

According to Qurtabi, the command given in this verse also applies to the believers themselves and they are commanded to behave nicely with each other, and never use harsh words, because it is the way of Satan who creates enmity between the people, more so among the believers who are his main targets (Ma'ariful Quran, Vol. V, *ibid.*).

3. The reason for mentioning specifically the Zaboor, according to the learned scholars, was that in the Zaboor itself there was forecast regarding the arrival of the Holy Prophet, and since the non-believers and the Jews held the Zaboor in high respect, they were invited according to their own Sacred Book (The Zaboor) to accept the faith in the Holy Prophet (Tafseer-e-Haqqani, as referred to by Ma'ariful Quran, Vol. V, p. 485).

56. Say: Call on those (i.e. false deities) whom you fancy: they have no power to remove troubles from you nor to change them.[4]

٥٦-قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ
فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ
وَلَا تَحْوِيْلًا ○

57. Those whom they call upon, themselves seek the means of access to their Lord – even those who are nearest (i.e. the angels): they hope for His mercy and fear His punishment: Indeed the punishment of your Lord is a thing to be cautious of.

٥٧-أُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ
اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ
وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ؕ
اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ○

58. And there is not a town but We will destroy it before the Day of Resurrection or punish it with a severe punishment: That is written in the Book (i.e. Record of Destiny).

٥٨-وَاِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا
قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا
شَدِيْدًا ؕ
كَانَ ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ○

59. And nothing hinders Us from sending the Signs, but that the people of past belied them. And We gave to Samud the She-Camel, a Manifest Sign, but they treated her wrongfully: and We send not Signs but by way of terror (i.e. warning).[5]

٥٩-وَمَا مَنَعَنَآ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّآ
اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ؕ
وَاٰتَيْنَا ثَمُوْدَ النَّاقَةَ
مُبْصِرَةً فَظَلَمُوْا بِهَا ؕ
وَمَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ○

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4. As regards the occasion for the revelation of verse 56, it is said that when Mecca was struck with famine and the people had nothing to eat, even the non-believers approached the Holy Prophet for prayer. Allah the Almighty asked the Holy Prophet to enquire from them as to why they could not seek help from their false deities, and then simultaneously the answer was also given that they have no power to remove the troubles from you nor to change them. The idea was to emphasize as to why they were worshipping the idols who could not be of any help to them (Qurtabi, Baizavi, and Ibne Kaseer, as referred to by Ziaul Quran, Vol. II, Chapter 17, Note 65 and Naimuddin, Chapter 17, Note 117).

5. As regards the occasion of revelation of verse 59, Hazrat Abdullah bin Abbas has said that the people of Mecca had said to the Holy Prophet that if the hill of Safa was tumed into that of gold, and the land was levelled and made cultivable for agriculture, pasturing etc.,

60.[6] And (remember) when We said to you (O Prophet): Verily your Lord has encompassed mankind. And We made not the Vision[7] which We showed you but a trial for men, as also the Cursed Tree[8] (mentioned) in the Qur'an: And We put terror (and warning) into them, but it only adds to their inordinate transgression!

٦٠-وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ
وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ
إِلَّا فِتْنَةً لِّلنَّاسِ
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ
وَنُخَوِّفُهُمْ ۙ فَمَا يَزِيدُهُمْ
إِلَّا طُغْيَانًا كَبِيرًا ۝ ع

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they would then think over the invitation for acceptance of the Faith. On this Allah the Almighty revealed to the Holy Prophet that if all these things were fulfilled, and the non-believers still refused to accept the Faith, they would be destroyed, for this is Our Tradition that the people who do not believe even after seeing the Signs, are destroyed (Naimuddin, *ibid.,* 123 Ziaul Quran, *ibid.,* 687).

6. In verse 60 first it is said that Allah has encompassed the mankind, and then there is reference to the *Me'raj* i.e. Journey of the Holy Prophet through the heavens, saying that "We made not the Vision which We showed you (O Prophet) but a trial for men, as also the Cursed Tree (mentioned) in the Qur'an; and We put terror (and warning) into them, but it only adds to their inordinate transgression."

As Abdullah Yusuf Ali puts it, "this verse falls naturally into three divisions. Warnings and Portents and Signs are sent or not sent according to God's All-Wise Plan of Mercy and Justice: this is in no wise inconsistent with the apparent freedom given to the wicked; because (1) in any case God is all round all His creature, and His delay as a Sign of Mercy in no way diminishes His power; (2) the Visions of Truth vouchsafed to men of God are themselves Signs by which they can warn the ungodly; and (3) sometime it is more merciful to give them time by not immediately bringing the matter to judgment" (Yusuf Ali, Vol. I, Note 2248).

7. Here it may be noted that by the word *Ro'ya,* used in verse 60, in connection with *Me'raj* is not a mere Vision as believed by some scholars (e.g., Ameen Ahsan Islahi, vide Tadabbure Quran, Vol. III, pp. 719 and 760), but it unequivocally refers to actual physical journey of the Holy Prophet through the heavens (Tafheemul Quran, Vol. II, Chapter 17, Notes 1 and 71; Ziaul Quran, *ibid.,* 71 on the authority of Hazrat Abdullah bin Abbas and also Saeed bin Zubair, Hasan Masrooq Qatadah, Ikrama, Ibne Jareer, and other writers, also referred to in Tafseer-e-Mazhari; Naimuddin, *ibid.,* 130-131; Qurtabi as referred to in Ma'ariful Quran, Vol. V, p. 489).

8. By the *Shajaratal Mal'oona* is meant the *Shajarat-uz-Zaqqoom* of the Hell which the inhabitants of the Hell will eat on account of extreme hunger and then drink the boiling water (*Saaffaat,* 37:52-55; *Dukhan,* 44:43-46; and *Waaqi'ah,* 56:52). This tree is "bitter and pungent tree described as growing at the bottom of Hell, a type of all that is disagreeable" (Yusuf Ali, Vol. I, Note 2250).

SECTION 7[1]

61.[2] And (remember) when We said to the angels: Bow down (fall in prostration) to Adam: they (all) bowed down, except Iblees: He said: Shall I bow down to one whom You have created from clay?[3]

٦١- وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِأٰدَمَ
فَسَجَدُوٓا إِلَّآ إِبْلِيسَ ۖ
قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ۝

1. This section has a twofold sequence with the previous one. Firstly, in verse 63 of the previous section it was said that Satan is an open enemy to man. In the present section it is explained as to why and how the enmity of Satan towards the mankind came into play. Secondly, the previous Section ended with the statement that We warned them (i.e. the non-believers), but it only adds to their inordinate transgression. In the present section Qur'an speaks of the reason for it. Lastly, this Section also speaks of the unthankfulness of the mankind in general inspite of repeated favours of Allah.

Section 7 consists of 10 verses i.e. verses 61 to 70. Verses 61 to 65 speak of the prostration by the angels to Adam, refusal of Iblees, acceptance of his prayer for respite, and his condemnation. In these verses it is said: and (remember) when We said to the angels: bow down (fall in prostration) to Adam: they all bowed down, except Iblees: He said: Shall I bow down to one whom You have created from clay? He (i.e. Iblees) said: see You? This is the one whom You have honoured above me! If You respite me to the Day of Resurrection, I will certainly bring his descendants under my sway – all except a few! He (i.e. Allah) said: Go your way! whoever of them follows you, surely, Hell is the recompense of you (all) – an ample recompense. And incite whom you can of them with your (seductive) voice; and make assaults on them with your cavalry and your infantry; and share with them in wealth and children; and make promises to them. And the Satan promises them nothing but deceit. As for My servants, no authority shall you have over them: enough is your Lord as having charge of affairs.

Verses 66 to 70 speak of the unthankfulness of the mankind in spite of favours of Allah. In these verses it is said: Your Lord is He who makes the ships go (smoothly) for you through the sea, so that you may seek of His Bounty. Indeed He is ever Merciful to you. And when distress afflicts you in the sea, those whom you call upon – besides Him – leave you in the lurch! But when He brings you back safe to the land, you turn away. And man is ever unthankful! Do you then feel secure that He will not cause you to be swallowed up beneath the earth, or send over you a violent wind, and then you will not find a protector for yourselves? Or do you feel secure that He will not send you back into it (i.e. the sea) a second time, and send on you a fierce gale to drown you for your ungratefulness; so that you will not find any helper against Us in the matter? And certainly We have honoured the children of Adam; and We have borne them on the land and the sea; and We have provided them with things good and pure; and We have conferred on them special favours above a great part of Our Creation.

2. We have already dealt with this subject in detail in our comments on verses 11 to 18 of Chapter 7 (*A'araaf*). Reference to it also appears in verses 30 to 38 of Chapter 2 (*Baqarah*), verses 26 to 44 of Chapter 15 (*Al-Hijr*), and verses 71 to 85 of Chapter 38 (*Swad*). All those comments may also be read along with the present verses. As regards the difference, verses 11 to

Contd.....

62. He (Iblees) said: See You? This is the one whom You have honoured above me! If You respite me to the Day of Resurrection, I will certainly bring his descendants under my sway – all except a few!

٦٢- قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ
عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ
ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ
إِلَّا قَلِيلًا ○

63. He (Allah) said: Go your way! whoever of them follows you, surely Hell is the recompense of you (all) – an ample recompense.

٦٣- قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ
فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً
مَّوْفُورًا ○

64. And incite whom you can of them with your (seductive) voice;[4] and make assaults on them with your cavalry[5] and your

٦٤- وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم
بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم

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18 of Chapter 7 and verses 61 to 65 of the present Chapter "deal with the temptation of the individual human soul, while verses 30 to 38 of Chapter 2 deal with the collective race of man through Adam" (Yusuf Ali, Vol. I, Note 2251).

In fact, in these verses there is consolation to the Holy Prophet that the reason for not accepting the Faith by the non-believers is not that inspite of their repeated demands, no Sign is being shown to them, but the reason actually is that they are following their leader – the Satan, who had also refused to obey the Command of Allah to bow down before Adam, and had also challenged to deviate the mankind from the Straight Path of Allah.

3. As regards the assertion of superiority, Satan conveniently bypassed the fact that the Fire, whatever it may be in relation to clay, certainly bears no comparison with the *Noor* or Light which is the origin of the angels, and when the angels willingly and gladly obeyed the Command of Allah, Satan – a product of consuming and consumable substance, called Fire (obviously a symbol of destruction), had no reason to refuse to bow down before Adam as Commanded by Allah. Further, as a creation and servant of Allah, Satan should have obeyed the Command of Allah. He had no authority to judge the superiority or inferiority according to his own self-styled standards.

4. The seductive voice of Satan, according to Hazrat Abdullah bin Abbas, is the sound of music and musical instruments which cut off the relation between man and Allah. Accordingly, such things are *Haraam* or prohibited under the Islamic *Shariah* (Qurtabi) (Ma'ariful Quran, Vol. V, pp. 490-491). To make the "worse" appear the "better" , through lectures, discussions, arguments, or propaganda also fall within this category (also see Yusuf Ali, Vol. I, Note 2255).

5. As regards the assault, it is "mentioned under the metaphor of cavalry and infantry. It is when cajolery and tempting fair-seeming seem to fail that an attack is made in force with weapons of violence of all kinds, like the different arms in an organized army" (*ibid.*, Note 2256). According to Hazrat Abdullah bin Abbas, all those who come to fight for the evil fall under this category (Ma'ariful Quran, Vol. V, p. 491).

infantry; and share with them in wealth and children;[6] and make promises to them. And the Satan promises them nothing but deceit.

بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ
وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ○

65. As for My Servants, no authority shall you have over them:[7] Enough is your Lord as having charge of affairs.

٦٥- إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ○

66. Your Lord is He who makes the ships go (smoothly) for you through the sea so that you may seek of His Bounty. Indeed He is ever Merciful to you.

٦٦- رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ
فِي الْبَحْرِ لِتَبْتَغُوا مِن فَضْلِهِ ۚ
إِنَّهُ كَانَ بِكُمْ رَحِيمًا ○

67. And when distress afflicts you in the sea, those whom you call upon – besides Him – leave you in the lurch! But when He brings you back safe to the land, you turn away. And Man is ever ungrateful!

٦٧- وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ
مَن تَدْعُونَ إِلَّا إِيَّاهُ ۖ
فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ
وَكَانَ الْإِنسَانُ كَفُورًا ○

68. Do you then feel secure that He will not cause you to be swallowed up beneath the earth, or send over you a violent wind; and then you will not find a protector for yourselves?

٦٨- أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ
جَانِبَ الْبَرِّ
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا
ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ○

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6. As regards sharing in the wealth and according to Hazrat Abdullah bin Abbas, acquisition of wealth through unlawful means, as well as its spending in unlawful affairs, both amount to sharing of the wealth by the Satan. The sharing in the children means illicit both of children, or naming the children with polytheistic names, or to bring them up through illegal earnings (Qurtabi, Ma'ariful Quran, Vol. V, pp. 491-492).

7. "Evil has no power except over those who yield to its solicitation" (Yusuf Ali, Vol. I, Notes 2252 and 2260).

69. Or do you feel secure that He will not send you back into it (i.e. the sea) a second time, and send on you a fierce gale to drown you for your ungratefulness; so that you will not find any helper against Us in the matter?[8]

٦٩- أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ
فَيُغْرِقَكُم بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ۝

70. And certainly We have honoured the children of Adam;[9] and We have borne them on the land and the sea: and We have provided them with things good and pure; and We have conferred on them special favours above a great part of Our Creation.

٧٠- وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ
وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ۝ ع

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8. As Abdullah Yusuf Ali puts it, "Man is safe neither on land nor at sea except by the grace and mercy of God. How forcibly this is brought home to us by the Quetta earth-quake of 31st May, 1935, when tens of thousands of men, women, and children, perished in a few moments, by night, buried in debris! The stories of violent destructive tornadoes in such areas as the southern United States are equally impressive. The destruction is so sudden that the victims have no time to arrange anything. They are simply wiped out. If a man flees from the Wrath of God, there is no place secure for him. He may flee from sea to land, and back again from land to sea. But his life depends on the Disposer of all affairs. He may go again and again to sea, and perhaps finally end by being drowned" (Yusuf Ali, Vol. I, Notes, 2263-2264).

An instance of the swallowing up of a person by earth is also found in the story of Korah who became arrogant on account of his unlimited wealth, but Allah the Almighty says, "We made the earth to swallow him up and his abode. He had no host to help him against Allah, nor was he of those who can defend themselves" (*Qasas,* 28:81).

9. As Abdul Maajid Daryabadi puts it, "the obvious meaning is that man is a creature honoured and honourable, and this completely contradicts the Biblical attitude towards man; And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Genesis, 6:6) (Maajid, Vol. I, Part XV, Note 189).

As regards the honour which Allah the Almighty has given to the children of Adam, again to quote Abdul Maajid Daryabadi, it is by peculiar privileges and endowments, not shared by other creatures. That is the true place of man in nature. In the language of modern anthropology, "the great superiority of man's mental manifestations over those of all other animals is too patent to be called in question, by any serious worker in the field of anthropology. Indeed, according to some eminent psychologists, the gap between them cannot be bridged over by the doctrine of organic evolution" (Encyclopaedia of Religion and Ethics, Vol. I, p. 569). Further, "the attempt to minimize this remarkable disparity between man and brute has not met with much support of any class of investigators" (*ibid.*; Maajid, *ibid.,* 190).

SECTION 8[1]

71. On the day when We shall call together all human beings with their leaders:[2] then those who will be given their book in their right hands,[3] they will read their book; and they will not be dealt with unjustly in the least.[4]

١٧-يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۢ بِاِمَامِهِمْ ۚ
فَمَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ
فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ
وَلَا يُظْلَمُوْنَ فَتِيْلًا ○

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1. In the concluding verses of the previous Section there was a warning that Allah the Almighty has power to catch hold of the disbelievers again for their inordinancy in transgression. In continuation of it Section 8 starts with stating the affairs that will happen on the Day of Judgement. Then this Section also speaks of the attempt of the disbelievers to deviate the Holy Prophet from his Mission or exile him from the land.

Section 8 consists of 7 verses i.e. verses 71 to 77. Verses 71 and 72 speak of the Day of Judgment and say: On the Day We shall call together all human beings with their leaders, then those who will be given their book (of deed) in their right hands, they will read their book (with a feeling of jubilation), and they will not be dealt with unjustly in the least. But those who were blind in this (world) will also be blind in the Hereafter, and most astray from the (right) Path.

Verses 73 to 75 speak of the attempt of the disbelievers to deviate the Holy Prophet from his mission. In these verses it is said that they (i.e. disbelievers) had surely purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that (we have sent to you), and then surely they would have taken you for a friend!

And had We not made you firm, you might have nearly inclined to them a little. Then We would have made you taste a double (punishment) in the life and a double (punishment) after death, and then you would not have found any helper against Us!

Verses 76 and 77 speak of the attempt of the disbelievers to oust the Holy Prophet from the land. In these verses it is said that surely their (i.e. of the disbelievers) purpose was to unsettle you from the land, in order that they might expel you from it; but then they (themselves) would not have stayed (therein) after you, except for a little while. (This was Our) way with Our Messengers whom We sent before you: and you will not find a change in Our ways (or scheme of things).

2. Regarding the word *Imam,* meaning leader, used in verse 71, there is difference of opinion among the learned scholars. One view is that it means the Book as in the verse *Wa Kulla Shai'in Ahsainaaho Fee Imamim Mobeen* (i.e. and We record all things in a Clear Book) (*Yaseen,* 36:12) (Qurtabi). According to a Tradition, noted by Tirmizi, on the authority of Hazrat Abu Hurairah, by way of interpretation of verse 71, the Holy Prophet has said that one man will be called on the Day of Judgement and his Book of Deeds will be given in his right hand. From this Tradition also it is clear that the word *Imam* means the "Book of Deeds". According to Hazrat Ali, Mujahid, and other Scholars of the Holy Qur'an, however, the word *Imam* used in this verse means the "leader". Accordingly the meaning is that on the Day of Judgement everyone will be called with his leader – may he be righteous or wicked. Thus the righteous ones will be with their righteous leaders and the wicked ones will be with their wicked leaders (Qurtabi)

72. But those who were blind in this (world), will be blind in the Hereafter, and most astray from the (right) path.[5]

٧٢- وَمَنْ كَانَ فِي هٰذِهٖٓ اَعْمٰى
فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيْلًا ○

73. And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then surely they would have taken you for a friend![6]

٧٣- وَاِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْٓ
اَوْحَيْنَآ اِلَيْكَ
لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖ
وَاِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ○

(Ma'ariful Quran, Vol. V, pp. 495-496; Tadabbure Quran Vol. III, pp. 768-769; Ziaul Quran,Vol. II, Chapter 17, Note 86). According to Hazrat Abdullah bin Abbas, the word *Imam* actually means the *Imam* of the time, or the religious leader of his time, who is followed by other persons – may his mission be *Haq* i.e. right, or *Baatil* i.e. wrong (Naimuddin,Chapter 17, Note 159).

3. This translation is according to Abdullah Yusuf Ali, Syed Abul A'ala Maududi and Amin Ehsan Islahi. Others have literally translated "those" as "whoever", "their book" as "his book," and "their right hands", as "his right hand", Some have also translated "their leaders" as "their record".

4. In verses 19 to 24 of Chapter 69 (*Haaqqah*) also it is said, with more details, "then as for him who is given his book in his right hand, he will say Lo! Read my book, surely I knew that I shall meet my account. So he will be in a life of bliss, in a lofty garden, its fruits are near. (And it will be said) eat and drink pleasantly for that which you sent before in the bygone days".

5. From verses 25 to 37 of Chapter 69 (*Haaqqah*) it is clear that the wrong-doers will be given their Books of Deeds in their left hands. It is said, "and as for him who is given his Book in his left hand – he will say: O would that my Book had not been given to me! And I had not known what my account was! O would that death had made an end (of me)! My wealth has not availed me. My authority has gone from me. (Then it will be said) Seize him, and fetter him, then cast him into the burning Fire, then insert him in a chain the length of which is seventy cubits. Surely he believed not in Allah, the Great, nor did he urge the feeding of the poor. Therefore, he has not here this day a true friend, nor any food except filth, which none but the wrong-doers eat".

6. It is said that once a deputation of the Saqeef Tribe came to the Holy Prophet and offered to accept Islam provided their three conditions were fulfilled. These were: (1) that if they accepted the faith, they would not bow down in the prayers, (2) that they would not break their idols by their own hands, and (3) that they would not worship the idol of "Laat", but that for one year they would be permitted to earn the benefit on account of offerings of the people on it. The Holy Prophet refused to fulfil any of these conditions. They, however, requested the Holy Prophet to do something for them so that they could claim superiority over others, and that if there was any fear of an objection from the non-believers, they could be told that it was the Command of Allah. It was on this occasion that these verses were revealed (Naimuddin, *ibid.*, 164). There is yet another incident regarding the revelation of these verses. It has been reported on the authority of Hazrat Jubair bin Nafeer, that some chiefs of the Quraish came to the Holy Prophet, and requested him to ask the poor ones to leave his company, so that they could come there, and sit with him, because company of the poor ones was insulting to them. The

74. And had We not made you firm, you might have nearly inclined to them a little;

٧٤-وَلَوْلَآ اَنْ ثَبَّتْنٰكَ
لَقَدْ كِدْتَّ تَرْكَنُ اِلَيْهِمْ شَيْـًٔا قَلِيْلًا ۝

75. Then We would have made you taste a double (punishment) in life and a double (punishment) after death, and then you would not have found any helper against Us![7]

٧٥-اِذًا لَّاَذَقْنٰكَ
ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمَاتِ
ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ۝

76. And surely their purpose was to unsettle you from the land, in order that they might expel you from it; but then they would not have stayed (therein) after you, except for a little while.[8]

٧٦-وَاِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ
لِيُخْرِجُوْكَ مِنْهَا وَاِذًا لَّا يَلْبَثُوْنَ
خِلٰفَكَ اِلَّا قَلِيْلًا ۝

Holy Prophet thought that if this condition of theirs could be accepted as a gesture of accommodation, they would perhaps accept the Faith. It was on this that these verses were revealed and the Holy Prophet was warned in advance of the evil motives of the non-believers (Ma'ariful Quran, Vol. VI, p. 498, on the authority of Tafseer-e-Mazhari).

It may be noted that reference to similar situation has also been made in verse 49 of Chapter 5 (*Maa'idah*) in which it is said, "and Judge between them by what Allah has revealed, and follow not their low desires, and be cautious of them lest they seduce you from part of what Allah has revealed to you".

7. According to Hazrat Abdullah bin Abbas, the warning in these verses is actually for the *Ummah* of the Holy Prophet that they should not in any case give up the Commands of the *Shariah,* nor try to please the non-believers at the cost of their Faith, or be inclined towards them under any threat or inducement (Qurtabi) (Ziaul Quran, *ibid.,* 90).

According to these verses, one who works for the propagation of Islam should always be cautious of the inducements and temptations of Satan, and he should always keep in mind not to deviate, even for a slightest moment, from his mission (Ziaul Quran, *ibid.*).

8. It is reported in this respect that the Quraish of Mecca intended to expel the Holy Prophet from Mecca. On this verse 76 was revealed and they were warned that even, if they succeeded in their evil intentions, they would not be able to stay there for long, Ibne Kaseer has noted this incident and has said this warning actually proved to be true. History bears testimony that when the Holy Prophet left Mecca on Migration, the non-believers of Mecca also could not live there with comfort, and, only after a lapse of hardly one and a half years, they were defeated in the battle-field of Badr, and seventy of their powerful and renowned warriors were killed, and their strength was broken. Then in the subsequent encounters at Uhud and Ahzaab their power was completely smashed and, in the 8th year of Hijra, Mecca was conquered by the Holy Prophet, leaving hardly any trace of the infidels in the Holy Land (Ma'ariful Quran, Vol. V, pp. 499-500; also see Naimuddin, *ibid.,* 167, on the authority of Khaazin).

77. (This was Our) way with Our Messengers whom We sent before you; and you will not find a change in Our ways.

٧٧-سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ
رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ۝

SECTION 9[1]

78. Keep up (the regular) prayers[2] – from the declining of the sun till the darkness of the night,[3] and the recitation at the dawn: Indeed the recitation at the dawn[4] is ever borne witness to.

٧٨-أَقِمِ الصَّلٰوةَ لِدُلُوكِ الشَّمْسِ
إِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ ۖ
إِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُودًا ۝

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1. In the last Section Qur'an spoke of the evil plans and attempt of the disbelievers to deviate the Holy Prophet from his path, and also to unsettle him from the land. In continuation of it, Section 9 starts with a command to the Holy Prophet, and through him the believers in general, to establish the five times compulsory prayers, and also additional prayer of the after mid-night. There is also a supplication for the Holy Prophet which heralded his migration from Mecca to Medinah and thereafter his success over his opponents. Further, this Section also speaks of Qur'an being a Healing and a Mercy to the believers. There is also mention of the unthankfulness of the mankind to the favours of Allah.

Section 9 consists of 7 verses i.e. verses 78 to 84. Verse 78 speaks of the five times compulsory prayers. In this verse it is said: Keep up (the regular) prayers from the declining of sun till the darkness of the night, and the recitation (of the Qur'an) at the dawn: Indeed the recitation (of the Qur'an) at dawn is ever borne witness to.

Verse 79 speaks of the after mid-night prayer which is known as *Tahhajjud* and which was compulsory for the Holy Prophet and not for general believers. In this verse it is said: and during a part of the night, keep awake by it, for an additional prayer (that is incumbent) on you: May be your Lord will raise you to a position of Praise and Glory!

Verse 80 makes indication of the Migration of the Holy Prophet to Medinah, and speaks of a supplication which was taught to him when he was about to migrate. In this verse it was said: and say: my Lord! make me enter a rightful entering, and make me go forth a rightful going forth, and grant me from Your Presence an authority to help (me).

Verse 81 asks the Holy Prophet say: the Truth has come, and Falsehood vanished. Indeed Falsehood is ever bound to vanish.

Verse 82 speaks of the Holy Qur'an. In this verse Allah the Almighty says that We send down (stage by stage) in the Qur'an that which is a Healing and a Mercy to the believers: and it increases nothing to the wrongdoers but loss.

Verses 83 and 84 speak of unthankfulness of man to the favours of Allah. It is said that when We bestow favours on man, he turns away, and becomes remote on his side (instead of coming to Us); and when evil afflicts him, he gives himself up to despair! Say: Everyone acts

Contd.....

79. And during a part of the night, keep awake by it,[5] for an additional prayer (that is incumbent) on you: May be your Lord will raise you to a position of Praise and Glory![6]

٧٩-وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ۝

according to his own disposition (or nature): But your Lord knows best who it is that is best guided on the Way (of righteousness).

2. Command of the prayers, after speaking of the evil plans and attempts of the non-believers to deviate the Holy Prophet from Straight Path and also to oust him from their land, is actually to emphasize that resort to prayer is the best solution of the difficulties which the Holy Prophet was facing at that particular time. This has further and more specifically said in verses 97 to 99 of Chapter 15 (*Hijr*) in which it is said, "and We know indeed that your heart straitens at what they (i.e. the non-believers) say: so celebrate the praise of your Lord, and be of those who make prostration (to Allah), and serve your Lord, until there comes to you that which is certain".

Thus, according to Qur'an, the cure for the suffering on account of opposition is contained in offering the prayers.

3. Four Timings of Prayer: According to the scholars, the phrase *Aqimus Salata Le Dulukish Shams* indicates the prayers of *Zohar* (past mid-day when the sun on its decline passes by the Zenith), *Asr* (pre sun-set prayer), *Maghrib* (immediately after sun-set), and *'Isha* (when night becomes dark).

As Ameen Ahsan Islahi puts it, there are three stages of declining of the sun: first, when it declines from the mid-noon; second, when it declines from *Mara'ul-e-Ain;* and third when it declines from the horizon – all these times are of *Zohar, Asr* and *Maghrib* prayers (Tadabbure Quran, Vol. III, pp. 773-774).

According to him, the letter *Laam* used before the word *Duluk* is in the sense of "time", which, in Arabic, is used for the word *Par* (i.e. on) used in Urdu, and accordingly the letter *Laam* indicates that the prayers should be offered at their times after the declining of the sun (*ibid.*).

The word *Ghasaqil* means the darkness of the night which indicates the *'Isha* prayers.

4. Fifth time of Prayer: The fifth prayer is indicated by the word *Qur'aanal Fajr* which, according to Ibne Kasser, Qurtabi and Qazi Sanaullah of Panipat, (Ma'ariful Quran, Vol. V, p. 503), means the *Fajr* (morning) prayer which is offered before the sun-rise. Regarding this prayer it is said that it is witnessed or it carries testimony of Divine Grace. It is said that at the particular moment when *Fajr* prayer is offered, the angels of the night, and of the day, both gather together for the change of their duties although at the time of each prayer the angels are present. But the significance of timely offering of *Fajr* prayer itself is superimposing and far greater than other prayers. That is the reason why the Holy Prophet had particularly mentioned the presence of the angels at the *Fajr* prayer and commanded lengthy recitation of the Holy Qur'an in it, so that people coming late may also join the congregation and receive the blessings undiminished. This practice of reciting lengthy portions from the Holy Qur'an is still followed almost in each and every mosque as a regular feature.

Qur'an also mentions the five times prayers in verse 114 of Chapter 11 (*Hud*), verse 130 of Chapter 20 (*Taa Haa*), and verses 17 and 18 of Chapter 30 (*Rum*).

5. Keep awake by it stands for *Tahhajjud,* which is derived from *Hajadah* which means

Contd....

80. And say: My Lord! make me enter a right entering, and make me go forth a rightful going forth,[7] and grant me from Your Presence an authority to help (me).

٨٠-وَقُلْ رَّبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ
وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ
وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا
نَّصِيْرًا ○

81. And say: the Truth has come, and Falsehood vanished:[8] Indeed Falsehood is ever bound to vanish.[9]

٨١-وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۭ
اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ○

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he slept in the night, and also he was wakeful in the night (Arabic-English Lexicon). Technically it signifies the after mid-night prayer, which is optional (though very revealing) but not compulsory. For more details, see Ma'ariful Qur'an, Vol. V, pp. 504-506.

6. The Holy Prophet has himself said that *Maqaam-e-Mahmood* is that in which I will intercede for my *Ummah*. The Holy Prophet has also said that when, on the Day of Judgement, people will approach other Prophets for intercession, they will show their inability and ultimately all will come to the Holy Prophet and he will praise Allah the Almighty, and Allah will grant him the permission to intercede. Accordingly he will intercede for the people (Ma'ariful Quran, Vol. V, p. 5071 and Ziaul Quran, Vol. II, Chapter 17, Note 95).

It may be noted that mentioning of the *Maqaam-e-Mahmood* after the command for *Tahhajjud* prayer shows that offering of the *Tahhajjud* plays special role in the high status which the Holy Prophet will be granted by Allah the Almighty on the Day of Judgment.

7. According to Hazrat Abdullah bin Abbas, as reported by Tirmizi, this verse was revealed when the Holy Prophet was commanded to migrate from Mecca to Medinah. According to Hasan Basri and Qatadah, as reported by Ibne Kaseer and Ibne Jareer Tabri, the supplication was that the Holy Prophet might leave Mecca in security and also enter Medinah in security, and there might not be any trouble. However, mentioning of the *Madkhal* (Entry) first and then *Makhraj* (Exit) was on account of the fact that *Makhraj* was not the real purpose. On the other hand, it was in fact a matter of grief for the Holy Prophet to leave the House of Lord. The real purpose, in fact, was to achieve a place of security for the believers and it was connected with the *Madkhal* and, therefore, it was mentioned first (Ma'ariful Quran, Vol. V, pp. 508-509).

8. Hazrat Abdullah bin Masood has said that, when the Holy Prophet entered Mecca on the Day of Victory over it, there were 360 idols installed all round the Ka'bah. The Holy Prophet, while reciting this verse, struck each of the idols with his stick and they all fell down one by one, and then he ordered to break them (Bukhari and Muslim, as referred to by Naimuddin, Chapter 17, Note 177; and Ma'ariful Quran, Vol. V, p. 509).

Qurtabi has inferred that to break and finish all traces of idolatry is obligatory on the believers. According to Ibne Manzir, the pictures and statutes also fall within the command of this verse and they are all to be destroyed (Ma'ariful Quran, *ibid.*).

9. Verse 81 also indicates that Falsehood inherently has no latitude to stand, and sooner or later it has to make way for the Truth. No doubt those who stand for Truth may, for time being, have to suffer, but if they are true to their mission, they are ultimately to succeed against the falsehood.

82. And We send down (stage by stage) in the Qur'an that which is a Healing and a Mercy to the believers:[10] and it increases nothing to the wrong-doers but loss.

٨٢-وَنُنَزِّلُ مِنَ الْقُرْاٰنِ
مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ
وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ۝

83. And when We bestow favours on man, he turns away, and becomes remote on his side, and when evil afflicts him, he gives himself up to despair!

٨٣-وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ
اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ
وَاِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ۝

84. Say: Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way.

٨٤-قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ؕ
فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ۧ

SECTION 10[1]

85. And they ask you (O Prophet!) about the *Rooh*.[2] Say: the *Rooh* is by the command of my Lord: and of knowledge you (O men!) are given but a little.

٨٥-وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ؕ
قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ
وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ۝

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10. To note Abdullah Yusuf Ali, "in God's revelation there is healing for our broken spirits, hope for our spiritual future, and joy in the forgiveness of our sins. All who work in faith will share in these privileges. It is only the rebels against God's Law who will suffer loss. The more they will oppose Truth, the deeper down will they go into the mire – the state of sin and wrath, which is worse than destruction" (Yusuf Ali, Vol. I, Note 2282).

1. The previous Section concluded with the mention of arrogance and pride of the non-believers, and that Allah knows best who it is that is best guided on the (right) way. In continuation of it, Section 10 starts with a question which the non-believers put to the Holy Prophet regarding the *Rooh* (or Soul), which was also on account of their insistence on infidelity because they thought the Holy Prophet would not be able to answer it. Then this Section speaks of the Absolute Authority of Allah and excellence of the Holy Qur'an, and also refers to the uncalled for demands of the non-believers by way of conditions to be fulfilled prior to the acceptance of the Faith by them.

Contd.....

86. And if it were Our Will, We could take away that which We have revealed to you: then you would find none to plead (your) cause against Us –

٨٦-وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيٓ
أَوْحَيْنَآ إِلَيْكَ
ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ۝

87. Except for a mercy from your Lord: For His Bounty to you is indeed great.

٨٧-إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ
إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ۝

88. Say: If men and Jinn were to combine together to produce the like of this Qur'an, they could not produce the like of it, even if some of them were to back up each other, with help and support.[3]

٨٨-قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ
عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ
هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝

Section 10 consists of 9 verses i.e. verses 85 to 93. Verse 85 is regarding the *Rooh*. It is said that they (i.e. the people) ask you (O Prophet) about the *Rooh*. Say: the *Rooh* is by the Command of my Lord: and of (its) knowledge you (O men) are given but a little.

Verses 86 and 87 speak of the Absolute Authority of Allah in respect of revelation of the Holy Qur'an. In these verses Allah the Almighty says: and if it were Our Will, we could take away that which We have revealed to you: then you would find none to plead (your) cause against Us – except for a mercy from your Lord: For His Bounty to you is indeed great.

Verses 88 and 89 speak of the Holy Qur'an itself. In these verses the Holy Prophet is commanded to say: if (all) men and Jinn were to combine together to produce the like of this Qur'an, they could not produce the like of it, even if some of them were to back up each other, with help and support. And certainly We have made clear for men, in this Qur'an, every kind of similitude, but most men refuse (to accept it) except with ingratitude.

Verses 90 to 93 speak of the uncalled for demands of the non-believers for acceptance of the faith in the Holy Prophet. In these verses it is said that they say: We shall not believe in you, until you cause a spring to gush-forth from the earth for us; or you have a garden of date-palms, and grapes, in the midst of which you cause rivers to flow forth, carrying abundant water; or you cause the heaven to come down upon us in pieces, as you say, or bring Allah and the angels before (us) face to face; or you have a house of gold, or you mount a ladder unto the skies. And we will not believe in your mounting until you bring down to us a book that we could read. Say: Glory to my Lord! am I aught but a man – a Messenger?

2. As regards the exact significance of the word *Rooh,* there is difference of opinion among the scholars. For detailed discussion, see Tafheemul Quran, Vol. II, Chapter 17, Note 103; Tadabbure Quran, Vol. III, pp. 783-784; Abdullah Yusuf Ali, Vol. I, Note 2285; Ma'ariful Quran, Vol. V, pp. 513-515; Naimuddin, Chapter 17, Note 187.

3. Verse 88 actually repeats the challenge of Holy Qur'an that none can prepare the like of it. In fact this challenge has already been given in Section 3 of Chapter 2

89. And certainly We have made clear for men, in this Qur'an, every kind of similitude; but most men refuse (to accept it) except with ingratitude!

٨٩-وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هٰذَا
الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ فَاَبٰٓى اَكْثَرُ
النَّاسِ اِلَّا كُفُوْرًا ۝

90. And they say: We shall not believe in you, until you cause a spring to gush-forth from the earth for us;

٩٠-وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى
تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ۝

91. Or you have a garden of date-palms and grapes, in the midst of which you cause rivers to flow forth, carrying abundant water;

٩١-اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ
وَّعِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ۝

92. Or you cause the heaven to come down upon us in pieces, as you say, or bring Allah and the angels before (us) face to face;

٩٢-اَوْ تُسْقِطَ السَّمَآءَ
كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا
اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا ۝

93. Or you have a house of gold, or you mount a ladder unto the heaven. And we will not believe in your mounting until you bring down to us book that we could read. Say: Glory to my Lord! am I aught but a man a Messenger?

٩٣-اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ
اَوْ تَرْقٰى فِي السَّمَآءِ ؕ
وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى
تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ؕ
قُلْ سُبْحَانَ رَبِّيْ
هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۝ ع

(*Baqarah*), Section 4 of Chapter 10 (*Yunus*), Section 2 of Chapter 11 (*Hud*), and it will again come in Section 2 of Chapter 52 (*Toor*). In all these verses the statement actually is in answer to the objection raised by the non-believers that the Holy Qur'an was made by the Holy Prophet himself, and it was not a revelation from Allah. Additionally, in verse 16 of Chapter 10 (*Yunus*) the Holy Prophet has also been asked to say that, "if Allah had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you not then understand?"

SECTION 11[1]

94. And what prevented people from believing, when guidance came to them, except that they said; Has Allah raised up a man[2] to be a Messenger?

٩٤-وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوٓا إِذْ جَآءَهُمُ
الْهُدٰٓى إِلَّآ أَنْ قَالُوٓا
أَبَعَثَ اللّٰهُ بَشَرًا رَّسُولًا ○

95. Say: Had there been settled, on earth, angels walking about in peace and quiet, we

٩٥-قُلْ لَّوْ كَانَ فِى الْأَرْضِ مَلٰٓئِكَةٌ

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1. The previous Section mentioned the uncalled-for demands of Prophetic Miracles by the non-believers and the answer which was given to them. In continuation of it, Section 11 starts with a statement that the non-believers object to the Prophethood of the Holy Prophet on the plea that Prophethood had been given to a man and not to an angel. This objection is answered in this Section, and it is also said that on the Day of Judgment the non-believers will be raised blind, dumb, and deaf, and punished by burning in the Fire of Hell.

Section 11 consists of 7 verses i.e. verses 94 to 100. Verses 94 to 96 answer the objection-cum-demand of the non-believers that the Prophet should have been an angel. In these verses it is said: what prevented people from believing, when guidance come to them, except that they said: has Allah raised up a man to be a Messenger? Say: had there been settled, on earth, angels walking about in peace and quiet, we should have certainly sent them down from the heavens an angel as Messenger. Say: enough is Allah for a witness between me and you: For He is, in respect of His servants, ever Knowing, Seeing.

Verses 97 to 99 speak of the non-believers and their ultimate fate on the Day of Judgment. It is said that whomsoever Allah guides, he (only) is on true guidance; and whomsoever He leaves in error, for such you will find no protector besides Him (i.e. Allah). And We shall gather them together on the Day of Judgment, prone on their faces, blind, and dumb, and deaf: Their abode will be Hell: Whenever (the fire of) it abates, we shall increase for them the fierceness of the Fire. This is their recompense, because they rejected Our Signs, and said: when we are reduced to bones and decayed dust, shall we then be raised up into a new creation? See they not that Allah, Who created the heavens and the earth, has power to create (a new) the like of them? And He has appointed a term for them, whereof there is no doubt. But the wrong-doers refuse (to accept the Truth) except with ingratitude.

In verse 100 the Holy Prophet is asked to say: if you (O disbelievers) were to control the Treasures of the Mercy of my Lord, then you would keep them back, for fear of spending: And man is (ever) niggardly!

2. It may also be noted that not only a human being was always sent down as a Prophet by Allah the Almighty, but that the Prophet was from among his own people, as for instance to the Aad their brother Hud was sent (*Hud,* 11:50); and to the Samud their brother Swalih was sent (*Hud,* 11:61); and so on. Similarly the Holy Prophet Muhammad (ﷺ) was raised from among his own people i.e. the Arabs.

27. And proclaim[3] to men the Pilgrimage: they will come to you on foot and (mounted) on every kind of lean camel, coming through every deep and distant mountain highways,

٢٧- وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ
يَأْتُوكَ رِجَالًا وَّعَلَىٰ كُلِّ ضَامِرٍ
يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ۙ

28. That they may witness the benefits[4] (provided) for them, and celebrate the Name of Allah, on Appointed Days, over what He has given them of the cattle; then eat of them and feed the distressed ones, the needy.

٢٨- لِّيَشْهَدُوا مَنَافِعَ لَهُمْ
وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ
عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ۖ

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him by Allah the Almighty Himself. In fact, as history also tells us, he had come to Mecca from Syria. Further, the word *Makaanal Bait* shows that the place of *Ka'bah* already existed, even before the time of Prophet Abraham, and as the Qur'an itself says, "it was the 'First House' built in the world for the worship of Allah" (*Imran,* 3:96). The history of *Ka'bah* also shows that it was first built by the angels, then by Adam, and then, after its destruction in the Great Flood in the days of Prophet Noah, it was rebuilt by Prophet Abraham and his son Ishmael under the Command of Allah. The word *Bawwa'na* therefore, in the context of the facts of history, shows that, in spite of destruction in the Flood, the foundation, or at least some visible trace of the foundation of *Ka'bah* was still there, and it was pointed out to Abraham by Allah the Almighty on which he subsequently raised the building of *Ka'bah* again.

3. It may be noted that, when this command was given to Prophet Abraham, he said: O Allah! how would my voice reach the place where there is no population? This being so, because at that particular time there was no population at all near about the *Ka'bah.* Allah the Almighty said: your responsibility is simply to make the proclamation, and to make it reach the people is Our responsibility! Prophet Abraham stood up on the *Moqaame Ibrahim,* or according to some, on the Hill of Abi Qabees, and, putting his fingers on his ears, proclaimed east and west, north and south, "O people! Your Lord has built His House, and Pilgrimage to it is made obligatory on all of you. You should, therefore, submit to the Command of Allah". This Tradition is noted by Baghwi, Ibne Abi Haatim, on the authority of Hazrat Abdullah Ibne Abbas, who has also said that the *Talbiah* which the pilgrims recite is actually based on this particular proclamation of Prophet Abraham (Qurtabi and Tafseer-e-Mazhari; Ma'ariful Quran, Vol. VI, p. 256).

It is particularly to be noted that, in response to the call of Prophet Abraham, people from all around started coming to the *Ka'bah,* and during the last several thousand years, after Prophet Abraham, people have been regularly coming for *Hajj,* which shows that the proclamation made by him in the wilderness at that particular moment was actually made by Allah the Almighty to reach throughout the world.

4. Which, besides the spiritual benefits which the people acquire in abundance, also imply the material benefits in the form of business and social contacts between the believers.

should have certainly sent them down from the heavens an angel as Messenger.

يَمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ
مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا ○

96. Say: Enough is Allah for a witness between me and you; For He is in respect of His servants, ever Knowing, Seeing.

٩٦۔ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ
اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ○

97. And whomsoever Allah guides, he is on true guidance; and whomsoever He leaves in error, for such you will find no protector besides Him. And We shall gather them together on the Day of Judgment, prone on their faces, blind, and dumb, and deaf: Their abode will be Hell: Whenever it abates, We shall increase for them the fierceness of the Fire.

٩٧۔ وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ
وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ
مِنْ دُوْنِهٖ ۭ
وَنَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰي وُجُوْهِهِمْ
عُمْيًا وَّبُكْمًا وَّصُمًّا ۭ
مَاْوٰىهُمْ جَهَنَّمُ ۭ
كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ○

98. This is their recompense, because they rejected Our Signs, and said: When we are reduced to bones and decayed dust, shall we then be raised up into a new creation?

٩٨۔ ذٰلِكَ جَزَاۗؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا
وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا
ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ○

99. See they not that Allah, who created the heavens and the earth, has power to create (anew) the like of them? And He has appointed for them a term, whereof there is no doubt. But the wrongdoers refuse (to accept the Truth) except with ingratitude.

٩٩۔ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ قَادِرٌ عَلٰٓي اَنْ يَّخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ اَجَلًا
لَّا رَيْبَ فِيْهِ ۭ
فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ○

29. Then let them complete the rites prescribed for them, and let them fulfil their vows[5] and go round the Ancient House.[6]

٢٩- ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ○

30. That (shall be so).[7] And whoever honours the Sacred Rites[8] (Ordinances) of Allah, it is good for him in the Presence of his Lord. And the cattle are made lawful for you, except that which is recited to you (as unlawful) so shun the abomination of the idols, and shun false words,

٣٠- ذٰلِكَ ۚ وَمَنْ يُعَظِّمْ حُرُمٰتِ اللّٰهِ
فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهٖ ۗ
وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ
إِلَّا مَا يُتْلٰى عَلَيْكُمْ
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ ۙ ○

31. Being upright for Allah, not associating anything with Him.[9] And whoever associates (aught)

٣١- حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِينَ
بِهٖ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ

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5. According to Hazrat Abdullah bin Abbas, the word *Nozoor* in the verse refers to the *Nazr* to offer a sacrifice and it can be performed along with the offering of sacrifice as a rite of the *Hajj* According to Ikramah, however, the word *Nozoor,* used in this verse, actually refers to the obligation of the *Hajj* itself (Ma'ariful Quran, Vol. VI, p. 260).

6. It may noted that the stages of *Hajj* referred to in verses 28 and 29 are after the return from "Arafaat", when, on the 10th to 12th of the month of Zil Hajj, pilgrims stay at Mina offer the sacrifice, shave their hairs, and remove uncleanliness, and take off the *Ahram,* and then perform *Tawaful Ziyaarah* which is the final stage in the process of *Hajj*. During this period they also throw pieces of stone at the symbols of the Satans at Mina. With all these rituals etc. we have dealt with it in detail in our article on *Hajj* referred to earlier.

7. The word *Zalika,* meaning "that shall be so", which, in fact, is to lay emphasis on the fact that these were the obligatory commands given to Prophet Abraham, and they are also binding on the believers. That is why, in verse 30, it is further said that "Whoever honours the Sacred Rites of Allah, it is good for him in the Presence of his Lord".

8. The word *Huromaat;* used in verse 30, signifies those things for the respect of which commands have been given by Allah. They also mean all those commands of the *Shariah* which Allah the Almighty has enforced, and it is necessary for every believer to fulfil them, and to respect all those things commanded to be respected. The emphasis on this particular point in this verse is obviously because of the fact that the non-believing Quraish of Mecca, although claiming to be the descendants of Prophets Abraham and Ishmael, had actually disrespected the *Ka'bah,* by making it a centre of idolatry.

9. As Abu A'ala Maududi puts it, the purpose of referring to the *Hillat* or permissibility of the cattle, at this particular stage, was to finish the sanctity of the animals *Boheerah, Saa'ebah,*

100. Say: if you were to control the Treasures of the Mercy of my Lord, then you would keep them back, for fear of spending: And man is (ever) niggardly![3]

١٠٠- قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ
رَحْمَةِ رَبِّيٓ
إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ
وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ۝

SECTION 12[1]

101. And certainly We gave Moses Nine Clear Signs:[2] so ask the Children of Israil:[3] When he came to them, Pharaoh said to him: Indeed I consider you, O Moses! to be one enchanted!

١٠١- وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ
بَيِّنَٰتٍ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ
فَقَالَ لَهُۥ فِرْعَوْنُ
إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ۝

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3. The words *Khazaa'ena Rahmate Rabbi* (the Treasures of the Mercy of my Lord), appearing in this verse, either mean the wealth of this world or the Prophethood. In either case there cannot be any hope that you will use the treasures of Allah for the benefit of others, may it be of the wealth of this world or the Prophethood (see Ma'ariful Quran, Vol. V, p. 524; Tafheemul Quran, Vol. II, Chapter 17, Note 112; and Tadabbure Quran, Vol. III, p. 788; Yusuf Ali, Vol. I, Note 2307).

1. The preceding two Sections dealt with the .demand of Prophetic miracles by the non-believers as a condition precedent to their acceptance of the faith in the Holy Prophet. In continuation thereto, Section 12 starts with the statement that previously clear Prophetic miracles were given to Prophet Moses but his opponents (Pharaoh and his chiefs) declared him to be enchanted and refused to believe in him. Similarly, though the non-believers of Mecca were also demanding the Prophetic miracles but there was no hope of their accepting the faith even if the miracles, as demanded, were shown to them. This was because of their own vanity and arrogance. Then this Section also speaks of the Holy Qur'an and the believers in it, and lastly it declares that there is no sharer to Allah.

Section 12 consists of 11 verses i.e. verses 101 to 111. Verses 101 to 104 speak of the Prophetic miracles given to Prophet Moses and his confrontation with Pharaoh. In these verses it is said: And We certainly gave Moses Nine Clear Signs (i.e. Prophetic Miracles) so ask the Children of Israil: When he (Moses) came to them, Pharaoh said to him: indeed I consider you: O Moses! to be one enchanted! He (i.e. Moses) said: Truly you know well that none but the Lord of the heavens and the earth has sent these (Signs) as eye-opening evidence: and indeed I consider you, O Pharaoh! to be one doomed to destruction! So he (i.e. Pharaoh) resolved to remove them (i.e. Moses and the Bani Israil) from the earth: but We drowned him (i.e. Pharaoh) and all those who were with him, all together. And We said thereafter to the Children of Israil: dwell securely in the land: But when the second of the promises (warning) comes to pass, We shall bring you in a mingled crowd.

Verses 105 to 109 speak of the Holy Qur'an and the believers who have abiding Faith in its truthfulness. In these verses it is said that with Truth We have sent it (i.e. Qur'an) down,

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with Allah, it is as if he had fallen from on high heavens, then the birds had snatched him away, or the wind had carried him off to a distant place.[10]

فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ
فَتَخْطَفُهُ الطَّيْرُ
أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ○

32. That (shall be so). And whoever respects the Symbols of Allah,[11] this is surely from the piety of hearts.

٣٢- ذَٰلِكَ ۖ وَمَن يُعَظِّمْ
شَعَآئِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ○

33. Therein are benefits for you for a term appointed; then their place of sacrifice is near the Ancient House.[12]

٣٣- لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ مَحِلُّهَآ إِلَى الْبَيْتِ الْعَتِيقِ ○ ع

Waseelah, and *Haam,* which the non-believers had of their own established without any sanction from Allah. Further, it was also to clarify that while in the state of *Ehraam* only hunting is prohibited, and not the usual slaughtering the animals for the purpose of eating (Tafheemul Quran, Vol. III, Chapter 22, Note 55).

It may be noted that the exception in respect of the animals has already been given in verse 145 of Chapter 6 (*An'aam*).

10. In this, to quote Abdullah Yusuf Ali, there is a "parable full of meaning. The man who falls from the worship of the One True God is like a man who falls from heaven. His being taken up with false objects of worship is like the falling man being picked up in the air by birds of prey. But the false objects of worship cannot hold him permanently in their grip. A fierce blast of wind – the Wrath of God – comes and snatches him away and throws him into a place far, far away from any place he could have imagined – into the hell of those who defied God" (Vol. II, Note 2806).

11. According to Abdullah Yusuf Ali, the phrase *Sha'aa'ir-Allah,* i.e. Symbols of Allah, in verse 158 of Chapter 2 (*Baqarah*), is applied to 'Safa' and 'Marwah', but here, in this verse, it seems to be applied to the "rites of Sacrifice" (Vol. II, Note 2807). This appears to be supported by the next verse, i.e. verse 33, in which it is said that "therein are benefits for you for a term appointed; then their place of sacrifice is near the Ancient House", which shows that, till the cattle are actually slaughtered by way of sacrifice in the Name of Allah, they can be made use of by the people, but when the time for their sacrifice comes then they should be taken near the Ancient House, and slaughtered in the Name of Allah. It may be noted that the word *Ila* (at or toward) shows that the actual sacrifice is not to be performed in the *Ka'bah* itself, but at Mina which is at a short distance from the *Ka'bah.*

12. Verse 33 concludes with the phrase *Baitul Ateeq* used for the *Ka'bah.* We have already noted that *Ka'bah* was the First House built on earth for the worship of Allah. To quote a non-Muslim writer, "About the middle of the fifth century of our era the city of Mecca was founded at a place where from time immemorial there had been a temple, known as the *Ka'bah* (Thatcher and Schwill, "General History of Europe", p. 166). The word "Ancient House" also means the "Freed House" so named because it was freed from submersion in the days of the

102. He (Moses) said: Truly you know well that none but the Lord of the heavens and the earth has sent down these (Signs) as eye-opening evidence: and indeed I consider you, O Pharaoh! to be one doomed to destruction![4]

١٠٢- قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ
هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ بَصَآئِرَ ۖ
وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ۝

103. So he resolved to remove them from the earth: but We drowned him and those who were with him, all together.[5]

١٠٣- فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ
فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ۝

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and with Truth has it descended. And We have not sent you (O Prophet) but as a giver of glad tidings and as a warner. And (it is) a Qur'an which We have made distinct, so that you may recite it to the people at intervals, and we have revealed it by stages. Say: believe in it or believe not, Surely those who were given the knowledge beforehand, fall down in prostration on their faces, when it is recited to them. And say: Glory to our Lord! Truly has the promise of our Lord been fulfilled! And they fall down on their faces, weeping, and it increases their humility.

In verses 110 and 111 it is said: Say: call upon Allah or call upon Rahman: By whatever (name) you call upon Him, He has the Excellent Names. And neither speak your prayer aloud nor speak it in a low tone, but seek a middle way between these. And say: Praise be to Allah! Who has not taken a son, and Who has no partner in (His) Kingdom; nor (has) He any to protect Him from humiliation: And magnify Him for His Greatness and Glory!

2. The nine Prophetic miracles referred to in verse 101 were the Staff (*A'araaf,* 7:108); (white) Resplendent Hand (*A'araaf,* 7:109); Draught; and Scarcity of fruits (*A'araaf,* 7:131), the Storm, the Locust, and the Lice, the Frogs, and the Punishment of (appearance of) Blood in every thing (*A'araaf,* 7:134).

In fact, reference to the Prophetic miracles of Prophet Moses has been made in this verse in answer to the demand of he Prophetic miracles by the non-believers of Mecca. They were told that, inspite of seeing the Signs, Pharaoh and his chiefs did not accept the faith in Prophet Moses and ultimately they were drowned by way of punishment. Therefore, you should also be warned that if, after having heard and seen the Holy Prophet personally, should there be brought in display the Prophetic miracles, and you do not accept the faith, then your destruction is also quite sure.

3. The words *Fas'al Bani Israil* (So ask the Bani Israil) indicate that it were actually the Jews who were inducing the non-believers of Mecca to demand the Prophetic miracles and, therefore, the non-believers were asked to enquire and confirm from the Bani Israil themselves that when Miracles given to Prophet Moses, were shown to Pharoah and his chiefs and they refused to accept the faith in him, what was their end?

4. As Abdul Maajid Daryabadi writes, Moses here directly charges the Pharaoh not with ignorance but wilful opposition to God's authority. In the Old Testament also it is said, 'Then Pharaoh called for Moses and Aaron, and said, entreat the Lord, that He may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice

Contd.....

SECTION 5[1]

34. And for every people We appointed rituals (of Sacrifice) that they might mention the Name of Allah on what He has given them of the cattle. So your God is One God, therefore to Him should you submit.[2] And give good news to those who humble themselves, –

٣٤- وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا
لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ
مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ
فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ
وَبَشِّرِ الْمُخْبِتِينَ ۝

Deluge (Arabic-English Lexicon) (Maajid, *ibid.*, 338). In a Tradition, the Holy Prophet has also said that Allah the Almighty has named *Ka'bah* as *Baitul Ateeq* because Allah the Almighty has immuned it from the control of non-believers (Tirmizi and Haakim, as noted by Ibne Jareer, Tabrani, Roohul Ma'ani). (Ma'ariful Quran, Vol. VI, p. 260).

1. In connection with the rites of *Hajj,* Qur'an dealt with the sacrifice of cattle in the previous Section. In continuation of it, in Section 5, Qur'an says that sacrifice of animals has been the practice of all nations, but, in terms of the Holy Qur'an, the spirit of sacrifice is total submission to the Command of Allah and glorification of His Name.

Section 5 consists of 5 verses i.e. verses 34 to 38 which speak of the history of sacrifice together with the spirit of it. In these verses it is said that: And for every people We appointed rituals (of sacrifice) that they might mention the Name of Allah on what He has given them of the cattle. So your God is One God, therefore, to Him should you submit. And give good news to those who humble themselves – whose hearts tremble (with fear) when Allah is mentioned, and who are patient in their afflictions, and who keep up regular prayer, and spend out of what We have given them. And the sacrificial camels; We have made them of the Symbols appointed by Allah for you – for you therein is much good. So mention the Name of Allah on them, standing in a row (for sacrifice). Then when they fall down on their sides, eat of them and feed the contended one and the beggar. Thus have We made them subservient to you (so) that you may be grateful. It is not their meat, nor their blood, that reaches Allah, but to Him reaches your piety. Thus has He made them subservient to you, that you may glorify Allah for guiding you aright. And give good news to those who do good. Verily Allah will defend those who believe. Verily Allah loves not any who is unfaithful, (and) ungrateful.

2. In the context of the previous Section, the plain meaning of verse 34 is that sacrifice of the cattles in the Name of Allah has been the tradition of all previous nations, as commanded by Allah, and the purpose of it is total submission to the Absolute Unity of Allah.

It may be noted that the idea of sacrifice has been, "a fundamental element of both Jewish and gentile religions, and Christianity tended rather to absorb and modify such elements than to abolish them" (Encyclopaedia Britannica, Vol. XIX, p. 802). Places and ceremonies for the offering of sacrifice have varied from time to time and from nation to nation, but the true end, in God's dispensation, has always been to exalt His Name and not to deify any particular place or object" (Maajid, Vol. II, Part XVII, Note 356-357).

104. And We said thereafter to the Children of Israil: dwell securely in the land: But when the second of the promises (warnings) comes to pass, We shall bring you in a mingled crowd.[6]

١٠٤-وَّقُلْنَا مِنْۢ بَعْدِهٖ لِبَنِيْٓ اِسْرَآءِيْلَ
اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ
جِئْنَا بِكُمْ لَفِيْفًا ۝

105. And with Truth We have sent it (the Qur'an) down, and with Truth has it descended: And We have not sent you (O Prophet) but as a giver of glad tidings and as a warner.[7]

١٠٥-وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ؕ
وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ۝

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unto the Lord ... But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said' (Exodus, 8:8-15). The mention of God as 'the Lord of the heavens and the earth' in the Qur'anic answer of Moses has a special significance, since Seb (the earth-god) and Nut (the sky-god) formed principal gods of the Egyptian pantheon. To quote a foreign writer: 'The earliest deities were the personifications of the sky and the earth' (Patrie, Religious Life in Ancient Egypt, p. 2; see also Sayee's Religion of Ancient Egypt, p. 129) (Maajid, Vol. I, Part XV, Note 260).

5. In the reference to the attempt of Pharaoh to oust Moses and his followers from the land there was also a warning for the non-believers of Mecca, who were also planning to oust the Holy Prophet and his followers from their land (reference to this has already been made in a previous verse of this very chapter), that just as Pharaoh and his men did not succeed in ousting Prophet Moses and his followers and they were themselves destroyed, they too shall not be able to oust the Holy Prophet and his followers from the land, but, on the contrary, they will themselves have to face the destruction.

6. While permitting the Children of Israil to dwell in the land which was promised to them vide (*Taaha,* 20:47), Allah the Almighty had also told them about the Hereafter (verse 104). The idea was that, while rejoicing on the destruction of Pharaoh and his men, and their getting the authority over the land, they must not forget the Hereafter when they will all be gathered together before Allah the Almighty.

According to Abdullah Yusuf Ali, "The first (warning) was probably that mentioned in verse 5 of this Chapter, and the second was that mentioned in verse 7. When this second warning due to the rejection of Jesus came to pass, the Jews were gathered together in a mingled crowd, and they have never had a Jewish nationality since. Some commentators understand the second warning to be the Day of Judgment, the Promise of the Hereafter (Yusuf Ali, Vol. I, Note 2314).

7. In fact, in this verse, there was consolation for the Holy Prophet that if the people refuse to believe in the Qur'an, and pay no heed to his message, then it was no responsibility of his, because he had simply been deputed as a *Basheer* or giver of good news and *Nazeer* or warner of the punishment of Hell. He was, therefore, to give the good news of Paradise to those who believed, and warning of Hell to those who disbelieved, and then leave them to their own fate. If they did not accept his word, then they themselves were to bear the consequences of their arrogance.

35. Whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up regular prayer, and spend out of what We have given them.[3]

٣٥- الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ
وَالصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِى الصَّلٰوةِ ۙ
وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○

36. And the Sacrificial camels:[4] We have made them of the symbols appointed by Allah for you – for you therein is much good.[5] So mention the Name of Allah on them standing in a row[6] (for Sacrifice). Then when they fall down on their sides,[7] eat of them and feed the contended one and the beggar. Thus have We made them subservient to you that you may be grateful.

٣٦- وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ
مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ
فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ
فَاِذَا وَجَبَتْ جُنُوْبُهَا
فَكُلُوْا مِنْهَا وَاَطْعِمُوا
الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذٰلِكَ
سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ○

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3. Thus, according to verses 34 and 35, the qualities of the righteous servants of Allah are that they sacrifice the cattle in the Name of Allah, with total devotion of their hearts and soul, without invoking any partner to Him; they are humble, and they fear Allah, which is akin to love, which touches their hearts, and penetrates through their inmost being; they are not afraid of anything in the mundane sense; and they take their trials patiently, and they go on in the course of righteousness with constancy; their prayer is never a mere matter of form, but a real communion with God, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and gratitude to God as shown by practical acts of charity to all fellow-creatures (see Yusuf Ali, Vol. II, Note 2812).

4. It may be noted that although camels are also included in the *Baheematul An'am* (vide verse 34), yet the purpose of mentioning them specifically, in the present verse, is to rebut the propaganda of the Jews, who had of their own declared the camels to be prohibited for sacrifice, although there was no such prohibition in the Torah (Tadabbure Quran, Vol. IV, p. 387).

5. Camel was the most valuable animal of the Arabs, which they used for the purpose of transport, through the desert, for the people and merchandise, and for the purpose of milk and food, besides other useful and profit-bearing things, which they could prepare from its wool, skin and bones, etc.

6. According to this verse, a camel is to be sacrificed while it is in the standing posture, and not by making it lie down on the ground as in case of other cattle (Tafheemul Quran, Vol. III, Chapter 22, Note 69).

7. It may be noted that the word *Wajabat* (i.e., falls down) appearing in verse 36, signifies not only falling down on the ground but also when it actually dies (Abu Dawood, Tirmizi

106. And (it is) a Qur'an which We have made distinct so that you may recite it to the people at intervals and We have revealed it by stages.[8]

١٠٦- وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ
عَلٰى مُكْثٍ
وَّ نَزَّلْنٰهُ تَنْزِيْلًا ○

107. Say: Believe in it or believe not; Surely those who were given the knowledge before hand, fall down in prostration on their faces, when it is recited to them.[9]

١٠٧- قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْا ؕ
اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا
يُتْلٰى عَلَيْهِمْ
يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ۙ ○

108. And say: Glory to our Lord! Truly has the promise of our Lord been fulfilled!

١٠٨- وَّ يَقُوْلُوْنَ سُبْحٰنَ رَبِّنَاۤ اِنْ
كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ○

109. And they fall down on their faces weeping, and it increases their humility.[10]

١٠٩- وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ
خُشُوْعًا ○ السجدة

110. Say: Call upon Allah or call upon Rahman:[11] By whatever (name) you call upon Him, He has the Excellent Names. And neither speak your prayer aloud nor speak it in a low tone, but seek a middle way between these.[12]

١١٠- قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ
اَيًّا مَّا تَدْعُوْا
فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ
وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا
وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ○

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8. In verse 106 there is the answer to the objection, raised by the non-believers, as to why Qur'an was revealed at intervals. In reply to it, it has been said that the revelation of the Holy Qur'an at intervals had a direct bearing on the circumstances, which necessitated appropriate and precise guidance to the problems or issues arising in time sequence, as anything before or after would not have proved so effective. Other reason for revelation in parts was that it could be recited to the people by slow digress and naturally, therefore, they could understand it fully well. However, this question and answer have already appeared in Section 14 of Chapter 16 (*Nahl*) where we have already dealt with it.

9. Verse 107 refers to those righteous ones of the Jews and Christians who were

Contd.....

37. It is not their meat, nor their blood, that reaches[8] Allah, but to Him reaches your piety.[9] Thus has He made them subservient to you, that you may glorify Allah for guiding you aright.[10] And give good news to those who do good.

٣٧-لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا
وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ
كَذٰلِكَ سَخَّرَهَا لَكُمْ
لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ
وَبَشِّرِ الْمُحْسِنِيْنَ ۝

38. Verily Allah will defend those who believe. Verily Allah loves not any who is unfaithful, ungrateful.

٣٨-اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ۝ ع

and Ahmad). The Holy Prophet has said that the flesh of the animals should be cut off only when it becomes lifeless and not when it is still alive (Tafheemul Quran, *ibid.,* 71).

8. In order to understand the true significance of the words "neither their meat nor their blood reaches Allah", one should bear in mind that the non-believers of Mecca, after sacrificing the animals, used to rub the blood of it on the walls of *Ka'bah* and put some meat of the animal, near their idols, with the belief that unless they did it, the sacrifice would not be accepted. Qur'an rebuts this type of baseless ideology by saying that neither their meat nor the blood reaches Allah: it is actually the piety of the heart and sincerity of devotion which is of value in the Sight of Allah (Ziaul Quran, Vol. III, Chapter 22, Note 51; and Naimuddin, Chapter 22, Note 99).

In this there is also refutation of the Jewish ideology that, "it is the blood that maketh an atonement for the soul" (Leviticus, 17:11); and also the Christian ideology that, "and without shedding of blood there is no remission" (of sin) (Paul Epistle to the Hebrews, 9:22). In the "Encyclopaedia Biblica", it is said, among the Babylonians, "the gods feast in heaven; ... they eat the offering; ... the gods scent the savour; the gods scent the sweet savour; like flies do they gather themselves together about the offerer" (c. 4119). To quote another writer, "Throughout the Semitic field the fundamental idea of sacrifice was that of communion between the god and his worshippers by joint participation in the living flesh and blood of a sacred victim" ("Religion of the Semites", by Robertson Smith, p. 345) (Maajid, *ibid.,* 369).

9. To quote Abdul Maajid Daryabadi, "It is the spirit of willing devotion and ready obedience underlying sacrifices and offerings that is accepted by God Who is the God of righteousness, the acme of morality. It is only piety of heart or righteousness of conduct, and not anything in lieu of it, that is acceptable to Him. Sacrifice, in Islam, is neither honorific or piacular, much less a magical sacrament. It is essentially symbolic – an external symbol of an internal dedication and voluntary submission to the Will of the Almighty. The Divine itself is absolutely without needs, and all acts of sacrifice and worship are for our own benefit. The grace of God reaches everyone and everywhere and needs only some piety for its reception" (Maajid, *ibid.,* 370).

10. This is to lay emphasis on the point that, when sacrificing the animals in the Way of Allah, one must keep in mind that whatever he is sacrificing is not his own property: it has been given to him by Allah the Almighty Himself; and not only He has given it but He has also made it subservient to him, and, therefore, he must offer his heart-felt thankfulness to Him. This is also indicated by the prayer which one makes while sacrificing, viz., *Allahumma Minka Walaka,* i.e., O Allah! this is Your property and this is for You (Tafheemul Quran, *ibid.,* 74).

111. And say: Praise be to Allah! Who has not taken a son, and Who has no partner in (His) Kingdom: nor (has) He any to protect Him from humiliation:[13] And magnify Him for His Greatness and Glory!

١١١- وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ
وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ
وَ لَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ
وَكَبِّرْهُ تَكْبِيْرًا ۝ ع

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sincerely waiting for the coming of the Holy Prophet, as per the news given in their Scriptures, and when the Holy Prophet declared his Prophethood, they accepted the faith in him. They were particularly Zaid bin Amr bin Nafeel, Salman of Persia, and Abuzar (Naimuddin, Chapter 17, Note 226).

It may be noted that Qur'an speaks of the righteous ones among the People of the Book in other verses also, as for instance in verses 110 and 199 of Chapter 3 (*Aal-e-Imran*), and verses 82 to 85 of Chapter 5 (*Maa'idah*).

10. On the recitation of this verse there should be performance of a prostration known as *Sajdah-tut-Tilaawat* [vide comments on verse 206 of Chapter 7 (*A'araaf*)].

11. As reported by Hazrat Abdullah bin Abbas, one day the Holy Prophet, while prostrating before Allah the Almighty in the Sacred Mosque, was repeating the words *Ya Allah, Ya Rahman!* When Abu Jehl heard these words, he started saying that although the Holy Prophet condemns our deities yet he himself worships two gods i.e. Allah and Rehman. It was in answer to it that verse 110 was revealed and it was said that call upon Allah or call upon Rehman, by whatever name you call upon Him, He has the Excellent Names (Naimuddin, *ibid.*, 230).

It is also said that the pagan Arabs were particularly repugnant to the word *Rehman* as it is clear from verse 60 of Chapter 25 (*Furqan*) and verse 36 of Chapter 21 (*Ambia*), and it is for this reason that stress is specially laid on it in the Holy Qur'an (Yusuf Ali, Vol. I, Note 2321).

12. In this respect we may also refer to verse 205 of Chapter 7 (*A'araaf*) in which it is said, "and remember your Lord within yourself humbly and fearing, and in a voice not loud, in the morning and the evening, and be not of the heedless".

13. Regarding the revelation of the concluding verse of this Chapter, it is said that the Jews and Christians associated sons to Allah the Almighty; and the non-believers of Arabia too called their idols as favourites of Allah; besides these, the Magians also said that if there be no helpers and near ones to Allah, then it will degrade His respect. In answer to all these the concluding verse was revealed and all these baseless ideologies were refuted (Ma'ariful Quran, Vol. V, p. 530).

SECTION 6[1]

39.[2] Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is most Powerful to help them –

٣٩-أُذِنَ لِلَّذِينَ
يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ
وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝

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1. In continuation of the previous Section, which ended with a promise of defence by Allah for the believers, Section 6 starts with the permission to the believers to fight against their enemies. This Section also gives the Manifesto of the Islamic state. Further, in this Section there is also warning of the punishment to the non-believers on account of their opposing the Holy Prophet Muhammad (ﷺ).

Section 6 consists of 10 verses i.e. verses 39 to 48. Verses 39 to 41 deal with permission to the believers to fight against their enemies. In these verses it is said: permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is most Powerful to help them; those who are driven out from their homes, without a just cause, except that they say: our Lord is Allah. And if Allah had not repelled some people by others, monasteries, and churches, and synagogues, and mosques in which Allah's Name is commemorated in abundant measure, would have been pulled down. And Allah will certainly help him who helps Him. Surely Allah is Strong, (and) Mighty. Those who, if We establish them in the land, will keep up regular prayer and pay the poor-rate and enjoin good and forbid evil. And with Allah rests the end (or decision) of all affairs.

Verses 42 to 48 contain a consolation for the Holy Prophet in respect of rejection of his message by the non-believers, and also a warning of punishment to the non-believers themselves. In these verses it is said: and if they (i.e. the non-believers) reject you (O Prophet!), so did the peoples before them (reject their prophets) – the people of Noah, and 'Aad, and Samud, and the people of Abraham, and the people of Lot, and the Dwellers of Madyan; and Moses (too) was rejected. But I granted respite to the disbelievers, then I seized (or punished) them: so how (terrible) was My rejection (of them)! How many a town have We destroyed, which were given to wrong-doing? So they tumbled down upon their roofs; and how many a well are lying idle and neglected, and castles lofty and well-built ? Have they (i.e. the non-believers) not travelled in the land, so that they would have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in their breasts. And they ask you to hasten on the punishment, and Allah will not fail in His Promise. And surely a day with your Lord is as a thousand years of your reckoning. And how many a town to which I gave respite, while it was wrongdoing, then I seized (or punished) it! And to Me is the return of all.

2. Verses 39 to 41 are the first verses of the Holy Qur'an in which the believers were permitted to fight against their enemies i.e. the non-believers of Mecca, after they had already suffered persecution and hardships at their hands for 13 long years while they were at Mecca. Even in Medinah the non-believers did not allow the believers to live in peace, and from time to time they used to come in groups and attack the pastures of the believers, and take away their cattle, and sometimes also put any of them to death (Tirmizi, Nisai, Ibne Majah, Ibne Habban, and Haakim, on the authority of Hazrat Abdullah bin Abbas).

It may, however, be noted that in these verses there was only permission to fight, while

CHAPTER 18

AL-KAHF

(THE CAVE)

Chapter 18 consists of 12 Sections, 110 verses, 1577 words, and 6360 letters.[1]

Name

The name of this Chapter has been taken from the words *Ashaab-al-Kahf* appearing in verse of it, and this title has been chosen because in this Chapter there is a detailed account of the *Ashaab-al-Kahf* i.e. the Dwellers of the Cave.

Revelation

According to the agreed opinion of the scholars, this Chapter was revealed at Mecca and, as it has been noted by *Roohul Maani,* on the authority of Hazrat Anas, the Holy Prophet has said that this whole Chapter was revealed at one and the same time, and seventy thousand angels came down when it was revealed. According to the generally accepted chronological order this Chapter is placed at Serial No. 69.[2]

Background

Ibne Jareer Tabri has noted, on the authority of Hazrat Abdullah bin Abbas, that the Quraish of Mecca deputed two of their men, namely Nazar bin Haris and Aqbah Ibne Abi Moheet, to the Jews of Medinah, who were the bearers of the Holy Scriptures i.e. the Torah and the Gospel, to know the truth about the

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1. Naimuddin, Ch. 18, Note 1; Ziaul Quran, Vol. III, p. 5.
2. Index-cum-concordance for the Holy Qur'an by Khairi, *ibid.*

40. Those who are driven from their homes, without a just cause, except that they say: our Lord is Allah. And if Allah had not repelled some people by others, monastries, and churches, and synagogues, and mosques in which Allah's Name is commemorated in abundant measure, would have been pulled down.[3] And Allah will certainly help him who helps Him. Surely Allah is Strong, Mighty.

٤٠-اَلَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ
اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا
اللّٰهُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ
وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ
يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ
وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ
اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝

41. Those who, if We establish them in the land, will keep up regular prayer and pay the poor-rate and enjoin good and forbid evil.[4] And with Allah rests the end (or decision) of all affairs.

٤١-اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ
اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ
وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ۝

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the actual command for fighting was given in the subsequent verses included in Chapter 2 (*Baqarah*), viz., verses 190 to 193, 216 and 244. There was a difference of few months only between the "permission", and the "command", to fight against the non-believers. It is said that the "permission" was given in the month of Zilhij of the first year of Migration, and the "command" was given just before the Battle of Badr in the month of Rajab or Sha'ban in the second year of Migration (Tafheemul Quran, Vol. III, Chapter 22, Note 78).

3. The reference to the monastries, churches, and synagogues along with the mosques, in verse 40, also shows that Islam stands for freedom of all religions, and for every person, without any discrimination whatsoever. It also indicates that originally the purpose of establishment of the monastries, churches and synagogues also, like the mosques, was exclusive worship and glorification of Allah. It was subsequently that the Jews and Christians started their baseless ideologies of raising sharers to Allah, and used their places of worship for the purpose of propagation of their own ideologies in disregard to the Absolute Unity of Allah proclaimed by all Prophets of Allah including Moses and Jesus Christ.

4. In its general connotation, however, the manifesto contained in verse 41 provides a guide line of fundamental principles for the entire world, and accordingly wherever the believers get the rule over the land, their first and foremost duty is to establish the prayer i.e. the exclusive worship of Allah, pay the poor-rate for the help of the poor and needy ones, enjoin the good and forbid the evil, and thus purify the earth from the filth of unbelief, idolatry, indecency, immorality, and injustice. For a detailed discussion on "Politics in Islam", see the Major Work, *ibid.,* Vol. IX, pp. 353-364).

Holy Prophet. The Jew Scholars asked them to ask three questions from the Holy Prophet: if he answers them correctly, then they should know that he is the Prophet of Allah; but if he is not able to answer them, then they should be satisfied that he is not the Prophet. The three questions related to (1) those young ones who had left their city in the ancient times, (2) the name of the man (the king) who journeyed from East to West, and (3) *Rooh* or Soul. On return, the Quraish went to the Holy Prophet and put to him all the three questions. The Holy Prophet listened to the questions and waited for the answers through revelation. Since no revelation came forthwith from Allah the Almighty, the Quraish started mocking at him. After about fifteen days this Chapter was revealed containing exhaustive answers to all the three questions put forward by the Quraish.

In this Chapter there is complete narration about those young men who had left their city and dwelt in the Cave, the man who journeyed from the East to the West i.e. Zulqarnain, and the *Rooh* i.e. the Soul (Qurtabi and Tafseer-e-Mazhari). The answer relating to *Rooh* or Soul has, however, been included in the previous Chapter i.e. the Bani Israil, and it may be noted that for this very reason this Chapter has been placed next to Bani Israil.

According to Abul A'ala Maududi, from this Chapter start those verses which were revealed during the third period of the Holy Prophet's Mecci life, which started from the 6th year of *Nabuwah* and continued upto the 10th year of it. In this period, the Quraish had adopted all means, they could, to annoy the Holy Prophet: they mocked at him, raised objections on flimsy grounds, and advanced false allegations and, when these teasing designs failed to detract the Holy Prophet, they also tempted him to accept gratification in cash or kind, failing while they took to causing him and his followers physical and mental torture, and using financial pressure to such an extent that many of his followers were forced to leave for Abyssinia, and the Holy Prophet, together with his followers who remained at Mecca, had to remain confined for complete three years in the Valley of Abu Talib. As if this was not enough, as a further trial of patience and forbearance, towards the end of this period, some natural events of grief also befell the Holy Prophet. Two of his kind-hearted affectionate associates, viz., uncle Abu Talib and life escort Hazrat Khudaija died while the family was still confined in the Valley of Abu Talib. Thereafter, the Holy Prophet had himself to migrate from Mecca.

However, the subject matter of this Chapter shows that it was revealed before the migration of the believers to Abyssinia. The story of the *Ashaab-al-Kahf* contained a boosting element for the believers during their persecution. They were told how these young men, for the safety of the Faith, had to leave their city and dwell in the cave where Allah's special Favours sustained them in all trials (Tafheemul Quran, Vol. III, p. 6).

42. And if they reject you (O Prophet), so did the people before them (reject their Prophets) – the people of Noah, and 'Aad, and Samud,

٤٢-وَإِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوْحٍ
وَّعَادٌ وَّثَمُوْدُ ۙ

43. And the people of Abraham and the people of Lot,

٤٣-وَقَوْمُ اِبْرٰهِيْمَ وَقَوْمُ لُوْطٍ ۙ

44. And the Dwellers of Madyan; and Moses (too) was rejected. But I granted respite to the disbelievers, then I seized (or punished) them: so how (terrible) was My rejection (of them)![5]

٤٤-وَّاَصْحٰبُ مَدْيَنَ ۚ
وَكُذِّبَ مُوْسٰى
فَاَمْلَيْتُ لِلْكٰفِرِيْنَ
ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ ۝

45. How many a town have We destroyed, which were given to wrongdoing? So they tumbled down upon their roofs; and how many a well[6] are lying idle and neglected, and castles lofty and well-built?

٤٥-فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا
وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا
وَبِئْرٍ مُّعَطَّلَةٍ
وَّقَصْرٍ مَّشِيْدٍ ۝

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5. This shows that Allah the Almighty does not seize the erring people, even a non-believer, forthwith. Allah grants them sufficient time to ponder and repent over their misdeeds before the respited time runs out and their doom becomes irreversible.

It is only after all repeated warnings fail, and there appear no signs, even remotely of their coming to the right path, and giving up the opposition, that Allah the Almighty seizes them all of a sudden, and they are destroyed, leaving behind for the coming generations to realise the gravity of Divine assertion: how (terrible) was My rejection (of them) (verse 44). The word *Nakeer* used in verse 44, not only means utter dislike and total rejection, but it actually signifies total mutilation or defacement on account of unbearable punishment (see Tafheemul Quran, *ibid.,* 89); or "complete reversal of their fortune in consequence" (see Yusuf Ali, Vol. II, Note 2822).

6. The word *Bei'rin* (i.e. well), in verse 45, means an ordinary well, but, according to the Arabic usage, this word also signifies a population. Generally the localities of particular tribes were known in Arabia by the name of their well, and if it is said, before an Arab, that a particular well is lying deserted, then it amounts to saying that the territory is lying deserted (Tafheemul Quran, *ibid.,* 90).

Subject Matter

This Chapter starts with the Praise of Allah and declares that the Qur'an, revealed to the Holy Prophet, has a straightforward Message for the mankind, good news of reward to the believers, and warning (of punishment) to those who fabricated the doctrine of sonship against Allah the Almighty. In vivification of the Unity of Allah, the story of *Ashaab-al-Kahf* has been narrated in some detail, which shows that they were also believers in the Absolute Unity of Allah.

The *Ashaab-al-Kahf* or the Dwellers of the Cave, underwent the hardships in order to preserve their Faith in the Absolute Unity of Allah, and finally they sought refuge in the cave, where they slept to safety and Allah favoured them with special Grace and provided them sustenance, comfort and protection. Their life-pattern has similitude for all believers of any age that if they stand firm in their faith and bear with patience and fortitude all that passes over them, they will also ultimately receive special Favours and Grace like the *Ashaab-al-Kahf* in the remote past. The revelation of this Chapter brought great consolation to the believers at Mecca, at the initial stage of Islam, who were suffering at the hands of the non-believers of Mecca. The believers were told that, in order to save their Faith, the Dwellers of the Cave had to leave their city and hide themselves in a distant cave where they unbrokenly slept for over 300 years and then, when they woke up and went in the city for fetching the food, the people came to know about them. This rising up after centuries sleep is reminiscent of the raising of the mankind on the Day of Resurrection. In this there was also warning to the non-believers of Mecca, who were persecuting the believers on account of their Faith in the Absolute Unity of Allah. This, in brief, is the answer to the first question that was put to the Holy Prophet by the Quraish of Mecca at the instance of the Jews of Medinah.

Then, incidentally, there is the narration about the journey of Prophet Moses and the Khizr in which also there was consolation for the believers. In this part of narration, the moral lesson is that whatever happens as a pursuing event in life bears the manifestation of *Mashiyat,* or Will of Allah, and it is always for the betterment in the final assessment irrespective of what befalls in the course of life experience. There is thus no cause for alarm if something goes wrong outwardly.

Then there was direction for the Holy Prophet neither to have any compromise with the non-believers in matters of Faith nor to give any preference to them as against the poor believers. Side by side, the rich ones among the non-believing Quraish were also given the warning that the comfort of this life is only for a few days.

Then there is the narration about the journey of Zulqarnain, (in answer to

46. Have they not travelled in the land, so that they would have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in their breasts.

٤٦-أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا
أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ
وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ○

47. And they ask you to hasten on the punishment, and Allah will not fail in His Promise. And surely a day with your Lord is as a thousand years of your reckoning.

٤٧-وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ
وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ ۚ
وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا
تَعُدُّونَ ○

48. And how many a town to which I gave respite, while it was wrongdoing, then I seized (or punished) it! And to Me is the return (of all).

٤٨-وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۖ
وَإِلَيَّ الْمَصِيرُ ۝ ع ١٢

SECTION 7[1]

49. Say: O people! I am only a plain warner to you:

٤٩-قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ
نَذِيرٌ مُّبِينٌ ۝

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1. In answer to the demand of punishment by the non-believers it was said, in the concluding verses of the previous Section, that Allah never fails in His Promise, or, in other words, that the promise of punishment will certainly be fulfilled. The non-believers were also reminded of the fate of the previous non-believing people who, in spite of the respite granted to them, did not mend their ways and were ultimately destroyed. In continuation of it, in Section 7, the Holy Prophet is commanded by Allah the Almighty to declare to the people that he is a plain warner to give good news of reward for those who believe and act righteously, and warning of punishment to those who oppose the Messages of Allah. By way of consolation to the Holy Prophet, it is also said that Satan always tries to cause hindrance in the mission of the Prophets, but Allah abolishes the hindrance and establishes His Messages. It is also said that those who have knowledge know that it is a Truth from Allah, but those who disbelieve are always in doubt about it.

Section 7 consists of 9 verses i.e. verses 49 to 57. In verses 49 to 51 the Holy Prophet is commanded by Allah the Almighty to say, "O people! I am only a plain warner to you. So those who believe and do good (deeds), for them is forgiveness and an honourable sustenance. And those who strive against Our Signs to frustrate them – they will be companions of the Fire."

the second question) in which there is a lesson for the rich ones as well as the men in authority that, even after reaching such a high status, Zulqarnain never became arrogant but always remained submissive to Allah the Almighty, and, even after erecting the Famous Wall for safety of the people, he never became proud, and said that it would save the people so long as Allah the Almighty would like.

In the concluding portion of this Chapter, Qur'an reverts to the opening subject, i.e. the Unity of Allah, and condemnation of raising sharers to Him, and it is said that the ultimate well-being of the people lies in submitting to the absolute Unity of Allah and passing the life in the world according to the Commands of Allah. There is no other way to achieve the success of life in this world as well as in the Hereafter.

The Blessings

According to a Tradition noted by Muslim, Abu Dawood, Tirmizi, Nisai, and Ahmad, on the authority of Hazrat Abu Darda, the Holy Prophet has said that whoever learns by heart first ten verses of this Chapter he will remain safe from the Anti Christ. In yet another Tradition, also reported by Hazrat Abu Darda, it is said that whoever learns by heart the last ten verses of this Chapter gets the same blessings. According to another Tradition, noted by Ahmad, on the authority of Hazrat Sohail bin Ma'aaz, it is said that whoever recites the first and the last ten verses of this Chapter, he gets the light from top to toe, and whoever recites the whole Chapter he gets the light from earth to heaven. There are also some Traditions according to which whoever recites this Chapter on Friday he gets the light from earth to heaven, which will also give him light on the Day of Judgment, and his sins between the two Fridays will be forgiven. Hazrat Ali is also said to have reported a Tradition in which it is said that whoever recites this Chapter on Friday he remains safe from all mischiefs for the whole week, and, if during that particular week there comes out the Anti Christ, he will also remain safe from him (Ibne Kaseer, as referred to by Ma'ariful Quran, Vol. V, p. 534).

50. So those who believe and do good, for them is forgiveness and an honourable sustenance.[2]

٥٠-فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ○

51. And those who strive against Our Signs, to frustrate[3] them – they will be companions of the Fire.

٥١-وَالَّذِيْنَ سَعَوْا فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ○

52. And never did We send a Messenger before you (O Prophet!), but, when he framed a desire,[4] Satan threw some (vanity) into his desire; but Allah abolishes that which the Satan throws in, and Allah does establish His Signs. And Allah is Knowing, Wise;

٥٢-وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ
وَّلَا نَبِيٍّ اِلَّآ اِذَا تَمَنّٰٓى
اَلْقَى الشَّيْطٰنُ فِيْٓ اُمْنِيَّتِهٖ ۚ
فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ
ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ۗ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۙ ○

Verses 52 and 53 speak of the hindrance caused by the Satan in the Mission of the Prophets of Allah. In these verses it is said, "and never did We send a Messenger before you (O Prophet!), but, that when he framed a desire, Satan threw some (vanity) into his desire; but Allah abolishes that which the Satan throws in, and Allah does establish His Signs. And Allah is Knowing (and) Wise: that He may make what Satan throws in a trial for those in whose hearts is a disease and who are hard-hearted. And surely the wrongdoers are in a schism far (from the Truth)".

In verses 54 to 57 it is said that "those who have been given knowledge may know that it is the Truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. And verily Allah is the Guide of those who believe, to a Straight Way. And those who disbelieve will not cease to be in doubt concerning it (i.e. the Revelation) until the Hour (of Judgment) overtakes them suddenly, or there comes to them the punishment of a Day of Disaster. The kingdom on that Day will be of Allah. He will Judge between them. So those who believe and do good (deeds) will be in Gardens of Delight. And those who disbelieve and reject Our Signs, for them is a humiliating punishment.

2. The words *Rizqun Karim* (honourable sustenance), according to Abdullah Yusuf Ali, "must be construed in the widest sense, spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the Will of the Creature" (Vol. II, note 2829). This phrase implies "good sustenance" as well as "sustenance provided with respect and honour" (Tafheemul Quran, Vol. III, Chapter 22, Note 95).

3. The word *Mo'aajezeena* (frustrate) refers to the utmost endeavour which the non-believers of Mecca were making to defeat the Mission of the Holy Prophet and stop propagation of the religion of Allah.

4. The word *Tamanna,* used in verse 52, according to the majority of Commentators,

CHAPTER 18

AL-KAHF
(The Cave)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1.[2] Praise be to Allah! Who has sent down the Book to His servant, and has allowed not therein any crookedness,[3]

١- اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ
الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ؕ

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1. The last Section, and with it the previous Chapter also, concluded with the Praise of Allah and with a call to magnify Allah for His Greatness and Glory. In continuation of it, Section 1 of the present Chapter also starts with the Praise of Allah, and speaks of the excellence and purpose of the Holy Qur'an, and then resumes the story of the *Ashaab-al-Kahf.*

Section 1 consists of 12 verses i.e. verses 1 to 12. Verses 1 to 5 start with the Praise of Allah and speak of the Holy Qur'an as free from all sorts of crookedness and rightly directing. In these verses it is said: Praise be to Allah Who has sent down the Book (i.e. the Holy Qur'an) to His servant (i.e. the Holy Prophet), and has not allowed therein any crookedness, Straight to give warning of severe punishment from Him (to the disbelievers) and to give good news to the believers who do good that for them will be a goodly reward (of Paradise), abiding therein for ever; and to warn those who say: Allah has taken Himself a son. They have no knowledge of it, nor had their fathers; grievous is the word that comes out of their mouths: they speak not but a falsehood.

Verses 6 to 8 speak of the extreme worry of the Holy Prophet over rejecting of the Word of Allah by the non-believers. It is said: may be you will kill yourself following after them, in grief, if they believe not in this Message. Indeed We have made whatever is on the earth as an embellishment for it, so that We may try as to which of them is best in conduct. And We shall certainly make what is on it (i.e. earth) as soil without herbage.

Contd.....

53. That He may make, what Satan throws in, a trial for those in whose hearts is a disease and who are hard-hearted. And surely the wrongdoers are in a schism far (from Truth);

٥٣-لِّيَجْعَلَ مَا يُلْقِي
الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ
مَّرَضٌ وَّالْقَاسِيَةِ قُلُوْبُهُمْ ؕ
وَاِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ۝

54. And that those who have been given knowledge may know that it is the Truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. And verily Allah is the Guide of those who believe, to a Straight Way.[5]

٥٤-وَّلِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ
اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ
فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ
وَاِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْٓا
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

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means "reading". According to Qatadah, the phrase, *Iza Tamanna* is equivalent to *Iza Talawatal Qur'an,* and accordingly the phrase *Fee Ummiyatehi* is equivalent to *Fee Tilaawatehi* (Maajid, Vol. II, Part XVII, Notes 406 and 408). In view of this meaning of the word *Tamanna,* the meaning of verse 52 is: and We never sent a Messenger before you (O Prophet!), but when he recited (the Messages of Allah), Satan made suggestions creating doubts in the hearts of the non-believers concerning the reading, but Allah annuls that which Satan suggests and Allah does establish His Messages. And Allah is Knower, Wise (see Ma'ariful Quran, Vol. VI, p. 276; Translation by Maulana Ahmad Raza Khan, p. 489; Translation by Peer Karam Shah, Vol. 111, pp. 223-227; Translation by Abdul Maajid Daryabadi, Vol. 11, p. 325).

The other view, however, is that the word *Tamanna* used in this verse, actually means 'desire' and not 'reading'. Following *Aqrabul Mawarad,* Ameen Ahsan Islahi has adopted this meaning in his Tadabbure Quran, and noted that, according to this meaning, the significance of the verse is that whenever any Prophet of Allah desired to improve the condition of the people, and bring them on the path of guidance, the devil, in order to defeat his mission, used to put evil suggestion in the hearts of the non-believers who started baseless propagandas against the Prophet in order to deviate the people from the Straight Path of Allah (Tadabbure Quran, Vol. IV, pp. 405-408).

5. While the evil suggestions of the Satan, referred to in verse 52, are a trial for the non-believers (verse 53), the same (i.e., the evil suggestions) tend to strengthen the Faith of .those who have knowledge, and they know that the evil suggestions or hindrances are from the Satan, and they are sure that Qur'an is the Truth from Allah, so they believe in it and their hearts humbly submit to Allah (verse 54). Thus, according to this verse, those who are firm in knowledge, they never deviate from the path of righteousness, on account of the evil suggestions of the devil.

Here it may be noted that faith depending upon knowledge is always more firm and cannot be shaken by mere evil suggestions. In this struggle, Allah the Almighty Himself is the Guide of His righteous servants and shows them the Straight Way (verse 54).

2. Straight[4] to give warning of severe punishment from Him and to give good news to the believers who do good that for them will be a Goodly Reward.

٢-قَيِّمًا لِّيُنذِرَ
بَأْسًا شَدِيدًا مِّن لَّدُنْهُ
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۙ

3. Abiding therein for ever;

٣-مَّاكِثِينَ فِيهِ أَبَدًا ۙ

4. And to warn those who say: Allah has taken to Himself a son.

٤-وَيُنذِرَ الَّذِينَ قَالُوا
اتَّخَذَ اللَّهُ وَلَدًا ۚ

Verses 9 to 12 resume the story of *Ashaab-al-Kahf* (the Dwellers of the Cave). In these verses it is said: Or, do you think that the Dwellers of the Cave, and the Inscription, were of Our Signs a wonder? (Remember) when the youths sought refuge in the Cave, they said: Our Lord! grant us Mercy from Yourself, and provide for us a right course in our affairs. So We put a covering over their ears in the cave for a number of years. Then We roused them up, in order that We might know which of the two parties was best able to calculate the (length of) time for which they had tarried.

2. Verses 1 to 5 deal with three things, viz., (1) that there is no crookedness in the Holy Qur'an, (2) that it is straight, to give warning of severe punishment and also good news, and (3) condemnation of the ideology of sonship of Allah.

3. The word *Evajan,* appearing in verse 1 implies the crookedness which can be seen by the eye, and also the crookedness which can be visualised through intellect and insight, and, therefore, the significance is that Qur'an is free from crookedness of the language as well as the meaning. (Also see Ziaul Quran, Vol. III, Chapter 18, Note 2; and Ma'ariful Quran, Vol. V, p. 537).

"The religion of Islam", says an eminent Christian writer, "is pre-eminently a practical one, reflecting the practical and efficient mind of its Originator. It offers no unattainable ideal, few theological complications and perplexities, no mystical sacraments and no priestly hierarchy involving ordination, consecration and [apostolic succession]" (Hitti, History of the Arabs, p. 129) (Maajid, Vol. I, Part XV, Note 286).

4. The word *Qayyim,* used in verse 2, signifies "that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. The Qur'an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. God's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss" (Yusuf Ali, Vol, II, Note 2327).

It may be noted that in verse 9 of Chapter 17 (*Bani Israil*) also, regarding the Holy Qur'an, it is said, *Inna Haazal Qur'ana Yahdi Lil-lati Hiya Aqwamo,* i.e. Surely this Qur'an guides to that (Path) which is most upright.

55. And those who disbelieve will not cease to be in doubt concerning it (i.e. the Revelation) until the Hour (of Judgment) overtakes them suddenly, or there comes to them the punishment of a Day of Disaster.[6]

٥٥-وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ
حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً
اَوْ يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ○

56. The kingdom on that day will be of Allah. He will judge between them. So those who believe and do good will be in Gardens of Delight.

٥٦-اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ؕ يَحْكُمُ بَيْنَهُمْ ؕ
فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ
جَنّٰتِ النَّعِيْمِ ○

57. And those who disbelieve and reject Our signs, for them is a humiliating punishment.

٥٧-وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا
فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝ ع

SECTION 8[1]

58. And those who leave their homes in the Way (or Cause) of Allah, and are then slain or die,[2] Allah will certainly bestow on them a Goodly Provision. And surely Allah is He Who bestows the Best Provision.

٥٨-وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ
ثُمَّ قُتِلُوْٓا اَوْ مَاتُوْا
لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ؕ
وَاِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ○

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6. On the other hand, those who disbelieve, they will continue to be, rather be more inclined to disbelief and scepticism about the Holy Qur'an till punishment from Allah the Almighty suddenly overtakes them on the Day of Disaster i.e., the Day of Judgment (verse 55).

The word *Aqeem,* used in verse 55, means "barren". It is barren because it is devoid of grace and blessings for the rebels (Thanwi), or it is barren because it is a day having no day after it (Maajid, *ibid.,* 424). According to Abul A'ala Maududi, also the word *Aqeem* means barren, which signifies a day on which no plan or scheme becomes successful and every hope results in disappointment; or it may signify a day having no night to follow. In either case, it signifies the day on which guilty people are destroyed (Tafheemul Quran, *ibid.,* 102).

1. After giving the warning of humiliating punishment to the disbelievers in the Hereafter, in the concluding verse of the previous Section, Section 8 starts with the promise of

Contd.....

5. They have no knowledge of it, nor had their fathers, Grievous is the word that comes out of their mouths: they speak not but a falsehood.[5]

٥- مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ ؕ
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ
اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ۝

6. Then may be you will kill yourself following after them, in grief, if they believe not in this Message.

٦- فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ
اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ۝

7. Indeed We have made whatever is on the earth as an embellishment for it, so that We may try as to which of them is best in conduct.

٧- اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ
زِيْنَةً لَّهَا لِنَبْلُوَهُمْ
اَيُّهُمْ اَحْسَنُ عَمَلًا ۝

8. And We shall certainly make what is on it (i.e. earth) as soil without herbage.[6]

٨- وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا
صَعِيْدًا جُرُزًا ؕ ۝

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5. Obviously the reference in verses 4 and 5 is to the Christian Ideology of the sonship of Jesus Christ. Among the Christians, specially the Adoptionists, 'who held that Christ was a mere man miraculously conceived indeed, but adopted as the son of God only by the supreme degree in which he had been filled with the Divine wisdom and power' (Encyclopaedia of Modern Knowledge, by Hammerton, Vol. IV, p. 1998) (Maajid, *ibid.,* 291). This ideology, however, was and is, opposed to reason itself. Again to quote the same writer, 'For the men of the first and second centuries there was nothing incredible in the idea of the divinity of Jesus Christ. The world was full of gods and demons, impersonations of, or emanations from, the Ultimate Being. Nor did it seem improbable that these should assume human form ... Even intellectual pagans, as time went on, were willing to include Christ in their pantheon; they resented only the Christian claim to his exclusive deification' (*ibid.,* p. 1997) (Maajid, *ibid.,* 293).

The reference may, however, be also to the non-believers of Mecca who alleged that the angels were the daughters of Allah, and also to the Jews who alleged that Ezra was the son of Allah, reference to which has also been made by the Holy Qur'an in other verses in specific terms. However, the ideology of sonship to Allah is condemned and refuted, and it is said that this ideology has no sanction from Allah, or even from the reason, it is their self-fabricated ideology without any knowledge, and even their fore-fathers, whom they claim to follow, were equally ignorant. This is in fact a very grievous word which they utter. It is totally false and baseless, and, naturally, therefore, they shall have to suffer for it.

6. This shows that the Holy Prophet felt extreme anxiety and sorrow and was grieved on account of the fact that, by rejecting his word, his people were actually destroying their lives in the Hereafter.

59. Verily He will admit them to a place (of entry) with which they shall be well pleased. And indeed Allah is Knowing, Forbearing.

٥٩-لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهُ ؕ
وَإِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ○

60. That (is so). And whoever has retaliated with the like of that with which he is afflicted,[3] and then has again been wronged, Allah will certainly help him. Indeed Allah is Pardoning, Forgiving.

٦٠-ذٰلِكَ ۚ وَمَنْ عَاقَبَ
بِمِثْلِ مَا عُوْقِبَ بِهٖ
ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ
إِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ○

61. That is because Allah merges the night into the day, and He merges the day into the night, and verily Allah is Hearer, Seer.

٦١-ذٰلِكَ بِأَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ
وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَأَنَّ اللّٰهَ سَمِيْعٌ
بَصِيْرٌ ○

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good news for the believers who leave their homes for the Cause of Allah and then are slain or die. There is also promise of help for those who are oppressed. Then this Section also speaks of rejection of the false deities, and lays emphasis on the Absolute Authority of Allah over the universe.

Section 8 consists of 7 verses i.e. verses 58 to 64. Verses 58 and 59 speak of the reward of Allah for the martyrs in the Way of Allah. In these verses it is said: and those who leave their homes in the Way (or Cause) of Allah, and are then slain or die, Allah will certainly bestow on them a Goodly Provision. And surely Allah is He Who bestows the Best Provision. Verily He will admit them to a place (of entry) with which they shall be well pleased. And indeed Allah is Knowing, Forbearing.

Verses 60 to 64 speak of the help of Allah for the oppressed ones, rejection of polytheism, and Absolute Authority of Allah over the universe. In these verses it is said "That (is so)". And whoever has retaliated with the like of that with which he is afflicted, and then has again been wronged, Allah will certainly help him. Indeed Allah is Pardoning, Forgiving. That is because Allah merges the night into the day, and He merges the day into the night, and verily Allah is Hearer (and) Seer. That is because Allah – He is the Truth (the Reality); and that which they invoke besides Him – that is the Falsehood, and verily Allah He is the High, the Great. See you not that Allah sends down water (or rain) from the sky, then the earth becomes green? Indeed Allah is Knower of Subtleties, (and) Aware. To Him belongs all that is in the heavens and all that is on the earth. And surely Allah – He is Free from all wants, Worthy of all Praise.

2. The word *Maatu* i.e. die, indicates that even the natural death during migration for the Cause of Allah amounts to martyrdom, and has the same reward as for those who are slain in the Way of Allah.

3. It may be noted that on the basis of verse 60, Imam Shaafa'ie had inferred that

9.[7] Or, do you think that the Dwellers of the Cave, and the Inscription,[8] were of Our Signs a wonder?

٩- أَمْ حَسِبْتَ أَنَّ أَصْحٰبَ الْكَهْفِ
وَالرَّقِيْمِ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ○

10. (Remember) when the youths sought refuge in the cave,[9] they said: Our Lord! grant us mercy from Yourself, and provide for us a right course in our affair.

١٠- إِذْ أَوَى الْفِتْيَةُ
إِلَى الْكَهْفِ فَقَالُوْا رَبَّنَآ اٰتِنَا
مِنْ لَّدُنْكَ رَحْمَةً
وَّهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ○

11. So We put a covering over their ears in the Cave for a number of years,

١١- فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ
فِي الْكَهْفِ سِنِيْنَ عَدَدًا ۙ

12. Then We roused them up, in order that We might know which of the two parties was best able to calculate the time for which they had tarried.[10]

١٢- ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ
ع أَيُّ الْحِزْبَيْنِ أَحْصٰى لِمَا لَبِثُوْٓا أَمَدًا ۝

In order to remove this extreme effect of grief from his heart Allah the Almighty consoled him by saying, in verses 7 and 8, that, "We have made whatever is on the earth as embellishment for it, so that We may try as to which of them is best in conduct, and We shall certainly make what is on it (i.e. earth) as soil without herbage".

Similar statement, denouncing the vain-glorious dependence on worldly riches, is also made in verse 46 of this very chapter, in which it is said that the "wealth and children are an adornment of the life of this world; but (in contrast to this) the ever-abiding, the good deeds, are better with your Lord in reward and better in hope?"

7. In verses 9 to 12 Qur'an resumes the story of the *Ashaab-al-Kahf,* regarding whom the non-believers of Mecca, had at the instance of the Jews of Medinah, enquired from the Holy Prophet Muhammad (ﷺ), as a test of his Prophethood.

8. The word *Kahf* means a big mountainous cave. As regards the word *Raqeem* (Inscription), the agreed opinion of the learned scholars, however, is that *Raqeem* actually means the "Written Ancient Tablets" of the Cave in which the *Ashaab-al-Kahf* had slept for some three centuries (Tafheemul Quran, Vol. III, Chapter 18, Note 7; also see Ziaul Quran, *ibid.,* 12).

9. The story of the Dwellers of the Cave was narrated in answer to the question put by the non-believers, at the instance of the Jews, to the Holy Prophet, thinking that it was a very old story and that, perhaps, the Holy Prophet would not be able to tell them anything about it.

10. This is in fact a preamble to the story of the *Ashaab-al-Kahf,* details of which are to follow from the next Section. Here it may be mentioned that Qur'an, not being primarily a book of History, or Geography, does not specifically mention the story in all of its extraneous

62. That is because Allah – He is the Truth (the Reality); and that which they invoke besides Him – that is the Falsehood, and verily Allah He is the High, the Great.

٦٢- ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ
وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ
وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ○

63. See you not that Allah sends down water (or rain) from the sky, then the earth becomes green? Indeed Allah is Knower of Subtleties,[4] Aware.

٦٣- اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً
فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ
اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝

64. To Him belongs all that is in the heavens and all that is on the earth. And surely Allah – He is Free from all wants, Worthy of all Praise.

٦٤- لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ
وَاِنَّ اللّٰهَ لَهُوَ الْغَنِىُّ الْحَمِيْدُ ۝ ع ١٥

SECTION 9[1]

65. See you not that Allah has made subservient to you[2] (O mankind!) all that is on the earth, and the ships sailing on

٦٥- اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ
مَّا فِى الْاَرْضِ وَالْفُلْكَ تَجْرِىْ فِى الْبَحْرِ

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retaliation for the murder will be in the same way in which the murder took place. In other words, if a man was killed by drowning, then the killer will also be killed by drowning. On the other hand, the Hanafi view is that whatever may be the form of murder, the retaliation will be according to one and the same method of retaliation generally known.

4. The word *Lateef,* "as an Attributory Name of God, is as difficult to define in words as the idea it seeks to represent is difficult to grasp in our minds. It implies (1) fine, subtle (the basic meaning); (2) so fine and subtle as to be imperceptible to human sight; (3) so pure as to be incomprehensible; (4) with sight so perfect as to see and understand the finest subtleties and mysteries; (5) so kind and gracious as to bestow gifts of the most refined kind; extraordinarily gracious and understanding. No. 4 is the predominant meaning here and in Chapter 12, verse 100; Nos. 2, and 3 in Chapter 6, verse 103, and No. 5 in Chapter 13, verse 19; but every shade of meaning must be borne in mind in each case, as a subsidiary factor in the spiritual melody" (Yusuf Ali, Vol. II, Note 2844).

1. The previous Section concluded with the statement that to Allah belongs whatever is in the heavens and whatever is on the earth. In continuation of it, Section 9 starts

Contd.....

SECTION 2[1]

13. We relate to you their story with truth. They were youths (who) believed in their Lord, and We advanced them in guidance.

١٣- نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ۝

14. And We strengthened their hearts when they stood up and said: Our Lord is the Lord of the heavens and the earth; we call upon no god beside Him: for then indeed we would utter an enormity.

١٤- وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَٰهًا لَقَدْ قُلْنَا إِذًا شَطَطًا ۝

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details which are irrelevant to the specific issues which the Holy Qur'an desires to bring home to the non-believers or their collaborators in mischief. It simply makes reference to those aspects of the story which are necessary in order to make the mankind understand the Absolute Unity and Authority of Allah the Almighty over the entire universe and make them submit to Him, out of their own unbiased understanding and free will. Similar is the case as regards the story of the *Ashaab-al-Kahf.*

As regards, "the bare Christian story (without the spiritual lessons taught in the Qur'an) it is told in Gibbon's "Decline and Fall of the Roman Empire" (end of Chapter 33). For details, see Abdullah Yusuf Ali, Vol. II, Note 2337.

1. The previous Section spoke of the "Dwellers of the Cave" in brief as a prelude to the actual story, while from Section 2 start the details of it.

Section 2 consists of 5 verses i.e. verses 13 to 17. In verse 13 Allah the Almighty says: We relate to you (O Prophet) their story with truth. They were youths (who) believed in (the Absolute Unity of Allah), their Lord, and We advanced them in guidance.

Verses 14 to 16 give their mutual conversation. In these verses it is said: And We strengthened their hearts when they stood up and said: Our Lord is the Lord of heavens and the earth; we call upon no god beside Him: for then indeed we would utter an enormity. These, our people, have taken for worship gods beside Him (i.e. Allah). Why do they not bring clear authority for them (i.e. the deities or false gods)? And who is more wrongful than the one who forges a lie against Allah? And (now) when you have withdrawn from them (i.e. the people) and that which they worship, besides Allah, take refuge in the cave; your Lord will shower His Mercy on you and provide for you a profitable course in your affair.

Verse 17 speaks of the favours of Allah on them in the cave saying: And you would see the sun when it rose, declining from their cave to the right, and, when it set, turning away from them on the left, while they were in a wide space thereof: that is of the Signs of Allah. Whomsoever Allah guides, he is on the right way: and whomsoever He leaves to stray you will not find for him a friend to guide aright.

the sea by His Command? And He withholds the sky from falling on the earth except by His permission. Surely Allah is Compassionate (and) Merciful to mankind.

بِأَمْرِهٖ ۭ وَيُمْسِكُ السَّمَاۗءَ اَنْ تَقَعَ عَلَى
الْاَرْضِ اِلَّا بِاِذْنِهٖ ۭ
اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ○

66. And He it is Who gave you life, then He will cause you to die, then He will bring you to life. Surely man is ungrateful!

٦٦- وَهُوَ الَّذِيْٓ اَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ
ثُمَّ يُحْيِيْكُمْ ۭ
اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ○

with the statement that Allah has made subservient to the mankind all that is on the earth, and that even the ships sail through the seas by His Command, and it is He who holds the sky from falling down on the earth, and it is He Who gives life and causes death. Then this Section speaks of the dispute of the non-believers regarding the rites and ceremonies appointed by Allah for the believers. Finally, this Section condemns idolatry and gives the idolaters and unbelievers the warning of the Fire of Hell.

Section 9 consists of 8 verses i.e. verses 65 to 72. In verses 65 and 66 Qur'an speaks of the superiority of man over the other creations. In these verses it is said: See you not that Allah has made subservient to you (O mankind!) all that is on the earth, and the ships sailing on the sea by His Command? And He withholds the sky from falling on the earth except by His permission. Surely Allah is Compassionate (and) Merciful to mankind. And He it is Who gave you life, then He will cause you to die, then He will give you life. Surely man is ungrateful!

Verses 67 to 70 speak of the religious rites prescribed for the believers, and the contention of the non-believers thereto. In these verses Allah the Almighty says that to every people have We appointed rites (and ceremonies) which they observe, so let them (i.e. the non-believers) not dispute with you (O Prophet!) in the matter, and invite (them) to your Lord. Indeed you are on the Right Way. And if they contend with you, say: Allah knows best what it is you are doing. Allah will judge between you on the Day of Judgment concerning that in which you differ. Know you not that Allah knows all that is in the heavens and on earth? Indeed all this is in a Record. That is surely easy to Allah.

Verses 71 and 72 speak of the false deities. It is said: and they (i.e. the non-believers) worship, besides Allah, that for which He has not sent down any authority, and of which they have no knowledge. And for the wrongdoers there shall be no helper. And when Our Clear Messages are recited to them, you will notice a denial on the faces of those who disbelieve – they almost attack those who recite to them Our Messages. Say: Shall I inform you of what is worse than this? (It is) the Fire! Allah has promised it to those who disbelieve! And evil is the destination!

2. The phrase we "made subservient to you", in verse 65, does not imply that everything is put under the sole command of mankind. The meaning is that everything has been made beneficial for the mankind under the Command of Allah. Thus basically everything is under the total Authority of Allah the Almighty, Who has enabled man to make use of it, with the help of intelligence and capability endued to him as a special faculty unshared by any other Creature. Further, by the words "surely Allah is Compassionate (and) Merciful to mankind" it is indicated that there is great Favour of Allah in making the things of this world subservient to man.

15. These, our people, have taken gods beside Him. Why do they not bring clear authority for them? And who is then more wrongful than the one who forges a lie against Allah?[2]

١٥- هَٰؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ
آلِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ ۖ
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ
عَلَى اللَّهِ كَذِبًا ۝

16. And (now) when you have withdrawn from them and that which they worship, besides Allah, take refuge in the cave; your Lord will shower His Mercy on you and provide for you a profitable course in your affair.[3]

١٦- وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا
اللَّهَ فَأْوُوا إِلَى الْكَهْفِ
يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ
وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ۝

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2. It is said that the *Ashaab-al-Kahf* were residents of Ephesus – an important seaport and the capital of Asia Minor, which, in those days, was under the Romans. At that particular time, to quote a foreign writer, "the Roman religion was a curious medley of animism, fetishism and the worship of heavenly bodies. Many were the gods which figured in prayers and litanies, and 'twelve great gods to whom banquets or leccisternia were sometimes offered' formed 'a divine council' " (Orpheus, by Reinach, pp. 102 and 107; Maajid, Vol. I, Part XV, Note 307).

Besides the heathen gods, the cult of the Emperors also became fashionable in the Roman Empire in the first three centuries of the Christian Era. The status of "Diana" (Artemis), a very prominent goddess, at Ephesus had been one of the wonders of the ancient world, (Yusuf Ali, Vol. II, Note 2345).

In 248 A.D. Decius took over the rule of the Roman Empire, and he was the first ruler who officially banned Christianity and decided to uproot it. Accordingly, he ordered for slaying of the Christians throughout the Kingdom (Encyclopaedia Britannica, Vol. VII, p. 120; Ziaul Quran, Vol. III, Chapter 18, Note ii).

The *Ashaab-al-Kahf,* however, believed in the Absolute Unity of Allah, and were firm in their faith, because Allah had advanced them in guidance (verse 13), and therefore, "they were not afraid to speak out openly, and protest the truth of the Unity which they clearly saw in their own minds and hearts; and We may suppose them to have taken their stand and made a public protest before they betook themselves to the cave (verses 14 to 16)" (Yusuf Ali, Vol. II, Notes 2343-2344).

3. When they entered the cave, they entrusted their affair totally to Allah the Almighty (verse 16). Then Allah the Almighty showered His Mercy on them. In this connection, as it is said in verse 17, Allah the Almighty made arrangement for their total safety from the heat of the sun while they lay asleep in the cave. This was done by declining the sun, when it rose, to the right from their cave; and turning it away on the left of them as it set.

As explained by Abdullah Yusuf Ali, "In the latitude of Ephesus, 38° north, i.e. well above the sun's northern declination, a cave opening to north, would never have the heat of the

67. To every people have We appointed rites (and ceremonies)[3] which they observe, so let them not dispute with you (O Prophet!) in the matter, and invite (them) to your Lord. Indeed you are on the Right Way.

٦٧- لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا
هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ
وَادْعُ إِلَىٰ رَبِّكَ ۖ
إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ○

68. And if they contend with you, say: Allah knows best what it is you are doing.

٦٨- وَإِنْ جَادَلُوكَ
فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ○

69. Allah will judge between you on the Day of Judgment concerning that in which you differ.

٦٩- اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ○

70. Know you not that Allah knows all that is in the heavens and on the earth? Indeed all this is in a Record. That is surely easy to Allah.

٧٠- أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ
وَالْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِي كِتَابٍ ۗ
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ○

71. And they worship, besides Allah, that for which He has not sent down any authority, and of which they have no knowledge. And for the wrongdoers there shall be no helper.[4]

٧١- وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ
مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۗ
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ○

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3. To quote Abdullah Yusuf Ali, "Rites and ceremonies may appear to be an unimportant matter compared with 'weightier matters of the Law' and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, and their effect on the individual himself is not to be despised, In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are in the Right Way, we should invite all to join us, without entering into controversies about such matter" (Vol. II, Note 2848).

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17. And you would see the sun, when it rose, declining from their Cave to the right, and, when it set, turning away from them on the left, while they were in a wide space thereof: that is of the Signs of Allah.[4] Whomsoever Allah guides, he is on the right way; and whomsoever He leaves to Stray you will not find for him a friend to guide aright.[5]

١٧-وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ
تَّزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا
غَرَبَت تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ
وَهُمْ فِي فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ
مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ
وَمَن يُضْلِلْ فَلَن تَجِدَ
لَهُ وَلِيًّا مُّرْشِدًا ۝ ع ١٢

SECTION 3[1]

18. And you would have deemed them awake while they were asleep,[2] and We turned them over on the right and on the left, with their dog outstretching its forelegs at threshold.[3] If you did look at them, you would turn back from them in flight, and you would be filled with awe because of them.

١٨-وَتَحْسَبُهُمْ أَيْقَاظًا وَّهُمْ رُقُودٌ ۚ
وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ
وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ
لَوِ اطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ۝

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sun within it, as the sunny side would be the south. If the youths lay on their backs with their faces looking to the north, i.e. towards the entrance of the Cave, the sun would rise on their right side, declining to the south, and set on their left side, leaving them cool and comfortable" (Vol. II, Note 2347).

4. That undoubtedly was "of the Signs of Allah", which bears testimony to the fact that "whomsoever Allah guides, he is on the right way; and whomsoever He leaves to stray, you will not find for him a friend to guide aright" (verse 17).

5. In this there was a lesson for the non-believers of Mecca in particular, and of all times in general, that only the righteous ones i.e. those who follow the Prophet of Allah are to flourish and those who appose Allah and His Prophet are ultimately to suffer and there is none to help them when the punishment of Allah over-takes them in the world as well as in the Hereafter.

1. In continuation of the previous Section, Section 3 tells us about the state of affair while the *Ashaab-al-Kahf* were asleep and also after they woke up and sent one of them to the city to bring the food.

Contd.....

72. And when Our Clear Messages are recited to them, you will notice a denial on the faces of those who disbelieve – they almost attack those who recite to them Our Messages. Say: Shall I inform you of what is worse than this? The Fire! Allah has promised it to those who disbelieve! And evil is the destination![5]

٧٢-وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنكَرَ ۖ
يَكَادُونَ يَسْطُونَ بِالَّذِينَ
يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ
قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ النَّارُ ۖ
وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۖ
وَبِئْسَ الْمَصِيرُ ۝ ع ١١

SECTION 10[1]

73. O People! a parable is set forth! so listen to it! Surely those whom you call upon,

٧٣-يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ
فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِن

The word *Mansaken,* appearing in verse 67, has also been used in verse 34, but there it signifies the rites of sacrifice during the days of *Hajj,* while in the present verse it actually signifies the entire *Shariah* (Tafheemul Quran, Vol. III, Chapater 22, Note 116).

4. After warning the non-believers of the consequences of their dispute in respect of the *Shariah* of the Holy Prophet, Qur'an, in verse 71, says "And they (the non-believers) worship, besides Allah, that for which He has not sent down any authority, and of which they have no knowledge. And for the wrongdoers there shall be no helper (on the Day of Judgment)". In other words, it is said that although the *Shariah* were given to the previous nations also, yet in no *Shariah* any authority for the worship of false deities was given to the mankind at any time. The insistence of the non-believers on idolatory is, therefore, without any knowledge. There is a further warning, in the concluding part of verse 71, that for the wrongdoers (including the non-believers and the idolaters, etc.) there will be no helper in the Hereafter , which is to indicate that their worshipping of the false deities will not be of any avail to them before Allah the Almighty. These pseudo gods or false deities, have no authority at all to help their worshippers, in any respect, whatsoever. To worship, or depend upon, these false gods, therefore, is sheer nonsense, or foolishness, on the part of their equally false devotees!

5. In this there is warning to the non-believers that, whatever they can do, in expression of their disgust to those who recite the Messages of Allah, they cannot avert the punishment of burning in the Fire of Hell, which is much more severe than any punishment they can conceive of. Such is their fate which they shall have to meet on the Day of Judgment, on account of their misdeeds. To put it otherwise, it is said to the disbelievers that today your faces are defaced on hearing the Holy Qur'an, but something which will deface your faces in the worst form, and which you will not be able to escape, will be the Fire of Hell.

1. The previous Section concluded with the statement that when Clear Messages of Allah are recited to the non-believers, denial appears on their faces, and it appears as if they are almost going to attack those who recite to them the Messages, which shows that they are not at all inclined to listen to anything against their false deities. In continuation of it, Section 10

19. And likewise did We rouse them (from their sleep) that they might question each other. A speaker from among them said: How long have you tarried (here in the Cave)? They said: We have tarried (perhaps) for a day or a part of a day. They (all) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see what food is purest,[4] and bring you provision from it, and let him behave with gentleness, and let him not make you known to anyone.

١٩- وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ
قَالَ قَآئِلٌ مِّنْهُمْ
كَمْ لَبِثْتُمْ ؕ
قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ
قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ
فَابْعَثُوْۤا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖۤ
اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَاۤ اَزْكٰى
طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ
وَلْيَتَلَطَّفْ
وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ○

Section 3 consists of 5 verses i.e. verses 18 to 22. Verse 18 speaks of their state for asleep. In this verse it is said: and you would have deemed them awake while they were asleep, and We turned them over on the right and on the left, with their dog out-stretching its forelegs (paws) at the threshold. If you did look at them, you would turn back from them in flight and you would be filled with awe because of them.

Verses 19 and 20 refer to their mutual conversation, after they rose from the sleep. In these verses it is said: And likewise did We rouse them (from their sleep) that they might question each other. A speaker from among them said: how long have you tarried (here in the cave)? They said: We have tarried (perhaps) for a day or a part of a day! They (all) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see what food is purest, and bring you provision from it, and let him behave with gentleness, and let him not make you known to anyone. For if they prevail upon you, they would stone you (to death) or force you back to their faith, and then you would never prosper.

Verses 21 and 22 speak of the knowledge and dispute of the people regarding their actual number and building a monument over their cave, and ask the believers not to contend concerning them. It is said: and likewise did We make (people) get knowledge of them, (so) that they might know that the promise of Allah is true, and that the Hour (i.e. Day of Judgment) – there is no doubt about it. When they (i.e. the people) disputed among themselves about their affair and said: build an edifice over them – their Lord knows best about them. Those who prevailed in their affair said: we shall certainly build a mosque over them. (Some) will say: (they were) three, the fourth of them (was) their dog; and (others) will say: (they were) five, the sixth of them (was) their dog, making conjectures about the unknown. And (yet others) will say: (they were) seven, and the eighth of them (was) their dog. Say: My Lord best knows their number – none knows but a few. So contend not in their matter but with an outward contention, and question not any of them concerning them.

2. As regards their appearing to be awake, the learned scholars are of the view that,

Contd.....

besides Allah, cannot create (even) a fly, though they may all gather for the purpose! And if the fly should snatch away anything from them, they cannot take it back from it. Weak are (both), the seekers and the sought!

دُوْنِ اللّٰهِ
لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ؕ
وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا
لَّا يَسْتَنْقِذُوْهُ مِنْهُ ؕ
ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ○

74. They estimate not Allah with His due Estimation. Surely Allah is Strong, Almighty.

٧٤- مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ
اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ○

75. Allah chooses Messengers from angels and from men.[2] Surely Allah is Hearer, Seer.

٧٥- اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ
مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

starts with a parable stating the total powerlessness of the false deities of the non-believers. Then this section speaks of the Absolute Authority and Knowledge of Allah, and ultimately it ends with a command to the believers to submit to Allah, worship Him alone, strive hard in His Way, and then there is news for them that in the Hereafter the Holy Prophet will be a witness for them and they will be witness for the people. Finally, it is said that Allah is the Protector of the believers and in fact He is the Excellent Protector and the Excellent Helper.

Section 10 consists of 6 verses i.e. verses 73 to 78. Verse 73 speaks of the total powerlessness of the false deities which the idolaters worship. In these verses it is said: O people! a parable is set forth! So listen to it! Surely those whom you call upon, besides Allah, cannot create (even) a fly, though they may all gather for the purpose! And if the fly snatch away anything from them, they cannot take it back from it. Weak are (both) the seekers and the sought.

Verses 74 to 76 speak of the Absolute Authority and Knowledge of Allah. In these verses it is said that they (i.e. the non-believers) estimate not Allah with His due estimation. Surely Allah is Strong (and) Almighty. Allah chooses Messengers from angels and from men. Surely Allah is Hearer (and) Seer. He knows what is before them and what is behind them. And to Allah will all affairs return (for decision on the Day of Judgment).

In verses 77 and 78 there is command to the believers, saying: O you who believe! bow down, and prostrate yourselves, and worship your Lord; and do good (so) that you may prosper. And strive hard for (the cause of) Allah with due striving. He has chosen you, (as the bearer and preacher of His Message), and has not laid upon you any hardship in religion – (It is) the Faith of your father Abraham. He named you "Muslims", before and in this (i.e. the Holy Qur'an), that the Messenger may be witness for you, and you may be witness for mankind! So keep up prayer, and pay the poor-rate, and hold fast to Allah! He is your Protector: Excellent the Protector and Excellent the Helper!

2. It is said that the non-believers, who refused to accept the Prophethood of the Holy Prophet, used to object as to how a human being could be a Prophet. It was on this account that Qur'an, in this verse, and in other like verses, said that "it

20. For if they prevail upon you, they would stone you (to death) or force you back to their faith,[5] and then you would never prosper.

٢٠-إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ
يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ
وَلَنْ تُفْلِحُوا إِذًا أَبَدًا ○

21. And likewise did We make (people) get knowledge of them,[6] (so) that they might

٢١-وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ
لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ

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while they were asleep, their eyes remained open, and neither was there any effect of sleep on their persons nor in their breathings. All this was by way of the favours of Allah (Ma'ariful Quran, Vol. V, p. 555; also see Naimuddin, Chapter 18, Note 22).

3. It may be noted that, in the Muslim Society, keeping of the dogs is not permitted. The Holy Prophet has said that the angels do not enter the house having dogs or pictures. But for the purpose of hunting or safety it is not prohibited. According to Bukhari, in a Tradition noted by Hazrat Abdullah Ibne Umar, it is said that whoever keeps a dog, except for hunting or safety, loses the blessings; and according to another Tradition, reported by Hazrat Abu Hurairah, there is also an exception in favour of a dog kept for safeguarding the crops (Ma'ariful Quran, Vol. V, p. 555).

As regards the dog which remained with the Dwellers of the Cave, it is possible that in the Christian creed it was not prohibited, because of its faithfulness. In the "Concise Encyclopaedia", by Mac Dannall, it is said, "dogs were among the first animal noted for its faithfulness and loyalty and devotion to man. Dogs were among the first animals domesticated, appearing in Egyptian Inscriptions of 300 B.C. and in many earlier records" (Vol. III, p. 643) (Maajid, Vol. I, Part XV, Note 318).

The arrangement for sitting of the dog on the threshold might also be with a view that no other animal could dare enter the cave and cause any harm to the "Sleepers" therein.

4. *Azka* or "purest" food, which, according to the learned commentators, meant the food permissible by the *Shariah*. This was because, when they had entered the Cave, idolatry prevailed throughout and it was difficult to have a wholesome *Halaal* food, as the animals were generally slaughtered in the names of the idols which could not be *Halaal* or permissible for the believers (Ibne Jareer Tabri) (Ma'ariful Quran, *ibid.*).

5. On account of the prevailing conditions when they had left the city, their fear of being stoned to death, or forced to revert to the religion of the people i.e. idolatry, was but natural. In fact the ferocity of the Decian persecution knew no bounds. "It would be difficult to find language too strong to paint its horrors" (History of European Morals, by Lecky, Vol. I, p. 110) (Maajid, *ibid.*, 424).

6. It is clear from these verses that one of them did go to the city, which had by then, been completely changed, but his dress, language and coin, were all of the by-gone days and he, therefore, became a centre of interest and enquiry for the people. Perhaps, when he offered the coin of the Decian age, the shopkeeper looked at him with wonder and thought that his stranger customer had got some old treasure. It was but natural that some other shopkeepers and passers-by got collected at the spot and the matter was ultimately brought to the notice of the State officials. Some more investigatory and curious queries must have brought the whole Truth out.

76. He knows what is before them and what is behind them. And to Allah will all affairs return (for decision).

٧٦-يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ○

77. O you who believe! bow down, and prostrate yourselves, and worship your Lord; and do good (so) that you may prosper.[3]

٧٧-يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ○ (السجدة) عند الشافعي

78. And strive hard[4] for Allah with due striving. He has chosen

٧٨-وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ

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is Allah who chooses His Messengers from angels and from men." In other words, it is said that none has the authority to object to the choosing of the Prophets by Allah the Almighty. He being the Creator had total authority to choose any body as His Prophet.

In this verse Qur'an speaks of choosing of Messengers from among the angels and men. The mention of angels, in this context, had a special significance, because the non-believers used to treat the angels as the daughters of Allah! It was in rebuttal of this baseless ideology that Qur'an declared that angels are the servants of Allah like the human beings, and, as Allah chooses Messengers from among the human beings, He also chooses Messengers from among the angels who bring the Messages of Allah to the Messengers (Prophets) chosen from amongst the mankind.

3. As regards the command *Wasjodu,* i.e. prostrate, there is difference of opinion between the learned scholars as to whether prostration on recitation of this verse is obligatory. According to Abu Hanifa, Maalik, and Sufyan Suri, this verse signifies the prostration in the prayer which is clear from the word *Warka'oo'* (and bow down) used before the word *Wasjodu.* Imam Shaafee and Imam Ahmad are of the view that prostration on recitation of this verse is obligatory, and they rely upon a Tradition of the Holy Prophet in which he has said that *Suratul Hajj* has supremacy over other *Surahs* because it contains two prostrations. The authenticity of this Tradition is, however, disputed by Abu Hanifa (Ma'riful Quran, Vol. VI, p. 288).

4. The word *Jehad* includes all that one can do to propagate and establish the Word of Allah, and also fighting in the way of Allah, in order to infuse the true Islamic Spirit among the people, and also to stop persecution of the believers at the hands of their oppressors. Further, the word *Fillaahe* emphasise upon the point that all strivings and hardships should be exclusively for the Cause of Allah, and not for material gains, personal, or even for the State, to display the might of brute force. According to Hazrat Abdullah Ibne Abbas, the words *Haqqa Jehaadehi* mean striving utmost without any let and hindrance and having full faith in Allah the Almighty, without caring for opposition from any quarter. According to Zahak and Maqatil, the word *Jehad,* in this verse, signifies the prayer and submission to the Commands of Allah with total sincerity. According to them the prayer should be in its true spirit exclusively for Allah and none else. According to Hazrat Abdullah Ibne Mubarak, the word *Jehad* signifies striving against one's own self and its basic desires and inclinations. This view is also supported by Baghwi on the

know that the promise of Allah is true, and that the Hour (i.e. Day of Judgment) – there is no doubt about it.[7] When they (i.e. the people) disputed among themselves about their affair and said: build an edifice over them – their Lord knows best about them. Those who prevailed in their affair said: We shall certainly build a mosque over them.[8]

حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۚ
اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا
ابْنُوْا عَلَيْهِمْ بُنْيَانًا ۗ
رَبُّهُمْ اَعْلَمُ بِهِمْ ۗ قَالَ الَّذِيْنَ غَلَبُوْا
عَلٰٓى اَمْرِهِمْ
لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ۝

22. (Some) will say: (They were) three, the fourth of them (was) their dog; and (others) will say: (they were) five, the sixth of them (was) their dog, making conjectures about the unknown. And (yet others) will say: (they were) Seven, and the eighth of

٢٢- سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ
وَيَقُوْلُوْنَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ
رَجْمًا بِالْغَيْبِ ۚ وَيَقُوْلُوْنَ سَبْعَةٌ
وَّثَامِنُهُمْ كَلْبُهُمْ ۗ
قُلْ رَّبِّيْٓ اَعْلَمُ بِعِدَّتِهِمْ

Thereupon the people might have recollected that some 300 years ago seven youths had fled the city on account of the fear of losing their faith under the regime of that time which was opposed to believers in Unity of Allah the Almighty. Thereafter Allah the Almighty made them die and, therefore, as it is said in verse 21, the people erected a monument of worship at their Cave.

7. When the people learnt about this story, "they realised that God, Who can protect His servants thus and raise them from the sleep after such a long time, has power to raise up man for the Resurrection, and that His promise of goodness and mercy to those who serve Him is true and was exemplified in this striking way. On the other hand, to the men of the Cave themselves, it became clear that God can change the situation before we are aware, and our hope in Him is not futile, and that even when we are on the brink of despair, a revolution is surely working in the world before the world itself realises" (Yusuf Ali, Vol. 11, Note 2357).

8. When the story of the Dwellers of the Cave became known to all, and they died the natural death in the cave, the people, particularly those who had the power in their hand, decided to erect a mosque at that place. According to Abul A'ala Maududi, as against the true Christians, by the words *Allazina Ghalabu Ala Amrehim,* used in verse 21, are actually meant those of the Christians who had formulated the modern Christianity and its ideologies relating to the Divinity of Jesus Christ and his Mother Mary, hardly a few years before the raising of the Dwellers of the Cave i.e. in 431 A.D. In their Council were those who decided and constructed a monument over their cave, and made it a place of worship (Tafheemul Quran, Vol. III, Chaper 18, Note 20).

It is said that there still stands "on the eastern side of the Mount Pion overhanging the road that leads from the temple of Diana to the Magnesia Gate of the city ... a rock-hewn church, close to a cave in which the 'Seven Sleepers of Ephesus' were, according to the legend, saved

you,[5] and has not laid upon you any hardship in religion[6] – the Faith of your father Abraham. He named you "Muslims" before and in this,[7] that the

هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي
الدِّيْنِ مِنْ حَرَجٍ ۭ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ۭ
هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ وَ

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authority of a Tradition of the Holy Prophet, reported by Hazrat Jabir Bin Abdullah, according to which, when a group of the Companions returned from the battle field, the Holy Prophet told them, by the way of significance of *Jehad* that you returned successful from *Jehad-e-Asghar* i.e. "minor striving". This clearly indicates that till then they (i.e. the believers) were fighting against the non-believers, and now they were to fight against their ownselves, that is against the baser personal inclinations and desires. This Tradition has also been noted by Behaqqi (Ma'ariful Quran, Vol. VI, pp. 288-289; also see Tafheemul Quran, Vol. III, Chapter 22, Note 128).

5. It may be noted that similar declaration has also been made by the Holy Qur'an, concerning the believers, in verse 143 of Chapter 2 (*Baqarah*) in which it is said, "and thus We have made you an *Ummah* justly balanced that you may be witnesses to the people and the Messenger (Holy Prophet) may be a witness to you"; and also in verse 110 of Chapter 3 (*Imran*), saying, "you are the best nation raised up from nations to enjoin good and forbid evil and you believe in Allah".

It may be noted that the declaration in all these verses was primarily to the worthy Companions of the Holy Prophet Muhammad (ﷺ) because they were the first addressees of these verses, and it were really they who first came in the field to accept the Word of the Holy Prophet, and, under his guidance, established the Word of Allah over the land. Thus these verses basically speak of the superiority and righteousness of the Companions of the Holy Prophet (Tafheemul Quran, *ibid.,* 129), though the rest of the believers also get the blessings of these verses subject to total and sincere submission to Allah and the Holy Prophet.

6. According to Hazrat Abdullah bin Abbas, the word *Haraj* signifies all those harsh commands which were imposed on the Bani Israil, and which have been referred to in the Holy Qur'an as *Isr* and *Aghlaal* (Burden and Shackles) (vide *Aa'raaf,* 7:157). According to others, the word *Haraj* stands for hardships which a man cannot generally bear in obedience to the Commands of Allah. According to Qazi Sanaullah of Panipat, as he writes in his Tafseer-e-Mazhari, the word *Haraj* signifies that Allah has chosen the Muslim *Ummah* for His Own Mission, and, on account of its blessings, it has been made easy for this *Ummah* to bear even the severe most hardships in the Way of Allah. In a Tradition, as reported by Hazrat Anas, the Holy Prophet has said that in the prayer there is coolness of my eyes (Ahmad, Nisai, and Haakim) (Ma'ariful Quran, Vol. VI, pp. 289 and 290).

As Abdullah Yusuf Ali writes, "The Jews were hampered by many restrictions, and their religion was racial. Christianity, as originally preached, was a hermit religion: "sell whatsoever thou hast" (Mark, 10:21); "take no thought for the morrow" (Mathew, 6:34). Islam, as originally preached, gives freedom and full play to man's faculties of every kind. It is universal, and claims to date from Adam: father Abraham is mentioned as the great Ancestor of those among whom Islam was first preached (Jews, Christians, and Arab Quraish)" (Vol. II, Note 2862).

7. Here it may be noted that Islam has been the religion preached by all Prophets of Allah and, therefore, it could also be said that Islam was the Faith of Noah, Faith of Moses, and Faith of Jesus Christ; but Qur'an makes only the mention of Prophet Abraham. The underlying idea, as it is said, is that Prophet Abraham was recognized by all nations, including

them (was) their dog.[9] Say: My Lord best knows their number – none knows them but a few. So contend not in their matter but with an outward contention, and question not any of them concerning them.

مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۬ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَاهِرًا ۖ وَّلَا تَسْتَفْتِ فِيهِمْ مِّنْهُمْ أَحَدًا ۝

SECTION 4[1]

23. And say not of anything: I will do that tomorrow,

٢٣-وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۝

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from the Roman persecution by a slumber of some centuries' duration" (Dictionary of the Bible, by Hastings, Vol. I, p. 725) (Maajid, *ibid.,* 332). In "The Discoveries in Asia Minor," Rev. T. Arundell says that he saw near the ruins of the city of Ephesus the ruins of the tombs of Mary and Seven Boys (Tafheemul Quran, *ibid.,* 21).

9. It is said that, among the Christians, the Jacobites used to say that they were three and the fourth one was their dog, and the Nastorians used to say that they were four and the fifth one was their dog. Allah the Almighty, however, in this verse, closed the doors of such discussions by saying that all these were mere conjectures (Tafseer-e-Mazhari; Ziaul Quran, *ibid.,* 35). However, the learned scholars are generally of the view that the number "seven", which has been given finally by the Holy Qur'an, is the correct one, because after this Qur'an has not used the words *Rajman Bilghaib* (*ibid.,* 36).

1. In continuation of the previous Section, Section 4 speaks of the period during which the Dwellers of the Cave remained in the Cave; but, before that, it also lays emphasis on the remembrance of Allah while beginning any work. Then this Section also speaks of the Holy Qur'an, and the ultimate fate of the non-believers, as well as the believers, in it.

Section 4 consists of 9 verses i.e. verses 23 to 31. Verses 23 and 24 say that every promise should be entrusted to the Will of Allah. In these verses it is said: and say not of anything: I will do that tomorrow, (without adding) unless Allah so wills. And remember your Lord when you forget; and say: may be my Lord will guide me to (something nearer than this to right direction).

Verses 25 and 26 deal with the period of stay of the Dwellers of the Cave in the cave. It is said: and they (i.e. the Dwellers of the Cave) tarried in their cave three hundred years and added nine. Say (O Prophet): Allah knows best how long they tarried. His is the (knowledge of the) Unseen in the heavens and on the earth. How well He sees and hears! There is no protector for them besides Him, and He associates none in His Command.

Verses 27 to 29 speak of the Holy Qur'an and command the Holy Prophet to: Recite that which has been sent down to you of the Book of your Lord. There is none who can alter His Words. And you will find no refuge beside Him. And keep yourself content with those who call on their Lord morning and evening seeking His countenance; and let not your eyes pass beyond them, seeking the adornment of the life of this world; and follow not him whose heart

Contd.....

Messenger may be witness for you, and you may be witness for mankind![8] so keep up prayer, and pay the poor-rate,[9] and hold fast to Allah! He is your Protector – Excellent the Protector and Excellent the Helper.[10]

فِي هٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ
فَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ
وَاعْتَصِمُوا بِاللّٰهِ ۖ هُوَ مَوْلٰكُمْ ۖ
فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيرُ ۝ ع

the non-believers of Mecca, the Jews, the Christians, as well as, the Sabians. They all claimed to be his descendants, and, even historically, Prophet Abraham was the fore-father of all Bani Israil as well as Bani Ismail, and all religions, including those of Jews and Christians, had actually came into existence after him. Even among the Arabs, the admitted position was that idolatory started among them when one Amr bin Lohaye, the Chief of Bani Khaza'a Tribe brought the idol of 'Hubl' from the territory of Muwaab and fixed it for the purpose of worship. This was about 500 or 600 B.C., and accordingly this community (i.e. idol-worshippers) also appeared long after Prophet Abraham. Thus basically the Islamic Faith is the Faith of Prophet Abraham, which has been followed and propagated by all subsequent Prophets (Tafheemul Quran, *ibid.*, 131). Further, it was really Prophet Abraham who had also named the *Ummah* of the Holy Prophet Muhammad (ﷺ) as *Muslim*. This is also clear from the prayer which he had made vide verse 128 of Chapter (*Baqarah*), viz., "Our Lord! (and) make us both *Muslims* i.e. submissive to You, and (raise) from our off-spring, *Ummatam Muslimatan Laka* i.e. a nation submissive to You".

Here it may also be noted that according to verse 78, the believers were always named by Allah as *Muslims,* and not as Noohi, or Ibrahimi, or Jews, or Christians, or Muhammadi or Muhammadans. All these are misnomers of the believers, or followers of the Religion of Allah, by the people themselves.

8. It may be noted a similar statement has also been made by the Holy Qur'an in verse 143 of Chapter 2 (*Baqarah*). And as already explained there, the simple meaning is that the Muslim *Ummah* will bear witness in respect of the Faith propagated by the Prophets of Allah, and the Holy Prophet Muhammad (ﷺ) will bear witness as regards the Faith of Muslim *Ummah* itself.

9. This actually indicates that prayer and poor-rate form the foundation of the Islamic *Shariah* on which depend the well-being of the individual as well as the society in this world as well as in the Hereafter. The Muslim society can survive only on the basis of these two fundamental tenets, and if these basic principles are taken away, one cannot even imagine of the establishment of an Islamic Society in the world. In fact in *Salaat* there is remedy for all the evils relating to the spiritual life of the human being; and in *Zakaat* there is remedy for all the evils as regards the social life of the mankind.

10. The believers are commanded to hold-fast to Allah obviously because, as it is said in the concluding words of verse 78 itself, "He is your Protector – Excellent the Protector and Excellent the Helper!"

As noted by Tafseer-e-Mazhari, the Holy Prophet has said that "I have left two things for you, and you will never deviate so long as you will follow them strictly: one is the Book of Allah and the other is my *Sunnah"* (Ma'ariful Quran, Vol. VI, p. 291).

24. (Without adding) Unless Allah so wills. And remember your Lord when you forget;[2] and say: May be my Lord will guide me to (something) nearer than this to right direction.

٢٤-إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى
لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ○

25. And they tarried in their Cave three hundred years and added nine.

٢٥-وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ
سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ○

26. Say: Allah knows best how long they tarried. His is the (Knowledge of the) Unseen in the heavens and on the earth. How well He sees and bears. There is no protector for them besides Him, and He associates none in His Command.

٢٦-قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ
لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ
مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ ۖ
وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ○

27. And recite that which has been sent down to you of the

٢٧-وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۖ

We have made unmindful of Our remembrance, and he follows his low desires, and his case exceeds due bounds. And say: the Truth is from your Lord, so whosoever will, let him believe; and whosoever will, let him disbelieve. Surely We have got ready for the wrongdoers, a Fire, an enclosure of which shall encompass them; and if they cry for mercy, they will be granted water like melted brass, which will scald their faces (how) dreadful (is) the drink! and (how) uncomfortable (is) the resting place!

Verses 30 and 31 speak of the believers and say: indeed those who believe and do good; We waste not the reward of any who does a good deed. These are for whom will be Gardens of Eternity, underneath which flow rivers: they will be adorned therein with bracelets of gold, and they will wear green robes of fine silk and thick brocade, reclining therein on raised couches – excellent (is) the recompense! and goodly (is) the resting place!

2. In this verse the believers are taught to place total reliance on Allah the Almighty, keeping in mind the dictum that a man has no knowledge of future, as to the outcome of his undertaking, howsoever, minute or insignificant the task may be. Therefore, it is only befitting for a believer to entrust his affairs to Allah the Almighty, and, whenever he promises for, or undertakes, anything, he must make the matter subject to the Will of Allah, and, instead of relying upon his own knowledge or resources, he should always say, "I hope Allah the Almighty will guide me to the right way" (Tafheemul Quran, Vol. III, Chapter 18, Note 24).

CHAPTER 23

AL-MO'MINOON

(The Believers)

Chapter 23 consists of 6 sections, 118 verses, 1840 words, and 4802 letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Mo'minoon* which appears in verse 1 of it.

Revelation

Admittedly this chapter was revealed at Mecca during the last period of the Holy Prophet's mission in Mecca. Verses 75 and 76 of this chapter further indicate that this chapter was revealed during the days of famine in Mecca. According to Urwah bin Zubair, by that time, Hazrat Umar had already accepted Islam. He reports, with reference to Abdur Rehman bin Abdul Qari, the saying of Hazrat Umar that this chapter was revealed in his presence and he was seeing the state of the Holy Prophet during its revelation. When the revelation concluded, the Holy Prophet said that, "ten such verses have been revealed at this particular moment that anybody standing the test thereof will definitely be admitted to Paradise". Then he recited the first ten verses of this Chapter (Tirmizi, Ahmad, Nisai, and Hakim, as referred to by Tafheemul Quran, Vol. III, p. 258). According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 74.[2]

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1. Naimuddin, Chapter 23, Note 1; Ziaul Quran, Vol. III, p. 241.
2. Index cum concordance for the Holy Qur'an, by Kherie, *ibid.*

Book of your Lord. There is none who can alter His Words. And you will find no refuge[3] beside Him.

لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ
وَلَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ○

28. And keep yourself content with those who call on their Lord morning and evening seeking His Countenance; and let not your eyes pass beyond them, seeking the adornment of the life of this world; And follow not him whose heart We have made unmindful of Our Remembrance, and he follows his low desires, and his case exceeds due bounds.

٢٨- وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ
رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ
يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ
تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ
وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ
عَنْ ذِكْرِنَا وَاتَّبَعَ
هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ○

29. And say: the Truth is from your Lord; so whosoever will, let him believe; and whosoever will, let him disbelieve. Surely, We have got ready for the wrongdoers, a Fire, an enclosure[4] of which shall encompass them; And if they cry for mercy, they will be granted water like melted

٢٩- وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۟
فَمَنْ شَآءَ فَلْيُؤْمِنْ
وَّمَنْ شَآءَ فَلْيَكْفُرْ ۚ
اِنَّآ اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ
اَحَاطَ بِهِمْ سُرَادِقُهَا ۭ
وَاِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا

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3. According to Abul A'ala Maududi, this verse contains a warning to the non-believers of Mecca, to tell them that whatever the Holy Prophet was reciting to them, as revelation from Allah, was final and unalterable in essence and content. If you (the non-believers) do not want to accept it, then it is your concern; but you should have no hope that, in order to please you, any change will be made in it. In fact the non-believers used to make demands for inserting in the Message of Allah something according to their desires. Qur'an has made reference to it in other verses also. For instance, in verse 15 of Chapter 10 (*Yunus*) it is said, "and when Our clear Messages are recited to them, those who have no hope of meeting with Us say: Bring a Qur'an other than this or change it" (Tafheemul Quran, *ibid.*, 27).

4. The word *Suraadiq* actually means anything that surrounds e.g. the tent or the wall. According to Hazrat Abu Saeed Khudri, the Holy Prophet has said that it signified the four-walls of the Fire (Tirmizi and Ahmad) (Ziaul Quran, Vol. III, Chapter 18, Note 51).

Subject Matter

It may be noted that while the last Chapter ended with the commands to the believers to keep up prayer, pay the poor-rate, and to hold fast to Allah, the present chapter starts with a declaration that "successful indeed are the believers, who humble themselves in their prayer, and who shun what is vain, and who are active in deeds of charity, and who restrain sexual passions – except with their mates or with those whom their right hands possess – for (in their case) they are free from blame".

Thus this Chapter starts with the qualifications of those who accept the Message of the Holy Prophet and submit to him, because such persons are to get the success of this world as well as the Hereafter. Then there is a reference to the creation of man, the heavens and the earth, the vegetation, the animals, and other natural phenomena, in order to make people comprehend the Absolute Unity of Allah and the Day of Judgment, to which the Holy Prophet has pointedly drawn the attention of the mankind. Then there are some narrations about the lives and missions of the previous Prophets and the response of their people to the Divine Messages. The purpose of these narrations was to tell the non-believers of Mecca that the objections raised by them against the Holy Prophet were not new because such objections had also been raised against the previous Prophets. It was also to show that the Message of the Holy Prophet was the same as that of the previous Prophets, and that those who rejected the Messages of the Prophets of Allah and opposed them were ultimately destroyed. Lastly, that all creeds and religions formulated by the peoples themselves have no authority from Allah.

Then emphasis is laid on the fact that the prosperity in this world, in the form of wealth, children, servants, and power, are not the criteria of the righteousness of any people; and these are also not the proof of the Pleasure of Allah. On the other hand, poverty and resourcelessness do not indicate that Allah is angry with any such person or the people. The thing of real value in the Sight of Allah is sincerity of faith in the Absolute Unity of Allah and doing of righteous deeds. This was in order to make the chiefs of Mecca understand that their wealth and prosperity was of no avail in case they did not submit to the word of the Holy Prophet.

Then there is endeavour to convince the people of Mecca of the truth of the Prophethood of the Holy Prophet. It is also said that the famine, which afflicted them during those days, was by way of warning to them that if, in spite of that, they did not mend their ways, they too were bound to be subjected to most severe suffering in the Hereafter.

brass,[5] which will scald their faces – (how) dreadful the drink! and (how) uncomfortable thirsting place!

بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ ۚ
بِئْسَ الشَّرَابُ ۚ وَسَآءَتْ مُرْتَفَقًا ۝

30. Indeed those who believe and do good: We waste not the reward of any who does a good deed.

٣٠-إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
إِنَّا لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ۝

31. These it is for whom will be Gardens of Eternity, underneath which flow rivers; they will be adorned therein with bracelets of gold, and they will wear green robes of fine silk and thick brocade, reclining therein on raised couches – excellent the recompense! and goodly the resting-place!

٣١-أُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ
تَجْرِىْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا
مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّيَلْبَسُوْنَ
ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ
مُّتَّكِئِيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ
نِعْمَ الثَّوَابُ ۚ وَحَسُنَتْ مُرْتَفَقًا ۝ ع

SECTION 5[1]

32. And set forth to them the parable of two men[2] – for one of them We provided two gardens of grapes, and We surrounded them with date-palms, and between them We made corn-fields.

٣٢-وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ
جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ
وَحَفَفْنٰهُمَا بِنَخْلٍ
وَّجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝

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5. The word *Mohl,* according to Mujahid, means the pus and blood, and according to Hazrat Abdullah bin Abbas, it means the remains of the burnt oil (Ziaul Quran, *ibid.*). It also signifies melted metal (Tafheemul Quran, *ibid.,* 33).

1. The last Section ended with stating the ultimate fate of the non-believers as well as the believers in the Hereafter. In continuation of it, Section 5 states the result of unthankfulness to the favours of Allah in the form of a parable.

Section 5 consists of 13 verses i.e. verses 32 to 44, in which it is said: and set forth to

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This is followed by a call to the mankind to observe and study the special significance inherent in the natural phenomena around them, which clearly proves and justifies their creation by Allah the Almighty, the Absolute Unity of Allah, and the life-after-death.

The Holy Prophet is also asked not to take any retaliatory steps against the opponents in spite of their persecution and opposition.

Finally, there is a warning to the non-believers that they will have to account for what they were doing in opposition to the Word of Allah (also see Tafheemul Quran, *ibid.*, pp. 258-259).

33. Both these gardens yielded their fruits, and failed not in aught thereof, and We caused a river to flow in their midst.

٣٣-كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا
وَلَمْ تَظْلِمْ مِّنْهُ شَيْـًٔا ۙ
وَّفَجَّرْنَا خِلٰلَهُمَا نَهَرًا ۝

34. And he had (abundant produce of) fruits. So he said to his companion, while he spoke with him: I am more in wealth than you, and am mightier in followers.

٣٤-وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ
لِصَاحِبِهٖ وَهُوَ يُحَاوِرُهٗٓ
اَنَا اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ۝

35. And he entered his garden, while he was a wrongdoer to his own soul. He said: I think not that this will ever perish.

٣٥-وَدَخَلَ جَنَّتَهٗ وَهُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ
قَالَ مَآ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا ۝

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them (i.e. the non-believers) the parable of two men – for one of them We provided two gardens of grapes, and We surrounded them with date-palms, and between them we made corn-fields. Both these gardens yielded their fruits, and failed not in aught thereof, and We caused a river to flow in their midst. And he had (abundant produce of) fruits. So he said to his companion, while he spoke with him: I am more in wealth than you, and am mightier in followers. And he entered his garden, while he was a wrongdoer to his own soul. He said: I think not that this will ever perish, and I think not (that) the Hour (of Judgment) will (ever) come; and even if I am brought back to my Lord, I will certainly find (there) something better in exchange than this.

His companion (humble and forbearing) said to him, while he spoke with him: do you disbelieve in Him (i.e. Allah) Who created you of dust, then of a sperm, then He made you a (perfect) man? But as for me, He is Allah, my Lord; and I associate none with my Lord. And why did you not say, when you entered your garden: It is as Allah has pleased – there is no power (in anyone) save Allah! If you consider I am less than you in wealth and offspring. Then may be my Lord will give me something better than your garden and will send on (your garden) a thunderbolt from the heaven, so that it becomes a plane slippery; or the water thereof will sink down into the ground, so that you will not be able to find it. And his fruits were encompassed, so he began to wring his hands for that which he had spent on it, while it lay waste, its roofs fallen down (to its very foundations), and he said: Ah! Would that I had not associated anyone with my Lord: and he had no host to help him against Allah, nor could he defend himself. Thus protection is only from Allah, the True: He is the Best to reward and the Best in requiting.

2. In these verses (32 to 42) there is "a simple parable of the contrast between two men. One was purse-proud, and forgot that what he had was from God, by way of a trust and a trial in this life. The other boasted of nothing, his trust was in God. The worldly wealth of the first was destroyed, and he had nothing left. The second was the happier in the end" (Yusuf Ali, Vol. II, Note 2375).

36. And I think not (that) the Hour (of Judgment) will (ever) come: and even if I am brought back to my Lord, I will certainly find (there) some thing better in exchange than this.

٣٦- وَمَآ أَظُنُّ السَّاعَةَ قَآئِمَةً
وَّلَئِن رُّدِدتُّ إِلَىٰ رَبِّي
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ۝

37. His companion said to him, while he spoke with him: do you disbelieve in Him Who created you of dust, then of a sperm, then He made you a (perfect) man?[3]

٣٧- قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ
أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ
ثُمَّ مِن
نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ۝

38. But as for me, He is Allah, my Lord: and I associate none with my Lord.

٣٨- لَّٰكِنَّا هُوَ ٱللَّهُ
رَبِّي وَلَآ أُشْرِكُ بِرَبِّيٓ أَحَدًا ۝

39. And why did you not say, when you entered your garden: It is as Allah has pleased – there is no power save with Allah! If you consider I am less than you in wealth and offspring.

٣٩- وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا
شَآءَ ٱللَّهُ ۚ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن
تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ۝

40. Then may be my Lord will give me something better than your garden and will send on (your garden) a thunderbolt from the heaven so that it becomes a plane slippery.

٤٠- فَعَسَىٰ رَبِّيٓ أَن يُؤْتِيَنِ
خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ
عَلَيْهَا حُسْبَانًا
مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ۝

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3. According to verses 36 and 37, "infidelity is not merely the denial of the existence of Allah, but arrogance and denial of the Day of Judgment also amount to infidelity, and whoever thinks that his wealth, or status, is the result of his own plans, and that it will never perish, and none will be able to deprive him of it, and that he will not have to account for it, before anybody, is also included among those who deny the existence of Allah. It is obvious that bare faith in the existence of Allah does not constitute the Faith in its true sense, unless one also unreservedly believes that Allah is the Cherisher and Administrator in this world, and also the Reckoner of deeds in the Hereafter" (Tafheemul Quran, Vol. III, Chapter 18, Note 39).

41. Or the water thereof sink down into the ground, so that you will not be able to find it.

٤١-أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا
فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ○

42. And his fruits were encompassed; so he began to wring his hands for that which he had spent on it, while it lay waste, its roofs fallen down and he said: "Ah! would that I had not associated anyone with my Lord:

٤٢-وَأُحِيطَ بِثَمَرِهِ
فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ
عَلَىٰ مَآ أَنفَقَ فِيهَا
وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ
يَٰلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّيٓ أَحَدًا ○

43. And he had no host to help him against Allah, nor could he defend himself.

٤٣-وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن
دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ○

44. Thus protection is only from Allah, the True: He is the Best to reward and the Best in requiting.[4]

٤٤-هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ
هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ○ ع ١٤

SECTION 6[1]

45. And set forth to them the Similitude of the life of this world. It is like (rain) water

٤٥-وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ

Thus the lesson of this parable is that side by side to the acceptance of faith in the existence of Allah the Almighty, one should also submit to, His Commands, think everything which he gets in this world to be a favour from Allah, and, instead of being proud and arrogant, he should always be thankful and submissive to Allah the Almighty and fear accountability to Him on the Day of Judgment.

4. This shows that "all else is vanity, uncertainly, the sport of Time. The only hope or Truth is from God. Other rewards and other successes are illusory: the best Reward and the best success come from God" (Yusuf Ali, Vol. II, Note 2385).

1. After speaking of the mistaken ideology of the non-believers regarding the life of this world in the previous Section, the Holy Qur'an in Section 6 speaks of the life of this world itself. It also speaks of the state of affairs which the non-believers will have to face on the Day of Judgment.

Section 6 consists of 5 verses i.e. verses 45 to 49. Verses 45 and 46 speak of the life of this world. In these verses it is said: and set forth to them the Similitude of the life of this world.

which We send down from the skies, then the vegetation of the earth mingles[2] therewith, then it becomes dry stubble which the winds scatter. And Allah is the Possessor of Power over all things.

الدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ
فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ○

46. Wealth and sons are the adornment of the life of this world; but the ever-abiding good deeds[3] are better in the Sight of your Lord in reward and best for hope.

٤٦- ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ
عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ○

It is like (rain) water which We send down from the skies, then the vegetation of the earth mingles therewith, then it becomes dry stubble which the winds scatter. And Allah is the Possessor of Power over all things. Wealth and sons are the adornment of the life of this world; but the ever-abiding good deeds are better in the sight of your Lord in reward and best for hope.

Verses 47 to 49 speak of the state of affairs on the Day of Judgment. In these verses it is said: and the Day when We shall remove the mountains, and you will see the earth a levelled plain, and We shall gather them together, and leave none of them behind. And they will be presented before your Lord in ranks. Now certainly you have come to Us (all alone and powerless) as We created you at first. Nay, you thought that We shall not fulfil the appointment made to you (to meet Us). And the Book (of Deeds) shall be placed, you will see the guilty in great fear fearing for what is (recorded) in it, and they will say: Ah! Woe to us! what a book is this! It leaves neither a small thing nor a great one, but accounts them (all), and they will find all that they did confronting them. And your Lord will not do injustice to anyone.

2. The word *Fakh-talata,* used in verse 45, refers to the resultant growth in abundance of the vegetation of the earth as a result of rainfall, but, as it is said in this very verse, the ultimate result is that the vegetation soon turns into dry stubble which the winds scatter. The idea is that the life of this world, together with its glamour, is not lasting, but the materialist, on account of their foolish logic, treat it to be permanent and enduring and go to the extent of unabashed ingratitude to Allah's Favours, mention of which has already been made in the earlier verses. It may be noted that Qur'an also speaks of such a similitude in respect of the life of this world in verse 20 of Chapter 57 (*Hadeed*), in which it is said, "know that the life of the world is only sport and play and gaiety and boasting among yourselves and a vying in the multiplication of wealth and children. It is as rain, whose vegetation pleases the husbandmen, then it withers away so that you see it turning yellow, then it becomes chaff".

3. Hazrat Ali has said that crop is of two kinds – one pertains to this world and consists in wealth and children, and the other belongs to the Hereafter and consists of *Baaqiyyaat-us-Swalehaat.* According to Hasan Basri, *Baaqiyyaat-us-Swalehaat* consist in the intention and doing of righteous deeds by a believer (see Ma'ariful Quran, Vol. V, pp. 583-584; Naimuddin, Chapter 18, Note 99; and Ziaul Quran, Vol. III, Chapter 18, Note 70).

47. And the Day when We shall remove the mountains,[4] and you will see the earth a levelled plain,[5] and We shall gather them together, and leave none of them behind.

٤٧- وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَ
تَرَى الْأَرْضَ بَارِزَةً ۙ
وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ۝

48. And they will be presented before your Lord in ranks. Now certainly you have come to Us as We created you at first. Nay, you thought that We shall not fulfil the appointment made to you (to meet Us).

٤٨- وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ
لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ
اَوَّلَ مَرَّةٍۭ بَلْ زَعَمْتُمْ
اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ۝

49. And the Book (of Deeds)[6] shall be placed, and you will see the guilty in great fear fearing for what is (recorded) in it, and they will say: Ah! woe to us! what a book is this! It leaves neither a small thing nor a great one, but accounts them (all), and they will find all that they did confronting them. And your Lord will not do injustice to anyone.

٤٩- وَوُضِعَ الْكِتٰبُ
فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ
مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا
مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ
صَغِيْرَةً وَّلَا كَبِيْرَةً
اِلَّاۤ اَحْصٰىهَا ۚ
وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ؕ
وَلَا يَظْلِمُ رَبُّكَ اَحَدًا ۝ ع

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4. Regarding the removal of the mountains, in verse 88 of Chapter 27 (*Naml*) also it is said, "and you see the mountains which you think they are firmly fixed – (will be) passing away as the passing away of the cloud: the handiwork of Allah".

5. Similarly, regarding the levelling of the earth, as a plain leaving nothing on it, it has already been said in verses 7 and 8 of this very Chapter that: "Surely We have made whatever is on the earth an embellishment for it, so that We may try which of them is best in deeds, and We shall surely make what is on it dust, without herbage".

6. Regarding the Book of Deeds, mentioned in verse 49, there are also references in other verses of the Holy Qur'an. For example, in verses 13 and 14 of Chapter 17 (*Bani Israil*) it is said, "and We have made every man's deeds to cling to his neck, and We shall bring forth to him on the Day of Resurrection a Book which he will find wide open, (and it will be said to him) read your book. Your own soul is sufficient as a reckoner against you this Day".

SECTION 7[1]

50. And (remember) when We said to the angels: Fall prostrate before Adam, they fell prostrate all except Iblees. He was of the Jinn, so he transgressed the Commandment of his Lord. Will you then take him and his offspring[2] as protectors rather than Me, and they are your enemies?[3] Evil is the exchange for the wrong-doers.[4]

٥٠- وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا
لِاٰدَمَ فَسَجَدُوٓا إِلَّآ إِبْلِيسَ ۖ كَانَ
مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهٖ ۖ
أَفَتَتَّخِذُونَهٗ وَذُرِّيَّتَهٗٓ أَوْلِيَآءَ
مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۖ
بِئْسَ لِلظّٰلِمِينَ بَدَلًا ○

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1. In continuation of the previous Section, in Section 7, the helplessness of the non-believers and the idolaters on the Day of Judgment is mentioned in order to bring home to them their foolishness in following the Satan who will be of no help to them at all.

Section 7 consists of 4 verses i.e. verses 50 to 53. In these verses Allah the Almighty says that (remember) when We said to the angels: fall prostrate before Adam, they fell prostrate all except Iblees. He was of the Jinn, so he transgressed the commandment of his Lord. Will you (O disbelievers) still take him and his offspring as protectors rather than Me, and they are your enemies? Evil is the exchange for the wrongdoers. I made them not to witness the creation of the heavens and the earth, nor (even) their own creation, nor could I take those who mislead (men) as (My) aiders. And one day (i.e. the Day of Judgment) He (i.e. Allah) will say (to the non-believers): Call on those whom you considered to be My partners, so they will call on them, but they will not answer them, and We shall cause a Gulf of Perdition between them. And the guilty will see the Fire and think that they are about to fall into it, they will find no escape from it.

2. It may also be noted that in verse 50 Qur'an speaks of the offspring, or *Zurriyat* of Iblees. According to some scholars, by the offspring of Iblees are meant his followers or supporters; but there is also an authentic Tradition, noted by Humaidi in his 'Kitabul Jama Bain-us-Saheehain', on the authority of Hazrat Salman Farsi, according to which, Iblees also has offspring. Qurtabi has said that no doubt Iblees has supporters and followers, but it is also proved that he has offspring too (see Ma'ariful Quran, Vol. V, p. 589).

3. As regards the creation of Adam, Command to all the angels, as well as Iblees, to prostrate before Adam, disobedience of Iblees and his condemnation for ever: these topics we have already dealt with in detail at appropriate places in this Commentary. Here, in the present verse, there is merely a reference to the transgression by Iblees to let the non-believers of Mecca realise that, in disobeying the Holy Prophet, they were actually following Iblees who transgressed and was condemned and branded as the enemy of the mankind for ever.

4. By way of reproach to them, therefore, it is said in the concluding part of verse 50 that "evil is the exchange for the wrongdoers." To quote Abdullah Yusuf Ali, "Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of God, what a dreadful choice it would be! It would really be an evil exchange. For man is God's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy!" (Vol. II, Note 2395).

51. I made them not to witness the creation of the heavens and the earth, nor (even) their own creation. Nor could I take those who mislead (men) as aiders.

٥١-مَآ أَشْهَدْتُّهُمْ خَلْقَ
السَّمٰوٰتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ
وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ○

52. And one day (i.e. the Day of Judgment) He (Allah) will say (to the non-believers): Call on those whom you considered to be My partners. So they will call on them, but they will not answer them, and We shall cause a Gulf of Perdition between them.

٥٢-وَيَوْمَ يَقُوْلُ نَادُوْا
شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيْبُوْا لَهُمْ
وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ○

53. And the guilty will see the Fire, and think that they are about to fall into it, and they will find no escape from it.[5]

٥٣-وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا أَنَّهُمْ
مُّوَاقِعُوْهَا
وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ○ ع ١٩

SECTION 8[1]

54. And certainly We have explained in this Qur'an every kind of similitude; but man is in most things contentious.[2]

٥٤-وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ
لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ
وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ○

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5. After exposing the foolishness of the non-believers and the idolaters, Allah the Almighty, in verse 52, speaks of the Day of Judgment, on which the false deities, will not be able to help the non-believers in the least, and they will themselves be totally helpless on that Day. Then both these, i.e. the false deities, and their worshippers, will be separated by a gulf of perdition between them, and they shall be thrown into the Fire of Hell, from where they shall not be able to escape (verse 53).

1. After exposing the foolishness of the non-believers in following the Satan and his offspring, in the previous Section, Qur'an, in Section 8, proceeds to tell them that, instead of leaning towards Satan, they should have lent towards the Holy Qur'an in which every thing has been explained. Then there is reference to the unthankfulness and contentious nature of man as well as the extreme kindness of Allah towards the mankind.

Section 8 consists of 6 verses, i.e. verses 54 to 59. Verses 54 and 55 speak of the excellence

Contd....

55. And nothing prevents men from believing when the guidance has come to them, and from asking forgiveness of their Lord, but that (they wait) for the way of the ancients to come over them, or that the punishment should confront them.

٥٥-وَمَا مَنَعَ النَّاسَ أَنْ
يُؤْمِنُوٓا إِذْ جَآءَهُمُ الْهُدٰى
وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّآ أَنْ
تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ○

56. And We send not Messengers but as givers of good news and warning, and those who disbelieve dispute with falsehood to weaken thereby the Truth, and they take My Messages, and the warning, for a mockery.

٥٦-وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ
وَاتَّخَذُوٓا اٰيٰتِي
وَمَآ أُنْذِرُوا هُزُوًا ○

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of the Holy Qur'an. In these verses it is said: and certainly We have explained in this Qur'an every kind of similitude; but man is in most things contentious. And nothing prevents men from believing when the guidance has come to them, and from asking forgiveness of their Lord, but that (they wait) for the way of the ancients to come over them, or that the punishment should confront them.

In verses 56 to 59 Allah the Almighty says that We send not Messengers (Prophets) but as givers of good news (of Paradise) and warning (of Hell), and (those) who disbelieve dispute with falsehood to weaken thereby the Truth, and they take My Messages and the warning, for a mockery.

And who is more wrong-doing than he who is reminded of the Messengers of his Lord, then he turns away from them, and forgets what his hands have sent before? Indeed We have placed veils over their hearts, lest they should understand it, and a deafness in their ears. And if you call them to guidance, they will even then never follow the right course. And your Lord is Most Forgiving, Full of Mercy. Were He to punish them (at once) for what they have earned, He would have certainly hastened their punishment. But for them there is an appointed term beyond which they will find no refuge. And these towns – We destroyed them when they did wrong. And We have appointed a term for their destruction.

2. By the word *Jadala,* i.e. contentious, or quarrelsome, according to Hazrat Abdullah Ibne Abbas, is meant one Nazar bin Haris, who used to quarrel in respect of the verses of the Holy Qur'an; and according to some, it refers to one Abi bin Khalaf, but generally the scholars are of the view that by this word are meant the non-believers in general (Naimuddin, Chapter 18, Note 118). Taking the general view to quote Abdullah Yusuf Ali, "if men had not cultivated the habit of contention and obstinacy, they would have found that the parables and similitudes of Scripture (i.e. Qur'an) had fully met their difficulties, and they would gladly have obeyed the call of God" (Vol. II, Note 2398).

57. And who is more wrong-doing than he who is reminded of the Messages of his Lord, and he turns away from them, and forgets what his hands have sent before? Indeed We have placed veils over their hearts, lest they should understand it, and a deafness in their ears. And If you call them to guidance, they will, even then, never follow the right course.[3]

٥٧-وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ
بِاٰيٰتِ رَبِّهٖ فَأَعْرَضَ عَنْهَا
وَنَسِيَ مَا قَدَّمَتْ يَدٰهُ ؕ
إِنَّا جَعَلْنَا عَلٰى قُلُوْبِهِمْ
أَكِنَّةً أَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ
وَإِنْ تَدْعُهُمْ إِلَى الْهُدٰى
فَلَنْ يَّهْتَدُوْٓا إِذًا أَبَدًا ○

58. And your Lord is Most Forgiving, Full of Mercy. Were He to punish them (at once) for what they have earned, He would have certainly hastened their punishment. But for them there is an appointed term beyond which they will find no refuge.[4]

٥٨-وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ
يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ
بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ
مَوْئِلًا ○

59. And these towns[5] We destroyed them when they did wrong. And We have appointed a term for their destruction.

٥٩-وَتِلْكَ الْقُرٰٓى أَهْلَكْنٰهُمْ لَمَّا
ظَلَمُوْا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ○ ع ١٠

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3. In the concluding words of verse 57, there is also a consolation for the Holy Prophet that the rejection of the Message of Allah by the infidels should not be a cause of anxiety or despair for him, as they are bound to remain on the wrong path for the simple reasons that their hearts and ears have been sealed on account of their own persistent denial and rejection of Truth.

4. Since a term is already appointed for their punishment, they are given the respite, and, when the time will come, they will find no refuge from it at all. According to this verse, it is, out of Mercy, that Allah grants time even to the extreme type of opponents and arrogants amongst the non-believers, but this is merely a respite and ultimately they have to face their unfortunate end.

5. The reference is clearly to the cities and towns of the people of Prophets Hud, Swaleh, Sho'aib, and Lot, because these were the cities which were on the caravan routes of the non-believers of Mecca, and were very well known to them.

SECTION 9[1]

60. And when Moses said to his attendant:[2] I will not give up until I reach the Junction of the two rivers,[3] else I will go on for years (in journey).

٦٠-وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَآ
أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ
أَمْضِىَ حُقُبًا ○

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1. In the previous Section it was said that in spite of wrong-doing and demand for punishment, the non-believers of Mecca were not punished forthwith, and it was really for their own benefit but they could not understand it. In fact everything, good or bad, that happens in this world is with a definite plan and purpose which are governed by the *Mashiyat* of Allah which people cannot forthwith understand. This fact is substantiated by narrating a unique voyage-story of Prophet Moses and Khizr in the present section.

Section 9 consists of 11 verses i.e. verses 60 to 70, which speak of the journey of Prophet Moses with Khizr. In these verses it is said: And when Moses said to his attendant: I will not give up (the journey) until I reach the Junction of the two rivers, else I will go on for years. So when they reached the junction of the two (rivers), they forgot (about) their fish, and it took its way through the river bring free. But when they had gone further, he (i.e. Moses said to his attendant: bring to us our morning meal (breakfast): truly we have found (much) fatigue in this our journey. He (i.e. the attendant) said: did you see (what happened) when we betook ourselves to the rock? I forgot (to tell you about) the fish, and none, but Satan made me forget to speak about it, and it took its way into the river what a wonder! He (i.e. Moses) said: that is what we were seeking after! So they returned retracing their (marks of) footsteps. Then they found one of Our servants on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence. Moses said to him: May I follow you that you may teach (something) of the (Higher) Truth you have been taught? He said: indeed, you cannot have patience with me! and how can you have patience in that whereof you have no comprehensive knowledge? He (i.e. Moses) said: if Allah please, you will find me (truly) patient, nor shall I disobey you in aught. He said: if you would follow me, question me not about anything until I myself speak to you about it.

2. According to the learned Commentators, the word *Fataaho* used in verse 60, meaning the attendant, refers to Yusha (Jashua) bin Noon (Qurtabi). In the Old Testament vide (Numbers, 11:28) he is described as "the servant of Moses, one of his youngmen". He is also referred to as the Minister of Moses, and chosen out of many" (Douay Version of the Bible) (Maajid, Vol. I, Part XV, Note 416).

3. Their destination, as verse 60 tells us, was 'Majma'al Bahrain' i.e. the Junction of the two rivers or seas, which has been differently located by the learned scholars. According to some, it was the Junction of the Persian Gulf and the Mediterranean Sea (Qatadah); or a place near Azarbyjan (Ibne Atiah); or the meeting place of the Jordan River and the Behre Qulzoom; or a place in Africa (Abi bin Ka'b); or in Arminia (Sudi); or the Junction of Bahre Undlus and Bahre Moheet (Ma'ariful Quran, Vol. V, p. 594). According to Abdullah Yusuf Ali, "the most probable location is where the two arms of the Red Sea join together, viz. the Gulf of Aqaba and the Gulf of Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings" (Yusuf Ali, Vol. II, Note, 2405).

61. So when they reached the Junction of the two (rivers), they forgot (about) their fish, and it took its way through the river being free.

٦١- فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ○

62. But when they had gone further, he (i.e. Moses) said to his attendant: Bring to us our morning meal (breakfast): Truly we have found fatigue in this our journey.

٦٢- فَلَمَّا جَاوَزَا قَالَ
لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ
لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا ○

63. He said: Did you see (what happened) when we betook ourselves to the rock? I forgot the fish, and none but Satan made me forget to speak about it, and it took its way into the river: what a wonder!

٦٣- قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا
إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ ۖ
وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ ۖ عَجَبًا ○

64. He (i.e. Moses) said: That is what we were seeking after! So they returned retracing their (marks of) footsteps.

٦٤- قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ
فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ○

65. Then they found one of Our servants[4] on whom We had bestowed Mercy from

٦٥- فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا

According to Abul A'ala Maududi, this particular Journey of Prophet Moses was during early years of his Prophethood, and before leaving Egypt along with the Bani Israil, and if that is true, then, as he says, the 'Majma'ul Bahrain' was the point at which the two branches of Nile i.e. Bahre Abyad (White Sea) and Bahre Arzaq (Blue Sea) meet near the present city of Khartoom (Tafheemul Quran, Vol. III, Chapter 18, Note 67). According to Ameen Ahsan Islahi, however, the 'Majma'ul Bahrain' was the meeting place of the Gulf of Aqaba and Suez by which place Prophet Moses had subsequently passed through along with the Bani Israil (Tadabbure Quran, Vol. IV, p. 60). According to Naimuddin Muradabadi, it was the Junction of Behre Faras and Bahre Rome near which, in the east, there was 'Majma'ul Bahrain' where Moses had to meet Khizr (Naimuddin, Chapter 18, Note 137).

4. That particular servant of Allah, referred to in verse 65, as it is said in the Traditions of the Holy Prophet, was Khizr. His name was Balya bin Malkaan and his alias was Abul Abbas. According to some, he was a Bani Israili, and also from amongst the princes.

Ourselves and whom We had taught Knowledge from Our Own Presence.[5]

اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ○

66. Moses said to him: May I follow you that you may teach (something) of the (Higher) Truth you have been taught?

٦٦- قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ○

67. He said: Indeed, you cannot have patience with me!

٦٧- قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ○

68. And how can you have patience in that whereof you have not a comprehensive knowledge?

٦٨- وَكَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا ○

He had given up the world and adopted spirituality (Naimuddin, *ibid.,* 144). He was known as Khizr, because wherever he used to sit, it used to become green. According to some scholars, he was a *Wali* or a righteous servant of Allah; but according to Qazi Sanaullah of Panipat and other scholars, he was a Prophet, and although he is dead yet, under the command of Allah, his soul is made to adopt the human form and guide the people in times of need (Ziaul Quran, Vol. III, Chapter 18, Note 84). Ameen Ahsan Islahi is also of the view that Khizr was a Prophet (Tadabbure Quran, Vol. IV, p .62).

Abul A'ala Maududi has expressed the view that Khizr was not from among the human beings. He was either an angel or any other creation of Allah who was not subject to the Commands of *Shariah* but was entrusted with duties of internal administration of the Universe known as *Umoor-e-Takweeni,* and as such he performed wonderful deeds which form exceptions to the Commands of *Shariah.* According to him some earlier Commentators of the Holy Qur'an were also of this view as referred to by Ibne Kaseer with reference to Maawardi (Tafheemul Quran, Vol. III, Chapter 18, Note 60).

According to the majority of the Scholars, however, Khizr was a Prophet also entrusted with duties of *Umoor-e-Takweeni* on account of which he performed the wonderful deeds as referred to in the subsequent verses (Qurtabi, Behrul Moheet, Abu Hayyaan, and other Commentators, as referred to by Ma'ariful Quran, Vol. V, p. 600).

5. According to a Tradition of the Holy Prophet, noted by Bukhari and Muslim, on the authority of Hazrat Abi bin Ka'b, one day when Prophet Moses was addressing his people, somebody asked him as to who was the most learned one of the time? Moses said: I! implying thereby that he possessed more knowledge than anyone else. On this, through revelation, Allah the Almighty, commanded Prophet Moses to go to 'Majma'al Bahrain', i.e. a particular meeting place of two rivers, where he would find a servant of Allah more learned than him. Moses set out for his Journey in search of that particular servant of Allah. He took his attendant, who also carried with him roasted fish for breakfast. The inspired place of meeting with the learned man was where the fish would leap in the water to find its way as if in a tunnel (Ma'ariful Quran, Vol. V, p. 594).

69. He said: If Allah please, you will find me (truly) patient, nor shall I disobey you in aught.

٦٩- قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ○

70. He said: If you would follow me, question me not about anything until I myself speak to you about it.

٧٠- قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ○ ع

SECTION 10[1]

71. So they set out until, when they embarked in a boat, he made a hole in it. (Moses) said: Have you made a hole in it to drown its occupants? You have surely done a grievous thing.

٧١- فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ○

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1. The previous Section concluded on the agreement of Khizr to keep Moses in his company on the condition that Moses would not question him about any thing until Khizr himself would inform him about it. In continuation of it, Section 10 gives details of the Journey which Moses undertook with Khizr.

Section 10 consists of 12 verses i.e. verses 71 to 82, which give details of the Journey of Moses and Khizr. In these verses it is said: so they (i.e. Moses and Khizr) set out until, when they embarked in a boat, he (i.e. Khizr) made a hole in it (i.e. the boat). (Moses) said: have you made a hole in it to drown its occupants? You have surely done a grievous thing. Khizr said: did I not say that you cannot have patience with me? He (Moses) said: blame me not for what I forget, and be not hard upon me for what I did. So they went on, until, when they met a boy, Khizr slew him. (Moses) said: have you slain an innocent person, not guilty of slaying another? You have indeed done a horrible thing. He (Khizr) said: did I not say to you that you cannot have patience with me? He (Moses) said: If I ask you about anything after this, keep me not in your company; you will then indeed have found an excuse in my case. So they went on, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them as guests. Then they (i.e. Moses and Khizr) found in it (i.e. the town) a wall which was on the point of falling down, so he (Khizr) put it into a right state. (Moses) said: if you had wished, you could have taken a recompense for it. He (Khizr) said: this is the parting between me and you. Now I will inform you of the interpretation of that with which you could not hold patience. As for the boat, it belonged to the poor people: they plied on the river, and I intended to damage it, for there was after them a king who seized every boat by force. And as for the boy, his parents were people of faith, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord might give them in his place one (another son) better in purity (of conduct) and closer in affection. And as for the wall, it belonged to two orphan boys in the city, and there was (buried) beneath it a treasure belonging to them, and their father had been a righteous man. So your Lord desired that they should attain their maturity and take out their treasure – a mercy from your Lord – and, I did not do it of my own accord. This is the interpretation of that with which you could not have patience.

72. He said: Did I not say that you cannot have patience with me?

٧٢-قَالَ اَلَمْ اَقُلْ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ○

73. He said: Blame me not for what I forgot, and be not hard upon me for what I did.

٧٣-قَالَ لَا تُؤَاخِذْنِيْ بِمَا نَسِيْتُ وَ لَا تُرْهِقْنِيْ مِنْ اَمْرِيْ عُسْرًا ○

74. So they went on, until, when they met a boy, he slew him. (Moses) said: Have you slain an innocent person, not guilty of slaying another? You have indeed done a horrible thing.

٧٤-فَانْطَلَقَا ۫ حَتّٰٓى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ○

PART XVI – (*QAALA ALAM*)

75. He said: Did I not say to you that you cannot have patience with me?

٧٥-قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ○

76. He said: If I ask you about anything after this, keep me not in your company; you will then indeed have found an excuse in my case.

٧٦-قَالَ اِنْ سَاَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ○

77. So they went on, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them as guests, Then they found in it (the town) a wall which was on the point of falling down, so he put it into a right state. (Moses) said: if you had wished, you could have taken a recompense for it.

٧٧-فَانْطَلَقَا ۫ حَتّٰٓى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ِۨ اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ؕ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ○

78. He said: this is the parting between me and you. Now I will inform you of the interpretation of that with which you could not hold patience.

٧٨- قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ ۚ
سَأُنَبِّئُكَ بِتَأْوِيْلِ
مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ○

79. As for the boat, it belonged to poor people: they plied on the river, and I intended to damage it, for there was after them a king who seized every boat by force.

٧٩- أَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ
يَعْمَلُوْنَ فِي الْبَحْرِ
فَأَرَدْتُّ أَنْ أَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ
يَّأْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ○

80. And as for the boy, his parents were people of faith, and we feared lest he should oppress them by rebellion and disbelief.

٨٠- وَأَمَّا الْغُلٰمُ فَكَانَ أَبَوٰهُ
مُؤْمِنَيْنِ فَخَشِيْنَآ
أَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا ۚ

81. So We intended that their Lord might give them in his place one (another son) better in purity (of conduct) and closer in affection.

٨١- فَأَرَدْنَآ أَنْ يُّبْدِلَهُمَا رَبُّهُمَا
خَيْرًا مِّنْهُ زَكٰوةً وَّأَقْرَبَ رُحْمًا ○

82. And as for the wall, it belonged to two orphan boys in the city, and there was (buried) beneath it a treasure belonging to them, and their father had been a righteous man. So your Lord desired that they should attain their maturity and take out their treasure – a mercy from your Lord – and I did not do it of my own accord.[2] This is the interpretation of that with which you could not have patience.

٨٢- وَأَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ
يَتِيْمَيْنِ فِي الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ
كَنْزٌ لَّهُمَا وَكَانَ أَبُوْهُمَا
صَالِحًا ۚ فَأَرَادَ رَبُّكَ أَنْ يَّبْلُغَآ
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ۖ
رَحْمَةً مِّنْ رَّبِّكَ ۚ
وَمَا فَعَلْتُهٗ عَنْ أَمْرِيْ ۚ ذٰلِكَ تَأْوِيْلُ
مَا لَمْ تَسْطِعْ عَّلَيْهِ صَبْرًا ۚ ع ١٠ ١٢

2. This shows that many acts which appear to us outwardly to be harmful, might, under the Divine Plan, be ultimately fruitful for the mankind. Actually none knows the reality of such acts because they relate to the knowledge directly coming from Allah the Almighty, which is technically known as *Ilm-e-Ladunni,* which none can teach others, nor one can acquire

SECTION 11[1]

83. And they ask you about Zulqarnain.[2] Say: I will recite to you an account of him.

٨٣-وَيَسْـَٔلُونَكَ عَنْ ذِى الْقَرْنَيْنِ ۖ قُلْ سَاَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ۝

it through the books. It is in fact a favour of Allah that He bestows this knowledge upon anyone He chooses. And this appears to be the entire purpose of this Journey of Prophet Moses with Khizr so that the people at large should know that, apart from the knowledge that is available in the books, there is also knowledge which directly emanates from Allah the Almighty and is treasured in the hearts of His chosen ones of which the reality and ultimate purpose are not known to everybody.

1. In continuation of the narration about the Journey of Prophet Moses and Khizr in the previous Section, in answer to another question put by the non-believers to the Holy Prophet at the instance of the Jews, Qur'an, in Section 11, gives the narration about the three Journeys of Zulqarnain.

Section 11 consists of 19 verses i.e. verses 83 to 101. Verses 83 and 84 speak of the grant of power over the land to Zulqarnain. It is said: and they ask you (O Prophet) about Zulqarnain. Say: I will recite to you an account of him. Truly We established him (as a ruler) in the land and granted him means of access to everything.

Verses 85 to 88 speak of his first Journey. In these verses it is said: so he followed a course (i.e. undertook a Journey), until, when he reached the setting-place of the Sun, he found it going down (setting) into a spring of murky water, and found by it a people. We said: O Zulqarnain! (you have authority either punish them or treat them with kindness. He said as for him who is wrongdoing, we shall punish him, then he will be brought back to his Lord, and he will punish him with an exemplary punishment. And as for him who believes and does good, for him is a good reward, and we shall speak to him an easy word of Our Command.

Verses 89 to 91 speak of the second Journey of Zulqarnain. It is said: then he followed a course (i.e. undertook another journey), until, when he reached the (land of the) rising sun, he found it rising on a people to whom We had given no shelter from it thus it was: and We have encompassed (all) that was with him, in knowledge.

Verses 92 to 98 speak of his third journey. It is said: then he followed a course (i.e. undertook a journey), until, when he reached (a place) between two mountains, he found on that side of them a people who could hardly understand a word. They said: O Zulqarnain: the Gog and Magog do mischief in the land (i.e. our country). May we, then, pay you tribute (on condition) that you create a barrier between us and them? He said: that wherein my Lord has established me is better (than tribute). Therefore, help me with strength (of men), I will make a fortified barrier between you and them: Bring me blocks of iron. At length, when he had filled up the space between the two mountain sides, he said: blow, till, when he made it (as) fire, he said: bring me molten lead, so that I may pour over it. So they (i.e. the Gog and Magog) were not able to scale it, nor could they make a hole (to pass) through it. He said: this is a mercy from my Lord, but when the promise of my Lord will come to pass, He will crumble it into dust, and the promise of my Lord is ever true.

Verses 99 to 101 speak of the Day of Judgment. Allah the Almighty says that on that Day (i.e. the Day of Judgment) We shall let some of them surge against others (like waves) and

Contd.....

84. Truly We established him in the land and granted him means of access to everything.

٨٤-إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا ۝

85. So he followed a course.[3]

٨٥-فَأَتْبَعَ سَبَبًا ۝

86. Until, when he reached the setting-place of the sun, he found it going down into a Spring of Murky water, and found by it a people. We said: O Zulqarnain! either punish them or treat them with kindness.

٨٦-حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن تَتَّخِذَ فِيهِمْ حُسْنًا ۝

87. He said: As for him who is wrongdoing, we shall punish him, then he will be brought back to his Lord, and He will punish him with an exemplary punishment.

٨٧-قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ۝

88. And as for him who believes and does good, for him is a good reward, and we shall speak to him an easy word of our command.

٨٨-وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءً الْحُسْنَىٰ ۖ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ۝

89. Then he followed a course.

٨٩-ثُمَّ أَتْبَعَ سَبَبًا ۝

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the Trumpet will be blown, then We shall gather them all together and We shall bring forth Hell, exposed to view, on that Day, before the disbelievers, whose eyes had been under a cover from Remembrance of Me, and they were unable (even) to hear.

2. There is difference of opinion between the learned scholars regarding the identity of Zulqarnain. The majority view is that he was Khorus or Cyrus the great of Persia. For detailed discussion, see the Major Work, *ibid.,* Vol. VII, pp. 393-397).

3. Verses 85 to 93 speak of three expeditions of Zulqarnain. For details, see the Major Work, *ibid.,* Vol. VIII, pp. 398-402.

90. Until, when he reached the (land of the) rising sun, he found it rising on a people to whom We had given no shelter from it.

٩٠-حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ
لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا ۙ

91. Thus it was: And We have encompassed (all) that was with him, in knowledge.

٩١-كَذٰلِكَ ۚ
وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝

92. Then he followed a course.

٩٢-ثُمَّ اَتْبَعَ سَبَبًا ۝

93. Until, when he reached (a place) between two mountains, he found on that side of them a people who could hardly understand a word.

٩٣-حَتّٰٓى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ
وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا ۙ
لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا ۝

94. They said: O Zulqarnain! the Gog and Magog[4] do mischief in the land. May we then pay you tribute (on condition) that you erect a barrier between us and them?

٩٤-قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَ
مَاْجُوْجَ
مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ
خَرْجًا عَلٰٓى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝

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4. The Gog and Magog have also been referred to in the Old Testament. According to Genesis, 10:2; and I Chronicles, 1:5, Magog was the second son of Japheth, between Gomer and Madai, Gomer representing the Cimmerians and Madai the Medes. In the Genesis 10, however, the Magog connotes rather the complex of barbarian peoples dwelling at that extreme north and northeast of the Geographical survey covered by that chapter. In the Ezekiel, 38:2, Magog occurs as the name of a country; in Ezekiel, 39:6 as that of a northern people, the leader of whom is Gog ("Jewish Encyclopaedia" see the article on Gog and Magog). Josephus identifies them with the Scythians, a name which among the classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond Caucasus near the Caspian Sea (Jewish Encyclopaedia). The Encyclopaedia Britannica considers the traditional identification of Gog and Magog with the Scythians to be plausible", and then adds, "this plausible opinion has been generally followed with this reservation that the word may be applied to any or all of the numerous but partially known tribles of the north; and any attempt to assign a more definite locality to Magog can only be hesitatingly made".

These turbulent tribes were the descendants of Japhet, the son of Noah. Of the Biblical

95. He said: That wherein my Lord has established me is better (than tribute). Therefore, help me with strength (of men), I will make a fortified barrier between you and them!

٩٥- قَالَ مَا مَكَّنِّي فِيهِ رَبِّي
خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ
أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝

96. Bring me blocks of iron. At length, when he had filled up the space between the two mountain sides, he said: blow, till, when he had made it (as) fire, he said: bring me molten lead, so that I may pour over it.

٩٦- آتُونِي زُبَرَ الْحَدِيدِ ۖ
حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ
قَالَ انفُخُوا ۖ
حَتَّىٰ إِذَا جَعَلَهُ نَارًا ۙ
قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ۝

97. So they were not able to scale it, nor could they make a hole (to pass) through it.

٩٧- فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ
وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۝

98. He said: this is a mercy from my Lord, but when the promise of my Lord will come to pass, He will crumble it into dust, and the promise of my Lord is ever true.

٩٨- قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ
فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ
وَكَانَ وَعْدُ رَبِّي حَقًّا ۝

99. And on that Day We shall let some of them surge against others (like waves) and the Trumpet will be blown, then We shall gather them all together.

٩٩- وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ
يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا ۝

Magog only this much seem to be certain that he was son of Japhet. (Also see Tafheemul Quran, *ibid.,* 69; Naimuddin, *ibid.,* 199; Ma'ariful Quran, Vol. V, p. 627). All else being mere conjecture. The expression "of the land of Gog" is used in ancient inscriptions as a synonym for "babarian" country (see Encyclopaedia Biblica, Col. 1747; Encyclopaedia Britannica, Vol. XII, p. 190, 11th Edition, as referred to by Maajid, Vol. I, Part XVI, Note 40).

For more details regarding the Gog and Magog and the barrier constructed by Zulqarnain, see the Major Work, *ibid.,* Vol. VIII, pp. 402-406.

100. And We shall bring forth Hell, exposed to view, on that Day, before the disbelievers.

١٠٠-وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضًا ۙ

101. Whose eyes had been under a cover from Remembrance of Me, and they were unable (even) to hear.

١٠١-الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ۚ ع ١٩ ٢

SECTION 12[1]

102. Do those who disbelieve think that they can take My servants[2] to be protectors[3] besides Me? Surely We have prepared Hell as an entertainment for the disbelievers.

١٠٢-اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَآءَ ۭ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ۝

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1. The previous Section concluded with the statement that the Hell will be exposed to view on the Day of Judgment before the disbelievers whose eyes were under cover from the remembrance of Allah and they could not hear the Messages of Allah conveyed through His Prophets. In continuation of it, Section 12 starts with a warning of punishment, on the Day of Judgment, to the disbelievers. It also gives the good news of Paradise, by way of reward, to the believers. This Section concludes with proclamation of the Absolute Unity of Allah and His Unlimited Attributes.

Section 12 consists of 9 verses i.e. verses 102 to 110. In verses 102 to 106 there is warning of the punishment of Hell, on the Day of Judgment, for the disbelievers. It is said: Do those who disbelieve think that they can take My servants to be protectors besides Me? Surely We have prepared Hell as an entertainment for the disbelievers. Say: shall We inform you who are the greatest losers in respect of deeds? (They are) those whose effort goes astray in the life of this world, and they think that they are acquiring good by their deeds. These are they who disbelieve in the Messages of their Lord, and meeting with Him (in the Hereafter), so their works are vain. Nor shall We set up a balance for them on the Day of Judgment. That is their reward: Hell!, because they disbelieved and held My Messages and My Messengers in jest.

Verses 107 and 108 speak of the reward for the believers. It is said that indeed those who believe and do good deeds, for them are Gardens of Paradise – an entertainment, to dwell therein (for ever); they shall not seek therefrom any change.

Verses 109 and 110 speak of the absolute Unity of Allah and His Unlimited Attributes. In these verses the Holy Prophet is asked by Allah the Almighty to say that if (all) the sea were (to change into) ink (to write therewith) the Words of my Lord, the sea would surely be exhausted before the Words of my Lord were exhausted, though We may bring the like of it to add to it. Say: I am only a man like yourselves: it is revealed to me that your (and mine) God, is One God. Whosoever then hopes to meet his Lord (in the Hereafter), he should do good deeds, and join no one (as partner) in the worship of his Lord (i.e. Allah the Almighty).

2. According to the scholars, the word *Ibaadi,* used in this verse, means those angels

Contd....

103. Say: Shall We inform you who are the greatest losers in respect of deeds?

١٠٣-قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝

104. Those whose effort goes astray[4] in the life of this world, and they think that they are acquiring good by their deeds.

١٠٤-الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝

105. Those are they who disbelieve in the Messages of their Lord, and meeting with Him, so their works are vain. Nor shall We set up a balance for them on the day of Judgment.

١٠٥-أُولٰئِكَ الَّذِينَ كَفَرُوا بِآيٰتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ۝

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and Prophets whom the people worshipped and made them partners in Godhood, as for instance, Prophet Uzair (Ezra) and Jesus Christ. The former was taken to be the son of God by the Jews and the latter by the Christians. Similarly, some of the pagan Arabs used to worship the angels as deities. The words *Allazina Kafaru* actually refer to these very people. According to some scholars, however, by the word *Ibaadi* are meant the *Shayateen,* i.e. the devils; and by the word *Allazina Kafaru* are meant those of the disbelievers who used to worship the idols and the devils. The author of Behrul Muheet has also adopted the first view.

3. The word *Auliya,* the plural of *Wali,* signifies the one who acts as a protector, having the Attributes of Allah, and, in this verse, it is used for those false deities whom the disbelievers take as their gods and whom they think they will act as their protectors on the Day of Judgment (Ma'ariful Quran, Vol. V, p. 646).

4. The words *Al-lazina Dalla Sa'yohum* (those whose effort goes astray), appearing in verse 104, according to Hazrat Abdullah bin Abbas, refer to the Jews and the Christians; while, according to some other commentators, they refer to the monks who retire in the monasteries; and according to Hazrat Ali, they refer to the Khawarij (Naimuddin, Chapter 18, Note 215).

This situation arises, as stated by Qurtabi, on account of the defect in Faith or hypocrisy. The defect in Faith, whether out of ignorance or intentional, makes the deeds fruitless in the Hereafter. Similarly, any act done for mere show is also of no avail.

According to a Tradition of the Holy Prophet, noted by Bukhari and Muslim, on the authority of Hazrat Abu Hurairah, on the Day of Judgment a man will come who will appear to be very happy, but he will not be of the weight of even a mosquito in the Sight of Allah, and in this connection the Holy Prophet recited the words *Fala Nuqeemo Lahun Youmal Qiyamate Wazna* (verse 105). According to Hazrat Abu Sayeed Khudri, the people will bring on

Contd.....

106. That is their reward: Hell! because they disbelieved and held My Messages and My Messengers in jest.

١٠٦- ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا
كَفَرُوْا وَاتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ○

107. Indeed those who believe and do good deeds, for them are Gardens of Paradise[5] – an entertainment.

١٠٧- اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ۙ

108. To dwell therein (for ever); they shall not seek therefrom any change.[6]

١٠٨- خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا
حِوَلًا ○

109. Say: If the sea were ink (to write therewith) the Words[7] of my Lord, the sea would surely be exhausted before the Words of my Lord were exhausted, though We bring the like of it to add (thereto).

١٠٩- قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا
لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ
قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ
وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ○

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the Day of Judgment huge deeds appearing to be equal to the mountain of Tahaamah, but in the actual weight they will be nothing (Qurtabi) (Ma'ariful Quran, Vol. V, p. 647; and Naimuddin, *ibid.,* 218).

This will be, as stated in verse 106, on account of their disbelief and mockery of the Messages and the Messengers of Allah.

5. In a Tradition, as reported by Hazrat Abu Hurairah, the Holy Prophet has directed his followers to pray for the *Jannatul Firdous* because it is in the middle, and the loftiest of all the gardens of Paradise, and above it is the *Arsh* of Allah, and from it run the rivers of the Gardens (Qurtabi) (Ma'ariful Quran, Vol. V, p. 647; also see Naimuddin, *ibid.,* 219).

6. The words *La Yabghuna A'nha Hiwala* (i.e. they shall not seek therefrom any change), used in verse 108, show that the blessings of the Paradise will be eternal. Allah the Almighty has also said that whosoever will be made to enter the Paradise will not be taken out of it. Further, even those who will enter the Paradise will themselves never desire to be taken out of it. This shows that, as usual, none will be fed up of long stay in one and the same place, as it is in this world (Ma'ariful Quran, Vol. V, pp. 647-648).

7. As Abdullah Yusuf Ali puts it, "the Words and Signs and Mercies of God are in all creation, and can not be fully set out in human language, however extended our means may be imagined to be" (Vol. II, Note 2453).

According to Ameen Ahsan Islahi, the word *Kalemaat,* used in verse 109 means the Signs of Absolute Wisdom and Authority of Allah the Almighty which we see throughout the universe. Actually those who demanded the Signs and mocked at the Holy Prophet and the Holy Qur'an, were told that if they only had discerning eyes, they would have observed that the entire universe

110. Say: I am only a man like yourselves: it is revealed to me that your God is One God.[8] Whosoever then hopes to meet his Lord, he should do good deeds, and join no one (as partner) in the worship of his Lord.[9]

١١٠-قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ
يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ
وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ
فَلْيَعْمَلْ عَمَلًا صَٰلِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ۝

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is full of His Signs to this extent that if the entire oceans become ink, they will exhaust in writing the Signs of Allah but the Signs will not exhaust even though similar other oceans are used for this purpose (Tadabbur-e-Quran, Vol. IV, p. 82).

8. According to Ameen Ahsan Islahi, this verse is an answer to those who demanded the Signs from the Holy Prophet. The Holy Prophet was commanded to say to them that I am a man like you and it is not within my authority to show the Signs as you demand. I am a Messenger of Allah, and whatever has been revealed to me is this that Allah is One and, therefore, whoever has the hope to meet Him on the Day of Judgment, He should join none with Him (Tadabbure Quran, *ibid.*).

According to Qazi Ayaz, as he writes in his 'Shifa'; and also Shaikh Abdul Haq Mohaddis of Delhi, as he writes in his commentary of 'Mishkaat', the physique and the outward appearance of the Prophet are also like those of the human beings in general, but their insight is of extraordinary higher grade. According to Shah Abdul Azeez of Delhi, none can stand equal to the person as well as the attributes of the Holy Prophet; and the declaration made through his mouth in this verse is merely an expression of the outward humanity, otherwise none can stand equal to him in any respect whatsoever. According to him, this is also the view of Hazrat Abdullah bin Abbas (Khaazin). Accordingly, none is entitled to claim the equality with the Holy Prophet for himself in any respect whatsoever (Naimuddin, *ibid.,* 322).

Even in verse 110 a clear distinction has been brought between the Prophet of Allah and the people at large by the words *Yuha Illaya,* i.e. I receive the *Wahi* (Revelation). Actually, Prophethood is the clear distinction between a Prophet of Allah and the mankind in general. The mere fact that Allah the Almighty has chosen a man as His Prophet from amongst the mankind is enough to show that the Prophet of Allah is superior to the mankind in general beyond imagination of the human mind.

9. According to the learned scholars, the words *Wala Yushrik Be I'baadat Rabbehi Ahada,* i.e. join no one (as partner) in the worship of his Lord in verse 110, refer to *Shirk-e-Khafi,* i.e. show or pretension. For detailed discussion see Ma'ariful Quran, Vol. V, pp. 649-651.

CHAPTER 19

MARYAM

(Mary)

Chapter 19 consists of 6 Sections, 98 verses, and 780 words.[1]

Name

This Chapter is known as Maryam (Mary), which name has been taken from verse 15 of it, and it is named as such because of specific description of Prophet Jesus Christ, the son of Mary.

Revelation

This Chapter is Mekki. It was revealed towards the end of the 4th year of *Nabuwat* of the Holy Prophet at Mecca before Migration of some of his followers to Abyssinia. Thus it was revealed before about 7 years of the Migration of the Holy Prophet and his followers from Mecca to Medinah.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 44.[2]

Connection with the Previous Chapters

This Chapter is connected with the previous Chapters *Bani Israil* and *Kahf,* in that some account of the rise and progress of both the Jews and the Christians was given in those Chapters: while in *Bani Israil,* regarding the Jews, it was said that they would suffer destruction twice and they would twice come in power; in *Kahf* also similar statement was made about them. In the present Chapter the same subject has been continued.

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1. Naimuddin Ch. 19, Note 1, Ziaul Quran, Vol. III, p. 63.
2. Index-cum-concordance of the Holy Qur'an by Khairi.

Background

This Chapter was revealed when, on the one hand, the persecution of the believers by the non-believing Quraish of Mecca had exceeded all bounds, and life for the believers had become impossible, and, on the other hand, the Jews and Christians had also joined hands with the non-believers of Mecca to oppose Islam by raising objections and asking all sorts of questions regarding the previous incidents of the history. The intention was to create doubts in the minds of the new converts to Islam and mislead them in matters of Faith. This we have already noted in the previous Chapter. In the present Chapter, Allah the Almighty stated the true position of Prophet Jesus Christ and his mother Mary, whom the Christians take as their gods. When, after the revelation of this Chapter, some of the believers, under the command of the Holy Prophet, migrated to Abyssinia, the Quraish at once planned to unsettle the migrants and, in order to poison the mind of the Ruler of Abyssinia, they sent two prominent Quraish chiefs, namely Amr Binul Aas and A'bd bin Abi Rabia, to Abyssinia, who, in the court of the King, asked the believers regarding their faith about Prophet Jesus Christ. Upon this, the leader of the believers, namely Ja'far bin Abi Talib, without least hesitation, recited verses from the second Section of this very Chapter which contain the true account regarding Prophet Jesus Christ. Nagus, the Abyssinian Emperor, forthwith confirmed it as correct and the Quraish chiefs who had gone there to have the believers expelled from Abyssinia, returned totally disappointed but more determined to persecute the believers staying at Mecca.

Subject Matter

In the first Section there is narration about the acceptance of the prayer of Prophet Zakariya (Zacharias) for a son to continue his mission after him, in extreme old age, and inspite of barrenness of his wife; and the birth of Prophet Yahya (John) to him. More than a phenomenon in the normal human life, the birth of Yahya was a Sign of Unlimited Power of Allah the Almighty over everything in the universe. It was manifestly an exception to Divine Laws in regard to birth and death. The second Section deals with yet another marvel of human history i.e. the miraculous birth of Prophet Jesus Christ Mary, to the Virgin, without a human father, under the Command of Allah. This section also states his true position as a human being and as a Prophet of Allah, deputed towards the Bani Israil. The third and the subsequent sections deal with the mission of some prominent Prophets sent towards their peoples, the Absolute Unity of Allah, and Creation of the universe.

Lastly, there is consolation to the Holy Prophet not to be worried on account of opposition, and uncalled for demands of prophetic miracles by the non-believers, and also good news to him of ultimate success against his opponents.

CHAPTER 19

MARYAM
(Mary)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Kaaf, Haa, Yaa, A'in, Swaad.*

١- كٓهٰيٰعٓصٓ ○

2. A mention of the Mercy of your Lord to His Servant Zakariya (Zacharias).[2]

٢- ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ○

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1. The concluding section of the last Chapter made a reference to the baseless ideologies of the Christians in declaring Prophet Jesus Christ to be the son of God, and then in the last verse it was said that, "whosoever hopes to meet his Lord, he should do good deeds, and join no one (as partner) in the worship of his Lord."

Since the Christians raised Jesus Christ to the status of Divinity on account of his miraculous birth, the present Chapter specifically deals with the status of Jesus Christ as a human being and Prophet of Allah, but as a prelude to it, in Section 1, first there is reference to the birth of Prophet Yahya (John), whose birth was also no less miraculous. The idea appears to be to emphasise upon the Christians that if you have made the miraculous birth of Jesus Christ as foundation of your baseless ideology of the Divinity of Jesus Christ, then you should also keep in view that prior to him even Prophet Yahya was born miraculously to Prophet Zakariya, but neither he even claimed Divinity nor others raised him to the status of godhood.

Section 1 consists of 15 verses i.e. verses 1 to 15, which speak of the birth of Prophet Yahya (John) to Prophet Zakariya (Zacharias) in answer to his prayer in extreme old age and

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3. When he cried to his Lord, crying in secret,

٣-إِذْ نَادَىٰ رَبَّهُ نِدَآءً خَفِيًّا ○

4. He said: my Lord! infirm indeed are my bones, and my head is shining with grey hair,[3] and I have never been unblest, O my Lord! in my prayer to You!

٤-قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي
وَاشْتَعَلَ الرَّأْسُ شَيْبًا
وَلَمْ أَكُنْ بِدُعَآئِكَ رَبِّ شَقِيًّا ○

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barrenness of his wife, and also of the righteousness and prophetic mission of Prophet Yahya.

In these verses it is said: *Kaaf, Haa, Yaa, A'in, Swaad,* (it is) a mention of the Mercy of your Lord to His Servant Zakariya. (Recall the time) when he cried to his Lord, crying in secret. He said: my Lord! infirm indeed are my bones, and my head is shining with grey hair, and I have never been unblest, O my Lord! in my prayer to You! And I fear my kindred after me, and my wife is barren; so give me an heir as from Yourself – inheriting me and inheriting the posterity of Jacob; and make him, O my Lord! acceptable (to You)!

(In answer to the prayer, Allah the Almighty said:) O Zakariya! We give you good news of a son: his name shall be Yahya (John); We have not made anyone of like name before. He (i.e. Zakariya) said: my Lord! how shall I have a son, when my wife is barren, and I have reached an extreme old age? He (i.e. Allah) said: So (it will be): your Lord says: that is easy for Me: and indeed I have created you before, when you were nothing! He (i.e. Zakariya) said: O my Lord! give me a Sign. He (i.e. Allah) said: your Sign is that you shall speak not to the people three nights, even being in sound health. So he (i.e. Zakariya) came forth to his people from the sanctuary, and told them (by Signs) to glorify (Allah) morning and evening.

(Then in due course of time, when Yahya was assigned with the mission of Prophethood, Allah the Almighty addressed him saying:) O Yahya! take hold of the Book with strength: and We (had already) granted him wisdom (even) when (he was) a child, and compassion from Our Presence and purity: and he was devout, and kind to his parents, and he was not arrogant, rebellious. So peace (be) on him, the day he was born, and the day when he dies, and the Day he shall be raised to life (again).

2. Prophet Zakariya was a descendant of Prophet Aaron. He belonged to the Levites (Bani Lavi) who were the holders of priesthood among the Bani Israil and were, accordingly, the guardians of the "Baitul Muqaddas". Among the Levites, the descendants of Aaron, to whom belonged Zakariya, were the incharge of the "Baitul Muqaddas"; others were merely to assist them in its maintenance. The descendants of Aaron were divided in 24 families each of which in turn used to take over the charge of "Baitul Muqaddas". Among them was a family known as the family of Abyah, and Zakariya was the chief of it (see Chronicles, Chapters 23-24) (Tafheemul Quran, Vol. III, Chapter 19, Note 2).

In the New Testament it is said regarding Prophet Zakariya that, "there was in the days of Herod, the King of Judea a certain priest named Zacharias, of the course of Abyah: and his wife was one of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke, 1:5-6). As it is said in the "Dictionary of the Bible", "even in this evil time of wickedness

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5. And I fear my kindred after me, and my wife is barren; so give me an heir as from Yourself –

٥-وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي
وَكَانَتِ امْرَأَتِي عَاقِرًا
فَهَبْ لِي مِنْ لَّدُنْكَ وَلِيًّا ۝

6. Inheriting me and inheriting the posterity of Yaqub (Jacob); and make him, O my Lord! acceptable (to You)![4]

٦-يَرِثُنِي وَيَرِثُ
مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝

7. O Zakariya! We give you good news of a son:[5] his name shall be: Yahya (John); We have not made anyone of like name before.[6]

٧-يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ
بِغُلَامٍ اسْمُهُ يَحْيَىٰ
لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيًّا ۝

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in high fences in Church and State, there lived in Palestine an inconsiderable number of just and devout persons both among priests and people. Of such was Zacharias ... He chose for wife one of the sacerdotal house, a daughter of Aaron, named after Aaron's wife as pious as himself. They were righteous not only in the sight of men but of God, and blameless is this case to observe all his commandments and ordinances" (Dictionary of the Bible, by Hastings, Vol. II, p. 844) (Maajid, Vol. II, Part XVI, Note 76).

It may be noted that the wife of Zakariya, namely Elizabeth, was the maternal aunt (i.e. mother's sister) of Mary – the mother of Prophet Jesus Christ, and it was for this reason that the custody of Mary, while she was devoted to the service of the sanctuary immediately after her birth, was given to Prophet Zakariya as we have already noted in our comments on Chapter 3 (*Imran*).

3. According to the learned scholars, at the time when Prophet Zakariya made the prayer for a son, his age was 70 or, as according to some, 120; and his wife was of 98, and they had no child (Ziaul Quran, *ibid.,* 4). According to the New Testament also, "they had no child, because Elizabeth was barren, and they both were now well-stricken in years" (Luke, 1:7).

4. In fact Zakariya was conscious of the fact that among his relations there was none fit enough to carry on his Mission and guide the people to the Straight Path. He was, therefore, worried and ultimately he made a prayer for a righteous son to carry on his Mission after him. In his prayer he, as a righteous servant of Allah, first expressed his inability to have his ambition for a son fulfilled because of his own advanced old age, with a further handicap of his wife's barrenness, which both run contrary to natural process for an offspring. He also stated his fear as regards his Mission after him, and then he prayed to Allah the Almighty for a righteous son, from His Presence, who could inherit and represent his Mission.

5. In the New Testament, however, it is said that the news of a son was given to Zakariya by an angel. It says "but said unto him, fear not: Zechariah for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Luke, 1:13).

6. The word *Sameeyan,* used in verse 7, regarding Yahya, means "of the name" as well

8. He said: my Lord! how shall I have a son, when my wife is barren, and I have reached an extreme old age?

٨- قَالَ رَبِّ أَنّٰى يَكُوْنُ لِىْ غُلٰمٌ
وَّكَانَتِ امْرَاَتِىْ عَاقِرًا
وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ○

9. He said: so (it will be): Your Lord says: that is easy for Me: and indeed I have created you before, when you were nothing!

٩- قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ
هُوَ عَلَىَّ هَيِّنٌ وَّقَدْ خَلَقْتُكَ مِنْ قَبْلُ
وَلَمْ تَكُ شَيْـًٔا ○

10. He said: O my Lord! give me a Sign. He said: Your Sign is that you shall speak not to the people three nights, (even) being in sound health.

١٠- قَالَ رَبِّ اجْعَلْ لِّىْٓ اٰيَةً ۭ
قَالَ اٰيَتُكَ
اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ○

11. So he came forth to his people from the sanctuary, and told them (by Signs) to glorify (Allah) morning and evening.[7]

١١- فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ
فَاَوْحٰٓى اِلَيْهِمْ اَنْ سَبِّحُوْا
بُكْرَةً وَّعَشِيًّا ○

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as "similar". In case of former significance, the meaning of this word is that none was named as Yahya before him. This shows that Yahya was singular even as regards his name among his predecessors. This meaning has been adopted by Ahmad Raza Khan, Ashraf Ali Thanwi, Mufti Muhammad Shafie, Abu A'ala Maududi, Peer Karam Shah, and Abdul Maajid Daryabadi, in their Translations. Even the Old Testament supports this view, saying: "there is none of thy kindred that is called by this name" (Luke, 1:61).

If, however, the other significance i.e. similarity in personal qualities, is adopted, the meaning of this verse would be that "Yahya (John) was solitary among the Prophets previous to him in respect of certain qualifications. One such qualification, as mentioned in verse 39 of Chapter 3 (*Imran*), was that he was *Hasooran,* i.e. the one having no inclination towards women (Ma'ariful Quran, Vol. VI, p. 19). According to Ameen Ahsan Islahi, the word *Sameeya* indicates the uniqueness of Yahya (John) on account of his birth to an extremely old man, namely Zakariya; and a woman equally old and barren, namely Elizabeth, the wife of Zakariya (Tadabbure Quran, Vol. IV, p. 93).

7. Prophet Zakariya could not speak for three days and nights. In the New Testament also it is said, "And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple, for he beckoned unto them, and remained speechless" (Luke, 1:22).

12. O Yahya![8] take hold of the Book with strength: And We granted him wisdom when as a child,[9]

١٢-يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ
وَاٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ۙ

13. And compassion from Our Presence and purity:[10] And he was devout,

١٣-وَّحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ؕ
وَكَانَ تَقِيًّا ۙ

14. And kind to his parents, and he was not arrogant, rebellious.[11]

١٤-وَّبَرًّا بِوَالِدَيْهِ
وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝

15. So Peace on him, the day he was born, and the day he dies, and the Day he shall be raised to life (again)!

١٥-وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ
وَيَوْمَ يَمُوْتُ
وَيَوْمَ يُبْعَثُ حَيًّا ۧ ع ٢

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8. In answer to the prayer of Prophet Zakariya, for a son, Prophet Yahya (John) was born who is generally known as John the Baptist in the Biblical literature.

According to the Christian conception, Prophet John was "the greatest of the Prophets, and more than a Prophet" (Commentary on the Holy Bible, p. 937, by Dummelow). Further, "He was a Prophet, the last and greatest of the prophetic succession under the old dispensation. His personal righteousness and integrity was unquestioned" ("New Standard Dictionary of the English Language", p. 462), (Maajid, *ibid.,* 96 and 97).

For details regarding the performance of the prophetic Mission by Prophet Yahya see the Major Work viz., Qur'an the Fundamental Law of Human Life, Vol. IX, pp. 15 to 17.

9. It is said that Yahya was of the age of three when Allah the Almighty granted him perfect wisdom and sent Revelation to him. This is also the view of Hazrat Abdullah bin Abbas. This was in fact, by way of miracle, and it is also probable that even Prophethood was given to him at that age, which, according to some scholars, is implied in the word *Hukm* (i.e. wisdom). Others are of the view that the word *Hukm* refers to the knowledge of the Torah and religion (Khazin, Madarik, and Tafseere Kabeer). It is said that, when, during his childhood, the children asked him to play with them, he used to say: I have not been created to play (Naimuddin, Chapter 19, Note 17).

10. According to Hazrat Abdullah bin Abbas, the word *Zakaatan,* used in verse 13, refers to his absolute obedience and submission to Allah the Almighty (Naimuddin, *ibid.,* 20).

11. This was actually "to refute the false accusation of sedition and rebellion brought against him by the State under Herod" (Maajid, *ibid.,* 100).

SECTION 2[1]

16. And mention Mary[2] in the Book. When she withdrew from her family to an eastern place,[3]

١٦- وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ
إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۙ

1. In the previous Section the Holy Qur'an spoke of the miraculous birth of Prophet John (Yahya) to Prophet Zakariya in his extreme old age and inspite of barrenness of his equally old wife as a manifestation of Absolute Authority of Allah. In continuation of it, Section 2 speaks of the miraculous birth of Prophet Jesus Christ to Mary, the Virgin, without the agency of a human father, under the direct Command of Allah. The idea appears to be that if miraculous birth of Prophet John could not and did not, entitle him to be called a god, or son of God, where lies the justification for declaring Jesus Christ to be the god, or son of God, merely because of his miraculous birth. Thus in this Section there is refutation of the baseless ideology of the so called Divinity of Jesus Christ fabricated by the Jews and the Christians.

Section 2 consists of 25 verses i.e. verses 16 to 40. Verses 16 to 22 deal with the unique manifestation in regard to the birth of Jesus Christ to Mary the Virgin, without the agency of a human father, under the direct command of Allah. In these verses it is said: and mention (the story of) Mary in the Book (i.e. the Holy Qur'an). When she withdrew from her family to an eastern place, then she screened herself from them; then We sent to her Our angel, and he assumed for her the likeness of a perfect man. She said (to him): I seek refuge from you to the Beneficent (Allah), if you fear Allah. He (i.e. the angel) said: I am only a Messenger of your Lord: that I may give you a holy son. She said: how shall I have a son, when no man has yet touched me, nor have I been unchaste? He (i.e. the angel) said: So (it will be): your Lord says: that is easy for Me: and that We may make him a Sign unto men and a Mercy from Us, and it is a matter decreed. So she conceived him (i.e. the son), and retired with him to a remote place.

Verses 23 to 26 speak of the birth of Jesus Christ. In these verses it is said: and (when) the pangs of child-birth drove her to the trunk of a palm-tree, she said: Ah! would that I had died before this! and had been a thing quite forgotten! Then a Voice came to her from beneath (the palm-tree, saying): grieve not! Indeed your Lord has provided a rivulet beneath you; and shake towards yourself the trunk of the palm-tree: it will cause fresh ripe dates to fall on you. So eat and drink and cool (your) eye. Then if you (happen to) see any man, say: surely I have vowed a fast to the Beneficent, so I will not speak to any human being this day.

Verses 27 to 29 refer to the situation when Mary came with the child, in her arms, to the people. It is said: Then at last she brought (the child) to her people, carrying him (in her arms). They said: O Mary! truly you have brought an amazing thing! O sister of Aaron! your father was not a man of evil, nor was your mother an unchaste woman! But she (i.e. Mary) pointed to him (i.e. the child). They said: how can we talk to one who is only a child in cradle.

Verses 30 to 33 refer to the speech of the child (Jesus) from the cradle. He said (to the people): I am indeed a servant of Allah: He has given me the Scripture and has made me a Prophet; and He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate as long as I live: and (He) has made me kind to my mother; and He has not made me arrogant, unblest. And peace is on me the day I was born, and the day I die, and the Day I shall be raised up to life (again).

Verses 34 and 35 refute the baseless ideology of the Christians relating to the Divinity of

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17. Then she screened herself from them; then We sent to her Our angel,[4] and he assumed for her the likeness of a perfect man.

١٧- فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا ۖ
فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا
فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ○

Jesus Christ. It is said: Such was Jesus, the son of Mary – (this is) a statement of truth, about which they (i.e. the Jews and the Christians) vainly dispute. It is not befitting to (the Majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it: Be! and it is.

Verses 36 to 40 refer to the dispute of the Jews and Christians regarding Prophet Jesus Christ and their ultimate doom for such a blasphemy. The Holy Prophet is commanded by Allah to declare that surely Allah is my Lord and your Lord: therefore worship Him: this is a way that is Straight. But sects (i.e. the Jews and Christians) differ among themselves; so woe to those who disbelieve because of their presence on a Momentous Day! (i.e. the Day of Judgment). How clearly will they hear and see on the Day when they will appear before Us! but the wrongdoers are to-day in manifest error! And warn them (O Prophet) of the Day of Distress, when the matter will be decided: For (behold) they are (now) in negligence, and they believe not! It is We Who will inherit the earth, and all beings thereon: and to Us they will be returned.

2. Verses 16 to 22 refer to the extraordinary, rather miraculous, conception of Jesus by his virgin mother Mary.

Here it may be noted that while the Gospels of Matthew and Luke also, give an account of conception of Jesus by Mary, the Gospels of Mark and John are totally silent on this point. According to Matthew, Mary, after her marriage to Joseph, was found to be already pregnant. Joseph wanted to put her away but he was asked not to do so by an angel, who appeared to him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost (Matthew, 1:19-20; also see Luke, 1:26-35). However, according to both these Gospels, after the conception, Mary was also married to one Joseph.

Qur'an, on the other hand, gives a detailed account of the life of Mary right from her birth, her dedication to the service of God, her absolute pious and chaste life, and her selection by Allah to give birth to Prophet Jesus Christ without the agency of a human father (as in verses 35, 36 and 48 of Chapter 3, *Imran*).

In the present verses (16 to 22) Qur'an gives comprehensive account of various experiences that the virgin Mary had to pass through before the birth of Jesus as manifestations of the Absolute Authority of Allah over the universe. These verses also refer to the objection raised by the people as well as the answer given to it by Jesus himself while still in the cradle.

3. According to some scholars, the retirement of Mary to the eastern place was for the purpose of taking the bath, but others are of the view that it was for the purpose of prayer and devotion. Qurtabi has also adopted the latter view (also see Naimuddin, Chapter 19, Note 24; and Tafheemul Quran, Vol. III, Chapter 19, Note 14; and Yusuf Ali, Vol. II, Note 2471).

According to Hazrat Abdullah bin Abbas, the Christians made the east as their Qiblah as a mark of respect to Mary on account of her retirement to the eastern place for the purpose of prayer (Ma'ariful Quran, Vol. VI, p. 21).

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18. She said: I seek refuge from you to the Beneficent (Allah), if you fear Allah.

١٨-قَالَتْ إِنِّيٓ أَعُوذُ
بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ○

19. He said: I am only a Messenger of your Lord: that I may give you a holy son.

١٩-قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ ۖ
لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ○

20. She said: how shall I have a son, when no man has yet touched me, nor have I been unchaste?

٢٠-قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ
وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ○ الربع

21. He said: So (it will be): Your Lord says: that is easy for Me: and that We may make him a Sign[5] unto men and Mercy from Us, and it is a matter decreed.

٢١-قَالَ كَذَٰلِكِ قَالَ رَبُّكِ
هُوَ عَلَىَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُۥٓ
ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ
وَكَانَ أَمْرًا مَّقْضِيًّا ○

Those who have said that by *Makaanan Sharkqeeya* is meant the Nazareth are obviously wrong because Nazareth is towards the north, and not towards the east, of Jerusalem (Tafheemul Quran, *ibid.,* 14).

4. It may be noted that according to the learned scholars, the angel who appeared before Mary in the form of a man was Gabriel and the words *Le Ahaba Lake Ghulaaman Zakeeya* (that I may give you a holy son), as in verse 19, were actually by way of a Message from Allah, which Gabriel conveyed to Mary verbatim, because he was deputed by Allah not only to convey the Message, but also to blow the Divine Breath on her person which acted as a means to conception (Ma'ariful Quran, *ibid.*).

5. As regards the purpose of creation of Jesus as such, as said in verse 21, he was (1) to be a Sign to men; his wonderful birth and wonderful life were to turn an ungodly world back to God' and (2) his mission was to bring solace and salvation to the repentant. This, in some way or other, is the case with all apostles of God, and it was pre-eminently so in the case of the Holy Apostle Muhammad (ﷺ). But the point here is that the Israelites, to whom Jesus was sent, were a hardened race, from whom the message of Jesus was truly a gospel of Mercy (Yusuf Ali, Vol. II, Note 2473).

That Jesus Christ was made a Sign is also mentioned by Qur'an in verse 91 of Chapter 21 (*Ambia*) in which it is said, "And she (i.e. Mary) who guarded her chastity, so We breathed into her of Our Inspiration, and made her and her son (i.e. Jesus) a Sign for the people". Similarly, in verse 50 of Chapter 23 (*Mo'menoon*) also it is said, "And We made the son of Mary and his mother a Sign".

22. So she conceived him, and retired with him to a remote place.[6]

٢٢- فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ۝

23. And the pangs of Child-birth drove her to the trunk of a palm-tree;[7] She said: Ah! would that I had died before this! and had been a thing quite forgotten!

٢٣- فَأَجَآءَهَا الْمَخَاضُ
إِلٰى جِذْعِ النَّخْلَةِ ۚ
قَالَتْ يٰلَيْتَنِيْ مِتُّ قَبْلَ هٰذَا
وَكُنْتُ نَسْيًا مَّنْسِيًّا ۝

24. Then a Voice came to her from beneath (the palm-tree): grieve not! indeed your Lord has provided a rivulet beneath you;

٢٤- فَنَادٰىهَا مِنْ تَحْتِهَآ
أَلَّا تَحْزَنِيْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝

25. And shake towards yourself the trunk of the palm-tree: it will cause fresh ripe dates[8] to fall on you.

٢٥- وَهُزِّيْٓ إِلَيْكِ بِجِذْعِ النَّخْلَةِ
تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ۝

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6. The *Makaanan Qaseeyya* (remote place) referred to in verse 22, "may refer to her shifting from her native place Nazareth to the generally accepted birth place of Jesus, Bethleham, which is at a distance of 71 miles. Even if not 'this famous Bethlehem, but an obscure village of the same name near Nazareth be accepted as his birth-place (pace Encyclopaedia Biblica, Column 3362) then that place also is 7 miles north-west of Nazareth (Maajid, Vol. II, Part XVI, Note 117; also Yusuf Ali, Vol. II, p. 2475, Tafheemul Quran, *ibid.,* 16).

7. Here it may be noted that, according to the Jewish Encyclopaedia, "the palm-tree was very plentiful in Palestine in ancient times" (Vol. IX, p. 505): and "several names in the Bible give evidence of the plentifulness of the palm" (*ibid.,* p. 506). The tree has generally been termed as the prince of the vegetable kingdom" (Maajid, *ibid.,* 118). To quote the Jewish Encyclopaedia again, "the date-palm was put to many uses. The fruit was eaten for food ... The qualities of the date-palm are referred to quite frequently in the figurative sense in the poetical books of the Bible" (*ibid.,* p. 505). Regarding this fruit, W.G. Palgrave remarked: "Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagine how delicious it is when eaten fresh" ... The dried fruit used for dessert in European countries contains more than half of its weight of sugar, about 6% albumen, and 12% of gummy matter" (Encyclopaedia Britannica, Vol. VII, p. 69) (Maajid, *ibid.,* 122).

8. It is also worth noting that, according to the physicians, the best food for women during the period of delivery is fresh ripe dates (Ziaul Quran, Vol. III, Chapter 19, Note 27; also see Naimuddin, *ibid.,* 37; and Ma'ariful Quran, Vol. VI, p. 24).

26. So eat and drink and cool (your) eye. Then if you (happen to) see any man, say: Surely I have vowed a fast to the Beneficent, so I will not speak to any human being this day.[9]

٢٦- فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَإِمَّا تَرَيِنَّ
مِنَ الْبَشَرِ أَحَدًا ۙ فَقُولِي إِنِّي
نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا
فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا ۝

27. Then (at last) she brought (the child) to her people, carrying him (in her arms). They said: O Mary! truly you have brought an amazing thing.

٢٧- فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ۖ
قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۝

28. O sister of Aaron![10] your father was not a man of evil, nor was your mother an unchaste woman!

٢٨- يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ
امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ۝

29. But she pointed to him (i.e. the child). They said: how can we talk to one who is a child in the cradle?

٢٩- فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ
نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝

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9. As regards the direction, "if you see any man, say: surely I have vowed a fast to the Beneficent, so I will not speak to any human being this day" (verse 26), two things are to be noted. Firstly, although Mary was to observe the vow (fast) of silence yet she was directed to "say" (*Qooli*). As explained by Ameen Ahsan Islahi, here the word *Qooli* or "say" is in the sense of *Ishaarah* i.e. gesture or pointation, meaning thereby that she was to tell the people by "gesture" that she had vowed a fast of not speaking to anybody. According to him, in the Arabic language, the word *Qaala* is also used in the sense of gesture or pointation (Tadabbure Quran, Vol. IV, p. 103). Secondly, according to the scholars, in the Jewish Tradition, there was also extant the "fast of keeping silence" (Tadabbure Quran, *ibid.,* Tafheemul Quran, *ibid.,* 18). In the Islamic Shariah, however, such type of fasting is not permissible (Ma'ariful Quran, Vol. VI, p. 24; Naimuddin, *ibid.,* 40).

10. Aaron, the brother of Moses was the first in the line of the Israelite priesthood, Mary and her cousin Elizabeth (mother of Yahya) came of a priestly family, and were therefore, "sister of Aaron" or daughters of Imran (who was Aaron's father), as we have in verse 35 of Chapter 3 (*Imran*), Mary is, therefore, reminded of her high lineage and the unexceptionable morals of her father and mother. How, they said, she had fallen, and disgraced the name of her progenitors! (Yusuf Ali, Vol. II, Note 2481). According to Abdul Maajid Daryabadi also, Aaron in this verse refers to Prophet Aaron, the brother of Prophet Moses. Mary was a descendant of Aaron and through him belonged to the tribe of Levi, noted for virtue and piety (Maajid, *ibid.,* 129).

30. He (i.e. the child in the cradle) said: I am indeed a servant of Allah:[11] He has given me the Scripture and has made me a Prophet;

٣٠- قَالَ إِنِّي عَبْدُ اللَّهِ ۖ
آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۝

31. And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate as long as I live:

٣١- وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ ۖ
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا
دُمْتُ حَيًّا ۝

32. And (He) has made me kind to my mother; and He has not made me arrogant, unblest.[12]

٣٢- وَبَرًّا بِوَالِدَتِي ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا
شَقِيًّا ۝

33. And peace is on me the day I was born, and the day I die, and the Day I shall be raised up to life (again)![13]

٣٣- وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ
وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝

34. Such was Jesus son of Mary – (this is) a statement of truth, about which they (vainly) dispute.

٣٤- ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ
قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۝

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11. The words *Inni Abdullah,* i.e. I am indeed a servant of Allah (verse 30), at the very outset falsify the Christian dogma of Divinity of Jesus Christ. By these words he emphasised upon the people that he was a servant of Allah, so that on account of his miraculous birth to a virgin mother, without the agency of a human father, people should not take him to be a god or the son of God as the Christians actually did in the latter years.

12. The mentioning of mother alone also shows that Jesus Christ was born without the agency of a human father. This totally refutes and contradicts the allegations contained in the New Testament that the attitude of Jesus towards his mother was harsh and indifferent as contained in verses 46 to 50 of Chapter 12 of Matthew; verses 31 to 35 of Chapter 3 of Mark; and verses 19 to 21 of Chapter 8 of Luke (Maajid, *ibid.,* 135-A).

Further, the words *Shaqee* and *Jabbar,* i.e. unblest and arrogant, used in verse 32, refute the "two charges of sedition and blasphemy" brought against Jesus by the Jews (Trial of Jesus, by Rosadi, p. 178) (Maajid, *ibid.,* 136).

13. The concluding words of Jesus Christ's address to the people, viz; "peace is on me the day I was born and the day I die, and the Day I shall be raised up to life (again)" (verse 33) also affirm his being only a Prophet and a servant of Allah, as distinct from being a god or the son of God, which status he never claimed. As a servant of Allah he was born, and as a servant of Allah he will die, and as a servant of Allah he shall be raised up to life (again) on the Day of Judgment, along with all other human beings.

35. It is not befitting to (the Majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter, He only says to it: Be! and it is.

٣٥- مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ ۙ
سُبْحٰنَهٗ ؕ اِذَا قَضٰٓى اَمْرًا
فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝

36. And surely Allah is my Lord and your Lord: therefore worship Him: this is a Way that is Straight.[14]

٣٦- وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ
فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝

37. But sects differ among themselves;[15] so woe to those who disbelieve because of their presence on a Momentous Day![16]

٣٧- فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ
فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ
يَوْمٍ عَظِيْمٍ ۝

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14. In this connection we may also refer to the New Testament, according to which Jesus Christ said, "for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew, 4:10).

This shows that, Christ's teaching was simple, like his life, but Christians have made it crooked (Yusuf Ali, Vol. I, Note 2488).

15. As regards the differences, it may be noted that not only there was difference of opinion between the Jews and the Christians regarding the exact position of Jesus Christ, but even the Christians among themselves have always been differing on this point. It is said that when Jesus Christ was taken away to the heavens, some of the Christian scholars declared that Allah the Almighty had Himself come down in the form of Jesus Christ and He had again retumed to the heavens. These were known as the Jacobites. There were others who declared that Jesus Christ was not the God but he was the son of God. They were known as the Nastorians. There were also others who declared that there was Trinity of Godhood and Mary was the third of them. There were yet others who declared that Jesus was merely a servant of Allah and His Prophet (Madarak-Naimuddin, *ibid.,* 56).

It is worth noting that from the 19th century onward the Christian scholars are in favour of the last mentioned view. In this respect D.F. Strauss, in his book "Life of Jesus" (1835 Edition), and Ernest Renan in his book "Life of Jesus" (1863 Edition) clearly stated that Jesus was a human being like all other human beings but he had more knowledge about Allah than others. To quote from the "Encyclopaedia Britannica", "this implied that Jesus was a man like other men, but with a heightened awareness of the Presence and Power of God" (Vol. XIII, p. 25; as referred to by Ziaul Quran, *ibid.,* 40).

16. The words *Mash-hade Youmin Azeem,* used in verse 37, according to Ameen Islahi, means the testimony of the Prophets on the Day of Judgment in respect of their people. In this respect, particularly as regards Jesus Christ, he refers to verses 116 and 117 of Chapter 5 (*Maa'idah*) in which Qur'an mentions the testimony of Jesus in respect of his people. According to him, by this verse actually the Christians are warned that against them the testimony of Prophet Jesus Christ will be taken, after which there will remain no excuse for them for following the baseless ideologies they have formulated regarding Jesus Christ, and consequently they will suffer the punishment (Tadabbure Quran, Vol. IV, pp. 108-109).

38. How clearly will they hear and see on the Day when they will appear before Us! but the wrongdoers are today in manifest error!

٣٨- أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَٰكِنِ الظَّٰلِمُونَ الْيَوْمَ فِي ضَلَٰلٍ مُّبِينٍ ○

39. And warn them of the Day of Distress,[17] when the matter will be decided: For (behold) they are in negligence, and they believe not!

٣٩- وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ○

40. It is We Who will inherit the earth, and all beings thereon:[18] and to Us they will be returned.

٤٠- إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ۝

SECTION 3[1]

41. And mention Abraham[2] in the Book, Verily he was a man of Truth,[3] a Prophet.

٤١- وَاذْكُرْ فِي الْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ○

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17. It may be noted that the Day of Judgment has been referred to as the "Day of Distress" (*Youmul Hasrat*), in verse 39, because on that Day, according to the learned scholars, the non-believers will regret for not accepting the Faith in this world and thus depriving themselves of the blessings of paradise. As regards the believers, according to a Tradition noted by Tabrani and Abu Ya'li, on the authority of Hazrat Ma'aaviah, they will also regret for the "time" not spent in the remembrance of Allah. According to Baghwi, as reported on the authority of Hazrat Abu Hurairah, the Holy Prophet has said that everyone will have to regret: the righteous ones will regret for not doing more righteous deeds and getting higher ranks in the Paradise, and the wrongdoers will regret for not accepting the faith and avoiding the evil (Tafseer-e-Mazhari, as referred to by Ma'ariful Quran, Vol. IV, p. 31; also see Naimuddin, *ibid.*, 60).

18. We may also refer to verse 180 of Chapter 3 (*Imran*) in which it is said that "Allah's is the heritage of the heavens and the earth"; and also verse 23 of Chapter 15 (*Hijr*) in which Allah says, "and surely it is We, who give life and cause death, and We are the Inheritors".

1. After giving a true account of the personality and status of Prophet Jesus Christ in the previous section, particularly emphasizing the point that Jesus himself preached the Absolute Unity and exclusive worship of Allah, Qur'an in Section 3 makes reference to Prophet Abraham, whom the non-believers of Mecca, as well as the Jews and the Christians, all held in high esteem, to show that even Abraham stood for Absolute Unity and exclusive worship of Allah, and turned away from the idol-worshippers including his own "Aba".

Contd....

42. When he said to his "Abi":[4] O my "Aba"! why worship you that which hears not, nor sees, nor can it avail you at all?

٤٢-إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ○

Section 3 consists of 10 verses i.e. verses 41 to 50. In these verses it is said: and mention Abraham in the Book i.e. the Holy Qur'an. Verily he was a man of Truth, a Prophet. (And remember the time) When he said to his "Abi": O my "Aba"! why do you worship that (i.e. idol) which hears not, nor sees, nor can it avail you at all? O my "Aba"! to me indeed has come the knowledge which has not come to you; so follow me: I will guide you on a Straight Path. O my "Aba"! serve (worship) not Satan: for Satan is a rebel against the Beneficent (Allah). O my "Aba"! indeed I fear lest a punishment from the Beneficent should afflict you, so that you become a friend of Satan. He (i.e. the "Aba") replied: Do you hate my gods, O Abraham? If you desist not (from maligning our gods), I will certainly stone you. And depart from me for a good long while. He (i.e. Abraham) said: peace be to you! I shall pray my Lord for your forgiveness. Surely He is ever Gracious to me. And I withdraw from you and that which you call on besides Allah, and I call upon my Lord: May be I shall not remain unblest in my prayers to my Lord. Then when he withdrew from them, and that which they worshipped besides Allah, We gave him Isaac and Jacob, and each (one of them) We made a Prophet. And We bestowed on them of Our Mercy, and We granted them a truthful mention of eminence.

2. We have already dealt with the life and mission of Prophet Abraham in detail in our comments on Section 15 of Chapter 2 (*Baqarah*) also referring to the present verses i.e. verses 41 to 50 of this Chapter, which may also be read along with the present comments.

After mentioning Prophet Jesus Christ in the previous Section, Qur'an, in this Section, deals with the objection of Prophet Abraham to the worship of idols by his "Aba". The mentioning of Prophet Abraham at this stage is particularly on account of the fact that the non-believers of Mecca being the descendants of Ishmael were known as the Banu Ismail and the Jews and Christians being the descendants of Jacob (Israil) son of Isaac were known as the Banu Israil and both were the descendants of Prophet Abraham. But unfortunately both of them had left his Way and formulated their own ideologies in clear disregard to the absolute faith of Abraham in the Unity of Allah and total submission to His Commands. The reference to Prophet Abraham's turning away by his own "Aba", on account of his faith in the Absolute Unity of Allah and his objection to idolatry, is also to indicate that the non-believers of Mecca were also going to turn away the Holy Prophet, and his true followers, from Mecca, for the same reason i.e. the faith in, and preaching, the Absolute Unity of Allah and total submission to His Commands.

3. In this Section, first there is emphasis on Abraham's status as *Siddeeq* and *Nabee* i.e. Truthful, and Prophet (verse 41). The word *Siddeeq,* according to the learned scholars, means the one who never tells a lie, and particularly the one who is truthful in his Faith as well as Deed (Roohul Ma'ani and Tafseer-e-Mazhari).

Siddeeqiat (Truthfulness), in fact, signifies the high status of mankind. This, however, actually pertains to a Prophet. But it may be noted that while every Prophet is necessarily a *Siddeeq,* every man who is a *Siddeeq* need not be a Prophet also. For instance, Qur'an uses the word *Siddeeqah* for Mary, the Mother of Jesus Christ, although, admittedly, she was not a Prophetess. Similarly, Hazrat Abu Bakr, the absolute follower of the Holy Prophet and his first Caliph, is also known as *Siddeeq,* but he too was not a Prophet.

Contd....

43. O my "Aba"! to me indeed has come the knowledge which has not come to you; so follow me: I will guide you on a Straight Path,

٤٣- يَٰٓأَبَتِ إِنِّي قَدْ جَآءَنِي مِنَ ٱلْعِلْمِ مَا
لَمْ يَأْتِكَ فَٱتَّبِعْنِيٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ○

44. O my "Aba"! serve (worship) not Satan: for Satan is a rebel against the Beneficent.[5]

٤٤- يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ
إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ○

45. O my "Aba"! indeed I fear lest a punishment from the Beneficent should afflict you, so that you become a friend of Satan,

٤٥- يَٰٓأَبَتِ إِنِّيٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ
مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ○

46. He (i.e. the "Aba") replied: do you hate my gods, O Abraham? If you desist not, I will certainly stone you. And depart from me for a good long while!

٤٦- قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي
يَٰٓإِبْرَٰهِيمُ ۖ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ
وَٱهْجُرْنِي مَلِيًّا ○

47. He (i.e. Abraham) said: Peace be to you! I shall pray my Lord for your forgiveness.[6] Surely He is ever Gracious to me.

٤٧- قَالَ سَلَٰمٌ عَلَيْكَ ۖ
سَأَسْتَغْفِرُ لَكَ رَبِّيٓ ۖ
إِنَّهُۥ كَانَ بِي حَفِيًّا ○

The word *Siddeeq* used as a qualification of Prophet Abraham, in verse 41, is basically to emphasise upon the People of the Book i.e. the Bani Israil, as well as the Quraish of Mecca i.e. the Banu Ismail, that although it is their claim to be the descendants of Prophet Abraham yet they are not at all following him – neither in faith nor in deed.

4. "Abi" and "Aba" have been used for Aazar in the sense of "uncle", see the "Major Work", *ibid.,* Vol. VI, pp. 31-32.

5. It may be noted that even in his objection to idol-worship Abraham was polite, logical and persuasive. He first emphasized the baselessness of idolatry, then he said that it was all due to Satanic persuations, and Satan was disobedient to Allah the Almighty and was condemned for ever on account of his vanity and arrogance.

6. It may be noted that Prophet Abraham promised to pray for forgiveness for his "Aba" although he was an idolater. According to the learned scholars, till then there was no prohibition from Allah the Almighty for prayer in respect of an idolater. In verse 114 of Chapter 9 (*Taubah*) also Qur'an refers to it, saying that, "Abraham's asking forgiveness for his "Aba" was only because of a promise he had made to him; but when it became clear to

48. And I withdraw from you and that which you call on besides Allah, and I call upon my Lord: may be I shall not remain unblest in my prayers to my Lord.

٤٨-وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ
مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي ۖ
عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ○

49. Then when he withdrew from them and that which they worshipped besides Allah, We gave him Isaac and Jacob, and each (of them) We made a Prophet.

٤٩-فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
اللَّهِ ۙ وَهَبْنَا لَهُ إِسْحَٰقَ وَيَعْقُوبَ ۖ
وَكُلًّا جَعَلْنَا نَبِيًّا ○

50. And We bestowed on them of Our Mercy, and We granted them a truthful mention of eminence.[7]

٥٠-وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا
وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۝ ع ٣

SECTION 4[1]

51. And mention Moses in the Book. Indeed he was specially chosen,[2] and a Messenger, a Prophet.[3]

٥١-وَاذْكُرْ فِي الْكِتَٰبِ مُوسَىٰ ۚ
إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ○

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him that he was an enemy of Allah, he dissociated himself from him". In a Tradition also it has come that the Holy Prophet had also promised to pray for forgiveness in favour of his uncle Abu Talib, but when verse 113 of Chapter 9 (*Taubah*) was revealed, saying that *Maa Kaana Lin Nabeeye Wal-lazeena Aamanoo Ann Yastaghferu Lil Mushrekeena,* i.e. it is not for the Prophet and the believers to pray for forgiveness for the idolaters, the Holy Prophet did not pray for Abu Talib at all (Ma'ariful Quran, Vol. VI, p. 36).

7. According to Hazrat Abdullah bin Abbas, the words *Lisaana Sidqin Aleeya* (verse 50) mean the praise which shall continue till the Day of Judgment (Behrul Moheet). The truth of this eternal praise of Abraham is evident from the fact that, throughout the history, the Jews, the Christians, as well as the Muslims, all have been praising Abraham and his righteous descendants. As regards particularly the Muslims, even in the five times daily prayer they remember Abraham and send blessings to him and his righteous descendants (Ziaul Quran, Vol. III, Chapter 19, Note 52).

In this part of the verse there was also consolation, rather good news, for the believers, who had to migrate from Mecca to Medinah, that, after their migration, they would also get such glory and eminence which the non-believers of Mecca could never imagine (Tafheemul Quran, Vol. III, Chapter 19, Note 28).

1. In continuation of the reference to the life and mission of Prophet Jesus Christ (as in Section 2) and of Prophet Abraham (as in Section 3), Qur'an, in Section 4, makes reference

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52. And We called him from the right side of Mount (Sinai), and We made him draw near to Us for (mystic) converse.

٥٢-وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ○

to the life and teachings of some other prominent Prophets, viz., Moses, Ismail, and Idrees. This Section also tells us that those who do wrong will face destruction, and those who repent, believe, and act righteously, will get the reward of Paradise in the Hereafter.

Section 4 consists of 15 verses i.e. verses 51 to 65. In verses 51 to 53 there is a reference to Prophet Moses. It is said: and mention Moses in the Book (i.e. Qur'an). Indeed he was specially chosen, and he was a Messenger, a Prophet. And We called him from the right side of Mount (Sinai), and We made him draw near to Us for (mystic) converse. And We gave him out of Our Mercy his brother Aaron, (also) a Prophet.

Verses 54 and 55 are in respect of Prophet Ismail. It is said: and mention Ismail in the Book (i.e. Qur'an). Indeed he was truthful in promise, and he was a Messenger, a Prophet. And he enjoined on his people prayer and alms-giving, and he was most acceptable in the Sight of his Lord.

Verses 56 and 57 speak of Prophet Idrees. It is said: and mention Idrees in the Book (i.e. Qur'an). Indeed he was a truthful man, a Prophet, and We raised him to a lofty station.

Regarding all of them, in verse 58, it is said: these are they on whom Allah bestowed favours, from amongst the Prophets, of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of the posterity of Abraham and Israil, and of those whom We guided and chose. When the Messages of the Beneficent were recited to them, they would fall down prostrate in adoration and in tears.

Verses 59 to 63 speak of the wrongdoers as well as the righteous servants of Allah. In these verses it is said that after them (i.e. the Prophets mentioned above) there came an (evil) generation, who neglected prayers and followed lusts; soon, then, they will face destruction, except those who repent and believe and work righteousness. Such will enter the Garden (of Paradise), and they will not be wronged at all. Gardens of Eternity, which (Allah) the (Most) Beneficent has promised to His servants in the Unseen. Surely His promise ever comes to pass. They will not hear therein any vain discourse, but only Peace! and they have their sustenance therein, morning and evening. Such is the Garden which We give as an inheritance to those of Our servants who guard against evil.

According to verses 64 and 65, the angels say that: We descend not but by the Command of your Lord (O Prophet!): to Him belongs what is before us and what is behind us, and what is between these, and your Lord does never forget – (He is) the Lord of the heavens and of the earth, and of all that is between them: so worship Him, and be steadfast in His worship. Know you of any who is worthy of the same Name as He?

2. The word *Mukhlasan* is used for one who is chosen for some specific mission. On that account, every Prophet of Allah is *Mukhlas* because he is chosen by Allah the Almighty for a specific mission, viz., guidance of the people to the Straight Path of Faith in the Absolute Unity of Allah and total submission to His Commands. Regarding the Prophets, in verse 46 of Chapter 38 (*Swad*) Allah the Almighty says; Indeed We did choose them for a special mission – (i.e.) proclaiming the Messages of the Hereafter.

The use of the word *Mukhlasan,* specifically for Prophet Moses, however, signifies the

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53. And We gave him out of Our Mercy his brother Aaron, (also) a Prophet.[4]

٥٣-وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ
اَخَاهُ هٰرُوْنَ نَبِيًّا ○

54. And mention Ishmael in the Book. Indeed he was truthful in promise, and he was a Messenger, a Prophet.[5]

٥٤-وَاذْكُرْ فِى الْكِتٰبِ اِسْمٰعِيْلَ ز
اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ
وَكَانَ رَسُوْلًا نَّبِيًّا ○

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singular honour of direct discourse with Allah the Almighty, on account of which he is known as *Kaleemullah* (i.e. the one who had direct discourse with Allah), reference to which has also been made in the words *Wa Kallamallaho Musa Takleema* (i.e. Allah spoke directly unto Moses) appearing in verse 164 of Chapter 4 (*Nisa*). This is also proved by the words *Wa Qarrabnaaho Najeeya,* (i.e. We made him draw near to Us for communion) in the concluding part of verse 52. Since Allah the Almighty spoke directly to Prophet Moses, without the agency of the angels, he was singular on that account among the Prophets and, therefore, this has been mentioned specifically for him in this verse (Tadabbure Quran, Vol. IV, pp. 118-119).

3. The learned scholars are of the view that, while every *Rasool* i.e, Apostle or Messenger is a *Nabi* or a Prophet, every *Nabi* is not a *Rasool.* In fact the word *Rasool* (Apostle) is used for those Prophets who were given the Book or *Shariah,* while the word *Nabi* is used for the Prophets in general, who come, follow, and establish the *Shariah* of a *Rasool* before or with them; and also receive *Wahi* or Revelation from Allah. Thus while Moses was a *Rasool* having a Book and a *Shariah,* Aaron was only a Prophet under the *Shariah* of Moses. According to a Tradition, noted by Ahmad, on the authority of Hazrat Abu Umamah; and also by Haakim, on the authority of Hazrat Abuzar, the Holy Prophet gave the number of *Rasools* i.e. Apostles as 313 or 315 and that of the Prophets as one lac twenty four thousands (Tafheemul Quran, Vol. III, Chapter 19, Note 30; and Ziaul Quran, Vol. III, Chapter 19, Note 54).

Prophet Moses has been mentioned in verse 51 as a *Nabi* (Prophet) in that he received *Wahi* or Revelation from Allah, and also as a *Rasool* (Apostle) in that he also had a Book and a *Shariah* for his *Ummah* or Organised Community, for which he instituted the laws (Yusuf Ali, Vol. II, Note 2503).

4. After speaking of his qualifications as *Mukhlasan, Rasoolan,* and *Nabeeyan,* in verse 51, Qur'an, in verses 52 and 53, makes a brief reference to an incident which related to the first deputation of Moses and Aaron to Pharaoh, of which a detailed account is given in verses 103 to 144 of Chapter 7 (*Aa'raaf*). Further details of this incident will follow in verses 10 to 36 of Chapter 20 (*Taa Haa*). The Old Testament also makes mention of this event (vide Exodus, 3:1-18, and 4:1-17).

5. Prophet Ishmael was the first son of Prophet Abraham, through his second wife Hagar (Hajirah), and, as we have already read in detail in Chapter 2 (*Baqarah*), he was settled, along with his mother, during his infancy, near the House of Lord the (*Ka'bah*) at Mecca, while the valley was totally barren, unproductive, and uninhabited. It was through his generations that Prophet Muhammad (ﷺ), the last Prophet of Allah, was raised.

In these two verses, there is a brief reference to his prominent qualifications, viz., *Saadiqul Waa'de Rasoolan,* and *Nabeeyan.* Actually all the Prophets were *Saadiqul Waa'de,* i.e. truthful in promise, but it has been mentioned particularly for Ishmael because he proved to be truthfully

55. And he enjoined on his people prayer and alms giving, and he was most acceptable in the Sight of his Lord.

٥٥-وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ○

56. And mention Idris in the Book. Indeed he was a truthful man, a Prophet.[6]

٥٦-وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيْسَ إِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ○

57. And We raised him to a lofty station.[7]

٥٧-وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ○

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successful in his promise to offer his life for sacrifice in the Way of Allah (vide verse 102 of Chapter 37, *Saaffaat*).

Further, Ishmael has also been referred to as *Rasool* as well as *Nabi,* which appears to be on account of the fact that the Bani Israil disputed his Prophethood. According to them, only Isaac was given Prophethood. In order to refute that allegation, Qur'an not only refers to him as a Prophet, but also as a Messenger (Ziaul Quran, *ibid.,* 57). Further, he introduced and enforced the *Shariah* of Prophet Abraham, his own father, among the Jesham Tribe of Arabia, and on that account also he was a *Rasool,* besides being a *Nabi* (Bayanul Quran, as referred to by Ma'ariful Quran, Vol. VI, p. 42).

6. Prophet Idrees was perhaps the same as Enoch of the Old Testament, according to which he was seventh in descent from Adam. The pedigree was: Enoch son of Jared, son of Mahalaleel, son of Cainan, son of Enos, son of Seth, son of Adam (Genesis, 5:3-18). According to the Old Testament, "Enoch lived 365 years, and he walked with God: and was not; for God took him" (Genesis, 5:23-24). According to that Jewish Tradition, he was the first author, inventor of letters, arithmetic, astronomy, use of stitched clothes, preparation of arms, and weights and measures. He was the first to fight with arms against Banu Qaabeel i.e. the descendants of Cain (see Maajid, *ibid.,* 181; Ziaul Quran, *ibid.,* 59; Ma'ariful Quran, Vol. VI, p. 41, on the authority of Behrul Moheet, Qurtabi, Tafseere Mazhari, and Roohul Ma'ani).

The Holy Qur'an speaks of Idrees at two different places, i.e. here in verses 56 and 57 of this Chapter, and also in verse 85 of Chapter 21 (*Ambia*) where he is mentioned among those who patiently persevered. According to the present verses, he was Truthful (*Siddeeq*) and a Prophet (*Nabi*), and was raised to a lofty Station. According to the learned scholars, he was the first Apostle and Prophet after Adam, and Allah the Almighty had revealed to him thirty different *Saheefas* i.e. Holy Scriptures (Ma'ariful Quran, *ibid.*).

Verse 56 specifically speaks of Idrees as *Siddeeq* (i.e. Truthful) which appears to be in order to refute the opinion held by a section of the Jews that Enoch was "Inconsistent in his piety" (Jewish Encyclopaedia, Vol. V, p. 178), or that he was "light minded and inclined to sin again" (Rashi, "On Genesis," p. 93) (Maajid, Vol. II, Part XVI, Note 182).

7. According to the learned scholars, the meaning of this verse is that either Idrees was granted a high position among his people (Yusuf Ali, Vol. II, Note 2508; Maajid, *ibid.,* 184; Tafheemul Quran, *ibid.,* 34; Ma'ariful Quran, Vol. VI, p. 41; and Ziaul Quran, *ibid.,* 60) or he was lifted up to the heaven. According to the Jewish Encyclopaedia, "Enoch was a pious

58. These are they on whom Allah bestowed favours, from amongst the Prophets, of the posterity of Adam, and of those whom We carried (in the Ark) with Noah, and of the posterity of Abraham and Israil,[8] and of those whom We guided and chose. When the Messages of the Beneficent were recited to them, they would fall down prostrate in adoration and in tears.[9]

٥٨- أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِمْ مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ
وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ
وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ
وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ
إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ
خَرُّوا سُجَّدًا وَبُكِيًّا ۩

59. But there came after them an (evil) generation, who

٥٩- فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا

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worshipper of the true God, and was removed from among the dwellers on earth to heaven ... He is one of those that passed into the Gan Eden without tasting the pangs of death" (Vol. V, p. 178). According to Abdul Maajid Daryabadi, the Holy Qur'an as well as Traditions of the Holy Prophet do not support the Jewish and Christian view that "Enoch was translated alive to the heaven" (Maajid, *ibid.,* 184).

8. According to the learned Commentators, in this verse, *Zurriyat-e-Adam* refers to Prophet Idrees; and *Wa Min-man Hamalna Ma'a Nooh* refers to Prophet Abraham; and *Zurriyat-e-Ibrahim* refers to Prophets Ismail, Isaac, and Jacob; and *Wa Israela* refers to Prophets Moses, Aaron, Zacharias and John (Ma'ariful Quran, Vol. VI, p. 42).

Thus Qur'an has "grouped the earlier generations into three epochs from a Spiritual point of view: (1) from Adam to Noah, (2) from Noah to Abraham, and (3) from Abraham to an indefinite time, say to the time when the Message of God was corrupted and the need arose for the final Apostle of Unity of Truth" (Yusuf Ali, Vol. II, Note 2509).

9. The idea underlying this, according to the learned scholars, was to refute the ideology of raising the Prophets to the status of godhood as did the Jews in respect of Prophet Ezra and the Christians in respect of Jesus Christ. In this verse the emphasis is actually on the fact that, inspite of getting high status, the Prophets never thought high of themselves and always submitted to the Commands of Allah with utmost humility (Bayanul Quran, as referred to by Ma'ariful Quran, Vol. VI, p. 42) (also see Ziaul Quran, *ibid.,* 61).

From verse 58 it is also clear that Prophet Idrees was not a Bani Israili Prophet as believed by some people. According to this verse, he was a descendant of Adam before Noah (Tafheemul Quran, *ibid.,* 33).

On the recitation of this verse there should be performance of prostration to Allah the Almighty which is known as *Sajda-tut-Tilawat* (see the comments on verse 206 of Chapter 7, *A'araaf*).

10. The words *Adaa'us Salaat,* i.e. neglected the prayer, in verse 59, according

neglected prayers[10] and followed lusts;[11] soon then, will they face destruction,[12]

الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ۙ

60. Except those who repent and believe and work righteousness – such will enter the Garden, and they will not be wronged at all.

٦٠- اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْـًٔا ۙ

61. Gardens of Eternity, which (Allah) the (Most) Beneficent has promised to His servants in the Unseen. Surely His promise ever comes to pass.

٦١- جَنّٰتِ عَدْنِ ِالَّتِيْ وَعَدَ الرَّحْمٰنُ عِبَادَهٗ بِالْغَيْبِ ۭ اِنَّهٗ كَانَ وَعْدُهٗ مَاْتِيًّا ۝

62. They will not hear therein any vain discourse, but only, Peace! And they have their sustenance therein, morning and evening.

٦٢- لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا اِلَّا سَلٰمًا ۭ وَلَهُمْ رِزْقُهُمْ فِيْهَا بُكْرَةً وَّعَشِيًّا ۝

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to Hazrat Abdullah bin Masood, Qasim, Nakh'ee, Mujahid, Ibrahim, Umar bin Abdul Azeez, and other scholars, signify the non-offering of the prayer at its exact time, or according to some, non-performance of the conditions laid down for it. It also means to offer the prayer in the house without lawful excuse (Qurtabi and Behrul Moheet). According to the learned scholars, prayer cannot be perfect unless it is performed properly in all of its details and complying with all its conditions (see Tirmizi, on the authority of Hazrat Abu Masood Ansari) (Ma'ariful Quran, Vol. VI, p. 45).

11. The words *Wattabaush Shahawaat,* i.e. and followed lusts, mean engagement in such matters of the world which make man unmindful of, and keep him away from, the obligations towards Allah. According to Hazrat Ali, raising of elevated houses and buildings, using luxurious rides for conveyance, and wearing of such dresses which make one showy, all these come within the purview of "Shahawaat" (Qurtabi) (Ma'ariful Quran, *ibid.*).

12. The word *Ghayyan,* used in verse 59, is from *Ghayye,* which, according to the Arabic language, signifies every kind of evil. According to Hazrat Abdullah bin Masood, *Ghayye* is a valley in the Hell in which there are different types of punishment more than the entire Hell. According to Hazrat Abdullah bin Abbas, *Ghayye* is such a valley of the Hell of which the Hell itself seeks refuge, and it has been prepared for the habitual adulterers, drunkards, the usurers, and those who are disobedient to their parents, and those who give false evidence, and that woman who declares the child from another man to be the child from her own husband (Qurtabi, as referred to by Ma'ariful Quran, Vol. VI, pp. 45-46).

63. Such is the Garden which We give as inheritance to those of Our servants who guard against evil.

٦٣- تِلْكَ الْجَنَّةُ الَّتِي نُوْرِثُ
مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ○

64. (The angel says:) And we descend not but by the Command of your Lord (O Prophet!):[13] to Him belongs what is before us and what is behind us, and what is between these; and your Lord does never forget;

٦٤- وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۚ
لَهُ مَا بَيْنَ أَيْدِينَا وَمَا
خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ ۚ
وَمَا كَانَ رَبُّكَ نَسِيًّا ۝

65. Lord of the heavens and of the earth, and of all that is between them: So worship Him, and be Steadfast in His worship. Know you of any who is worthy of the same Name[14] as He?

٦٥- رَبُّ السَّمٰوٰتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَاصْطَبِرْ لِعِبَادَتِهِ ۚ
ع هَلْ تَعْلَمُ لَهُ سَمِيًّا ۝

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13. It is said that, on account of serious opposition by the non-believers and their persistent objections and demands, the Holy Prophet used to wait eagerly for the arrival of Gabriel with the Revelation from Allah, in order to answer the questioners and critics. In answer to this desire, the angel, under the Command of Allah, said, "We descend not but by the Command of your Lord (O Prophet!) to Him belongs what is before us and what is behind as and what is between these; and your Lord does never forget. (He is) the Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be steadfast in His worship Know you of any who is worthy of the same Name as He?" (see Tafheemul Quran, *ibid.,* 39, with reference to Ibne Jareer, Ibne Kaseer, and Roohul Ma'ani; also see Ma'ariful Quran, Vol. VI, p. 47 and Ziaul Quran, *ibid.,* 64).

14. The word *Sameeyya,* used in verse 65, means, "of the same name", as well as "of equal status". As regards the first significance, it is a matter of fact that the Name "Allah" or "Ilaaha" was never given by the idolaters to any of their idols. This might be, on account of the Divine Plan, that it never struck to their minds to name any of their false deities as "Allah" or "Ilaaha". Majority of the scholars, including Mujahid, Ibne Jubair, Qatadah, and Abdullah Ibne Abbas, prefer the latter significance, i.e. "of equal status" (Ma'ariful Quran, Vol. VI, p. 49). In either case, the idea is that "there is none equal in Name or Status with Allah the Almighty", and, therefore, the only way for the mankind was (and is) to submit to the Commands of Allah and worship Him alone and give up the false deities.

SECTION 5[1]

66. And says man: what! when I am dead, shall I then be raised up alive?

٦٦- وَيَقُولُ الْإِنسَانُ
ءَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ○

67. Does not man remember that We created him before, when he was nothing?

٦٧- أَوَلَا يَذْكُرُ الْإِنسَانُ أَنَّا
خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ○

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1. After referring to the life and mission of some Prophets, and the evil generations after them, the last section concluded with a direction to the Holy Prophet to be steadfast in his mission inspite of opposition, harassment, and unnecessary discussions by the non-believers. In continuation of it, Section 5 refers to and answers the questions raised by the non-believers in respect of the life after death. It also tells them that their prosperity and false deities will be of no help to them in the Hereafter.

Section 5 consists of 17 verses i.e. verses 66 to 82. Verses 66 to 72 speak of the denial of the raising of the dead on the Day of Judgment by the non-believers, and the answer given to it by Allah the Almighty making reference to the punishment which the non-believers will be awarded in the Hereafter. In these verses it is said: and says (i.e. the non-believer): when I am dead, shall I then be raised up alive? In answer to it, Allah the Almighty says: does not man (i.e. the non-believer) remember that We created him before, when he was nothing? So, by your Lord! (O Prophet!) We shall certainly gather them together and (also) the evil ones, then shall We bring them around Hell on their knees; then We shall drag out from every sect those most rebellious against the Beneficent. And We certainly know best those who deserve most to be burned therein (i.e. the Fire of Hell). And there is not one of you but shall come to it: this is an inevitable decree of your Lord. But We shall deliver those who guard against evil, and leave the wrongdoers therein (humbled) to their knees.

Verses 73 to 76 speak of those who, on account of prosperity in this world, became arrogant to Allah and their ultimate doom. In these verses it is said: and when Our Clear Messages are recited to them, those who disbelieve say to those who believe: which of the two sides is better in position and best in assembly? (The answer is:) and how many a generation have We destroyed before them, who were even better in possessions, and in glitter to the eye! Say: as for him who is in error, the Beneficent will prolong his span of life; until they see what they were promised with, either the punishment (in the world) or the Hour (of Doom in the Hereafter), then they will know who is worst in position and weakest in forces! and Allah increases in guidance those who seek guidance: and the things that endure, the good deeds, are with your Lord, best for reward and best in eventual return.

Verses 77 to 82 speak of punishment of those non-believers who, inspite of arrogance and unbelief, think that they will be given more prosperity in wealth and children in this world. It is said: have you seen the man who disbelieves in Our Messages and says: I shall certainly be given wealth and children? (The answer is:) has he gained the knowledge of the Unseen, or (has) made a covenant with the Beneficent (Allah)? By no means! We shall write down that he says, and We shall add and add to his punishment: And to Us shall return all that he talks of, and he shall appear before Us bare and alone. And they have taken gods besides Allah, that they should be to them a source of strength! By no means! they shall reject their worshipping (them), and become adversaries against them.

68. So by your Lord! (O Prophet) We shall certainly gather them together and the evil ones (also), then shall We bring them around Hell on their knees;[2]

٦٨-فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ
وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا ۝

69. Then we shall drag out from every sect those most rebellious against the Beneficent.

٦٩-ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ
اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ۝

70. And We certainly know best those who deserve most to be burned therein.

٧٠-ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ
هُمْ اَوْلٰى بِهَا صِلِيًّا ۝

71. And there is not one of you but shall come to it:[3] this is an inevitable decree of your Lord.

٧١-وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ
كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۝

72. But We shall deliver those who guard against evil, and leave the wrongdoers therein (humbled) to their knees.

٧٢-ثُمَّ نُنَجِّى الَّذِيْنَ اتَّقَوْا
وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ۝

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2. The word *Jiseeya,* used in verse 68, indicates the disgraceful posture in which the wrongdoers and the "Satans" will be made to sit on their knees, like criminals, around the Hell, waiting for their turn. As explained by Qazi Sanaullah, the more rebellious ones will be made to enter the Hell first, and then other wrongdoers, according to the severity of their wrong-doings, will follow (Tafseere Mazhari; Ma'ariful Quran. Vol. VI, pp. 49-50).

3. The word *Waaridoha,* in the verse 71, does not mean "entering" (or falling) into it. It simply means "passing over", as interpreted by Hazrat Abdullah bin Masood, and, accordingly, the believers will pass over the Hell without any harm. According to the Tradition, noted by Ahmad, as reported by Hazrat Abu Sumayyah, the Holy Prophet has said that every righteous, as well as every wicked one, will have to go through the Hell, but for the righteous ones, the Hell will become cool, and a place of peace, as was the case with Prophet Abraham for whom the fire of Nimrod became cool and peaceful, and then the believers will be sent to the Paradise. According to Hazrat Abdullah bin Abbas also, the word *Waaridoha* denotes mere "passing over", and not "entering into", the Hell (Ma'ariful Quran, Vol, VI, p, 50; also see Tafheemul Quran, Vol. III, Chapter 19, Note 44; and Ziaul Quran, Vol. III, Chapter 19, Note 69).

In this connection we may also refer to the teachings of Prophet Jesus Christ. He says: Every one, be he who he may, must go into Hell, It is true, however, that the holy ones and Prophets of God shall go there to behold, not suffering any punishment" (Gospel of Barnabbas, p. 317) (Maajid, Vol. II, Part XVI, Note 203).

73. And when Our clear Messages are recited to them, those who disbelieve say to those who believe: which of the two sides is better in position and best in assembly?

٧٣- وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ
الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا ○

74. And how many a generation have We destroyed before them, who were even better in possessions, and in glitter to the eye![4]

٧٤- وَكَمْ أَهْلَكْنَا قَبْلَهُم
مِّن قَرْنٍ هُمْ أَحْسَنُ
أَثَاثًا وَرِئْيًا ○

75. Say: as for him who is in error, the Beneficent will prolong his span of life; until they see what they were promised with, either the punishment (in the world) or the Hour (of Doom); then they will know who is worst in position and weakest in forces!

٧٥- قُلْ مَن كَانَ فِي الضَّلَالَةِ
فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ مَدًّا ۚ
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ
وَإِمَّا السَّاعَةَ ۚ
فَسَيَعْلَمُونَ مَنْ هُوَ
شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ○

76. And Allah increases in guidance those who seek guidance: and the things that endure, the good deeds, are with your Lord, best for reward and best in eventual return.

٧٦- وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ
وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِندَ رَبِّكَ ثَوَابًا
وَخَيْرٌ مَّرَدًّا ○

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4. The taunts of positions and supporters were always given by the non-believers to the righteous servants of Allah, as also by the non-believers of Mecca to the followers of the Holy Prophet. But the latter (i.e. the non-believers of Mecca) failed to realise that their boasts could not be of any avail to their predecessors ultimately they were destroyed, and the believers, who were supposed to be the weakest, were granted supremacy over the land. This has been amply demonstrated through the state of affairs in this very world. As regards the Hereafter, the position is that the non-believers will have to suffer punishment for unbelief and arrogance, and none will be able to save them from it. Then they will realise as to whose positions and supporters were actually richer in quality and greater in number.

77. Have you seen the man who disbelieves in Our Messages and says: I shall certainly be given wealth and children?

٧٧-أَفَرَءَيْتَ الَّذِي كَفَرَ بِـَٔايَٰتِنَا
وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ۝

78. Has he gained knowledge of the Unseen, or made a covenant with the Beneficent?

٧٨-أَطَّلَعَ الْغَيْبَ أَمِ
اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ۝

79. By no means! We shall write down what he says, and we shall add and add to his punishment,

٧٩-كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَ
نَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۝

80. And to Us shall return all that he talks of, and he shall appear before Us bare and alone![5]

٨٠-وَنَرِثُهُ مَا يَقُولُ
وَيَأْتِينَا فَرْدًا ۝

81. And they have taken gods besides Allah, that they should be to them a source of strength!

٨١-وَاتَّخَذُوا مِن دُونِ اللَّهِ
آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ۝

82. By no means! they shall reject their worshipping (them), and become adversaries against them.

٨٢-كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا ۝ ع

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5. Bukhari and Muslim have noted that one 'Aas bin Waa'il (a non-believer) was indebted to Hazrat Khabbaab binul Irt. When Hazrat Khabbaab demanded the return of loan from 'Aas, he said, "I will not return your loan unless you declare your unbelief in the Holy Prophet". Hazrat Khabbaab said, "I will not do it even though you die and are raised to life again". 'Aas said, "Ah! shall I become alive again after death. If that is true, then I will return your loan when I will become alive again, because at that time I too will have enough wealth and children" (Qurtabi). Referring to this incident, in particular, and stating a principle in general terms, Qur'an says, "has he gained knowledge of the Unseen, or made a covenant with the Beneficent?" (verse 78), so that he says, as in verse 77, that "I shall certainly be given wealth and children in the Hereafter also (Naimuddin, Chapter 19, Note 133; Ma'ariful Quran, Vol. VI, p. 54; Ziaul Quran, *ibid.,* 75; Maajid, *ibid.,* 212).

Thus, while verse 73 speaks of those of the non-believers who boasted of their wealth and children which they had in this world, verse 77 speaks of those of them who used to boast

SECTION 6[1]

83. See you not that We have set the evil ones against the disbelievers,[2] **to incite them with fury?**

٨٣- اَلَمْ تَرَ اَنَّآ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّا ۝

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for getting wealth and children even in the Hereafter inspite of their unfaith and wrongdoing!

Side by side to rebutting this absurd assertion of the wrongdoer, in the form of a question, as in verse 78, Qur'an, in verses 79 and 80, also records a serious note of warning of punishment for him from Allah the Almighty, saying, "by no means! We write down what he says, and We shall add and add to his punishment, and to Us shall return all that he talks of, and he shall appear before Us bare and alone!"

1. The previous Section made reference to the arrogance of the non-believers on account of wealth and prosperity of this word, and the ultimate state of affairs they will have to face on the Day of Judgment. The Holy Prophet was naturally worried over the arrogant and inimical attitude of the non-believers. Section 6 therefore, starts with a consolation to the Holy Prophet, and warning of severe punishment to the non-believers. It also condemns raising sons to Allah, and concludes with a reference to destruction of previous non-believing nations.

Section 6 consists of 16 verses i.e. verses 83 to 98. Verses 83 to 87 speak of the incitement of the disbelievers by the Satans, and their ultimate doom. In these verses it is said: see you not that We have set the evil ones against the disbelievers, to incite them with fury? So make no haste against them (for punishment), We only count out to them a number (of days for their stay in this world, whereafter they shall come to Us). The Day when We shall gather the righteous (ones) to the Beneficent, in a band for honours, and We shall drive the guilty to Hell, as thirsty cattle (driven to watery place to quench their thirst). (On that Day) none shall have the power of intercession, except the one who has received permission (or promise) from the Beneficent.

Verses 88 to 93 speak of those who ascribe sonship to Allah. It is said: And they say: the Beneficent (Allah) has taken to Himself a son! Certainly you (i.e. those who say like this) have put forward an abominable assertion! The heavens may almost rent thereat, and the earth split asunder, and the mountains fall down in utter ruin, that they ascribe a son to the Beneficent. And it is not consonant with the Majesty of the Beneficent (Allah) that He should take to Himself a son. There is none in the heavens and the earth but must come to the Beneficent as a servant.

Verses 94 and 95 speak of the Absolute Power of Allah, and say that certainly He (i.e. Allah) comprehends them, and has numbered them all. And everyone of them will come to Him singly on the Day of Judgment.

Verse 96 speaks of the believers, and says that on those who believe and do righteous deeds, will the Beneficent bestow love.

Verse 97 speaks of the Message, i.e. the Holy Qur'an, and says: so have We made it easy in your tongue, that with it you may give good news to those who are righteous and warnings to people given to contention.

Verse 98 speaks of the previous non-believing people, saying: and how many a generation before them have We destroyed? Can you find anyone of them (now) or hear (even) a whisper of them?

Contd.....

84. So make no haste against them, We only count out to them a number (of days).[3]

٨٤-فَلَا تَعْجَلْ عَلَيْهِمْ ۖ
إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ۝

85. The Day when We shall gather the righteous (ones) to the Beneficent, in a band for honours,

٨٥-يَوْمَ نَحْشُرُ الْمُتَّقِينَ
إِلَى الرَّحْمَٰنِ وَفْدًا ۝

86. And We shall drive the guilty to Hell, as thirsty cattle (driven to watery place) –

٨٦-وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ
وِرْدًا ۝

87. None shall have the power of intercession, except the one who has received permission (or promise) from the Beneficent.

٨٧-لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ
اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ۝

88. And they say: the Beneficent has taken to Himself a son![4]

٨٨-وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۝

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2. In order to appreciate the exact significance of the words *Arsalanas Shayateena Alal Kaafereena,* appearing in verse 83, we must keep in mind that when the Arabs say *Arsalal Kalba Alas Saide,* "the dog has been set against the prey", it implies "furious pursuit of the prey by the dog". Accordingly the Satans are set in furious pursuit of the non-believers so that they may incite them against the Truth to their utmost, which is implied in the words *Ta'uzzohum Azza.* This shows that once being under the furious pursuit of the Satans, the non-believers cannot come out of their clutches, until the hour of death arrives, after which they have but to suffer the punishment of Hell.

It is also to be noted that the setting of the Satans against the disbelievers is on account of their own arrogance and opposition. This is amply clear from verses 36 and 37 of Chapter 43 (*Zukhruf*) in which it is said, "and whoever turns himself away from the remembrance of the Beneficent, We appoint for him a Satan, so he becomes his associate. And surely they (i.e. the Satans) hinder them (i.e. the non-believers) from the (right) path, and they think that they are guided aright" (Tadabbure Quran, Vol. IV, pp. 139-140).

3. The words *Na'uddo Lahum Adda,* used in verse 84, besides constituting a warning for the non-believers of being caught soon for their misdeeds, according to the learned scholars, also indicate that the number of days a man has to live in this world are already counted. Accordingly, even the breath which a man takes, during his life, is already a matter of fixed record. Each breath is thus counted, and when the number already fixed is complete, the life ceases to exist. It is also said that a man breathes twenty four thousand times a day (Qurtabi, as referred to by Ma'ariful Quran, Vol. VI, p. 56).

4. According to the "New Catholic Dictionary", by Pallen and Wynne, "God the Son is the Second Person of the Blessed Trinity. He is the only begotten and eternal Son of the Father. He is consubstantial with the Father" (p. 912) (Maajid, Vol. II, Part XVI, Note 232).

89. Certainly you have put forth an abominable assertion![5]

٨٩-لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝

90. The heavens may almost rend thereat, and the earth split asunder, and the mountains fall down in utter ruin.

٩٠-تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ
وَتَنْشَقُّ الْأَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا ۝

91. That they ascribe a son to the Beneficent.

٩١-أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ۝

92. And it is not consonant with the Majesty of the Beneficent (Allah) that He should take to Himself a son.[6]

٩٢-وَمَا يَنْبَغِي لِلرَّحْمٰنِ
أَنْ يَتَّخِذَ وَلَدًا ۝

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5. To quote Abdullah Yusuf Ali, "the belief in God begetting a son is not a question merely of words or of speculative thought. It is a stupendous blasphemy against God. It lowers God to the level of an animal. It combined with the doctrine of Vicarious atonement, amounts to a negation of God's Justice and man's personal responsibility. It is destructive of all moral and spiritual order, and is condemned in the strongest possible terms" (Vol. II, Note 2539).

6. To assign a son to Allah is an extremely staggering blasphemy against Allah. Even Jesus Christ himself rejected such an ideology. To quote the Gospel of Barnabbas, by Ragg, "The crow drew nigh, and when they knew him they began to cry out: Welcome to thee, O Our God! and they began to do him reverence, as unto God. Whereupon Jesus gave a great groan, and said: Get ye from before me, O madmen, for I fear lest the earth should open and devour me with you for abominable words" (p. 213) (Maajid, *ibid.,* 234).

Even to the early Christians "the doctrine of the Trinity appeared inconsistent with the Unity of God which is emphasized in the Scriptures. They, therefore, denied it, and accepted Jesus Christ, not as incarnate God, but as God's highest creature by whom all else was created, or as the Perfect Man who taught the true doctrine of God" ("Encyclopaedia Britannica," Vol. V, p. 634) (Maajid, *ibid.,* 235). Again to quote the Gospel of Barnabbas, "He (God) hath no father nor mother; he hath no sons, no brethren, nor companions" (p. 31) (Maajid, *ibid.,* 236).

It may be noted that "this basic principle was laid down early in the argument (vide verse 35). It was illustrated by a reference to the personal history of many Apostles, including Jesus himself, who behaved justly as men do to their kith and kin and humbly served God. The evil results of such superstitions were pointed out in the case of many previous generations which went to their ruin by dishonouring God. And the argument is now rounded off towards the close of the Sura" (Yusuf Ali, Vol. II, Note 2530).

93. There is none in the heavens and the earth but must come to the Beneficent as a servant.

٩٣-إِن كُلُّ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ
إِلَّآ ءَاتِي الرَّحْمٰنِ عَبْدًا ۝

94. Certainly He comprehends them, and has numbered them all.

٩٤-لَقَدْ أَحْصٰهُمْ وَعَدَّهُمْ عَدًّا ۝

95. And every one of them will come to Him singly on the Day of Judgment.

٩٥-وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ۝

96. On those who believe and do righteous deeds, will the Beneficent bestow love.[7]

٩٦-إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصّٰلِحٰتِ
سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ۝

97. So have We made it easy[8] in your tongue, that with it you may give good news to

٩٧-فَإِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ

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7. In the circumstances in which this Chapter was revealed there was, in this particular verse, good news for the believers to the effect that, "although at this particular moment you are facing hardships, on account of your Faith and righteousness, at the hands of the non-believers, yet very shortly the time is to come when Allah the Almighty will infuse love and respect for you in the hearts of the people" (Tafheemul Quran, *ibid.,* 53). This was well illustrated in the power of the Holy Prophet himself, who was surrounded "by a warm and self-sacrificing love" (Muir, "Life of Mohomet", p. 513); and who possessed "a still greater gift of attaching men to himself" (MacDonald, "Aspects of Islam", p. 74) (Maajid, *ibid.,* 243).

8. That Qur'an has been made easy by Allah the Almighty, there is no doubt about it, but it does not mean that it requires no intelligence, no depth of knowledge, no excellence of learning, and no specialised study for understanding Qur'an. In fact, according to the Arabic usage, the word *Tayassar* really means "to make anything ready or fit with all its necessary requirements. Thus, the phrase *Yassarnal Farsa Lil Rukoob* means "to make ready a horse with its saddles for conveyance". Similarly, the verse *Wa Laqad Yassarnal Qur'ana Liz Zikr,* means "We have made Qur'an easy for learning and teaching with all its necessary requirements" (Tadabbure Quran, Vol. IV, p. 145). For understanding it, however, one needs sharp intellect, deep knowledge of the Arabic language, as well as vast study of the literature available relating to it, and, above all, the sincerity of faith and purpose, besides a teacher of thorough knowledge and experience to teach. No doubt the first and foremost teacher of the Holy Qur'an was the Holy Prophet himself at whose heart Qur'an was revealed so that he could give "good news" to the righteous ones and "warning" to the wrongdoers. Both these i.e. *Basharat* or "good news" as well as *Anza'ar* i.e. "warning" implied "teaching the people", or, to be more correct, making them understand the Qur'an.

those who are righteous, and warnings to people given to contention.[9]

لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا
لُّدًّا ۝

98. And how many a generation before them have We destroyed? Can you find anyone of them (now) or hear (even) a whisper of them?

٩٨- وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ؕ
هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ
اَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝ ع

النصف

9. The words *Qauman Ludda* actually mean the non-believing Quraish of Mecca. The word *Ludd* means quarrelsome or arrogant. Since the non-believing Quraish of Mecca were arrogant on account of their unbelief and opposition to the Holy Prophet, they were, therefore, referred to as such in this verse 97.

CHAPTER 20

TAA HAA

Chapter 20 consists of 8 Sections, 135 verses, 164 Words and 5242 Letters.[1]

Name

The name of this Chapter has been taken from the word *Taa Haa* with which the Chapter itself starts. Another name of this Chapter is *Suratul Kaleem* because it is mostly devoted to the story of Prophet Moses (Ma'ariful Quran, Vol. VI, p. 61).

Revelation

This Chapter was revealed near about the previous Chapter, immediately before or after the migration of some of the Companions of the Holy Prophet to Abyssinia, which was in the sixth year of *Nabuwah*. According to Ibne Hisham and Ibne Sa'd, the revelation of this chapter is connected with the conversion of Hazrat Umar to Islam.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 45.[2]

According to Ibne Hisham, "Umar had previously been one of the greatest enemies and persecutors of Islam. Like his blood-thirsty kinsmen, the Quraish, he meditated slaying the Prophet, when it was suggested to him that there were near relations of his that had embraced Islam. His sister Fatimah and her husband Saeed bin Zaid were Muslims, but in those days of persecution they had kept their faith secret. When Umar went to their house, he heard them reciting this *Surah* from a written copy they had. For a while they concealed the copy. Umar attacked his sister and her husband, but they bore the attack with exemplary patience, and declared their faith. Umar was so struck with their sincerity and

1. Naimuddin, Chapter 20, Note 1, Ziaul Quran, Vol. III, p. 101.
2. Index-cum-concordance for the Holy Qur'an, by Kherie, *ibid.*

fortitude that he asked to see the leaf which they had been reading. It was given to him: his soul was touched, and he not only came into the faith but became one of its strongest supporters and champions" (Yusuf Ali, Vol. II, p. 788). It is said that at that particular moment a companion of the Holy Prophet, namely Khabbal bin Arit, was also present in the house and he had actually come to teach this Chapter to Fatimah and her husband. On seeing Umar, however, due to fear of life, he hid himself inside the house. When he saw that Umar was kneeled on reading the *Surah,* he also came out, and told him: O Umar! I hope from the Mercy of Allah that Allah has chosen you on account of the prayer of His Prophet. Only yesterday I heard the Holy Prophet praying to Allah that: *Allah Humma Ayyadul Islama be Abi Hakam Aw be Umar Binul Khattab* (i.e. O Allah! strengthen Islam with Abul Hakam i.e. Abu Jehl or Umar binul Khattab). He, therefore, asked Umar to accompany him to the Holy Prophet. On this Umar went with Hazrat Khabbal to the Holy Prophet and accepted Islam (Qurtabi, as noted by Ma'ariful Quran, Vol. VI, p. 62; Tafheemul Quran, Vol. III, p. 64; and Ziaul Quran, Vol. III, p. 101).

The Background

On account of continuous opposition of the non-believers, and the hardships which the Holy Prophet, and his true followers, had to bear at the hands of the Quraish of Mecca, the Holy Prophet was naturally worried. On the one hand, his worry was on account of rejection of his word by the Quraish; and on the other hand, in those trying circumstances the life of the his true followers had become impossible in Mecca. It was in this distressing situation that Allah the Almighty revealed this Chapter, and consoled the Holy Prophet in these soft soothing words: *Taa Haa!* We have not revealed the Qur'an to you that you be in distress.

In this there was a clear indication that, the persecution by the opponents, being seemingly almost beyond endurance, will soon come to an end, and the Holy Prophet and the believers will thereafter have an anxiety-free life. It was also a pointer to their Migration from Mecca to Medinah within a short time, which was going to herald the fulfilment of the Holy Prophet's Mission.

Subject Matter

After a short address to the Holy Prophet, consoling him during persecution by the non-believers, and giving good news of the ultimate success against his opponents, the first five sections are devoted to the story of Prophet Moses referring to different stages of his life, beginning from his birth and passing through significant phases, namely his entry, soon after his birth, in Divine ordained

circumstances, into the House of Pharaoh, the arch enemy of Israelites, his migration to Midyan, his marriage with Prophet Shoaib's daughter, his stay at Midyan for some years, bestowment of Prophethood to him on Mount Sinai, Allah's Command to him to go to Pharaoh and persuade him, with reason, to accept and believe in the Message of Allah, asking him to allow Bani Israil to go with him, refusal of Pharaoh, and encounter with the enchanters, ultimate release of the Bani Israil after drowning of Pharaoh and his people, mischief committed by the Bani Israil themselves including the calf-worship, and so on. The last two sections deal with the mission of the Holy Prophet himself; brief mention of Adam's lapse, his repentance, and forgiveness granted by Almighty Allah, and lastly, the direction to keep up the prayers steadfastly. The Chapter ends with the statement that the wrongdoers have always been destroyed at different periods of history on account of their mischief.

The story of Prophet Moses has been given in some details in this Chapter, and the reason for it appears to be that the non-believers of Mecca, as well as the Jews and Christians, all recognized Moses as one of the most prominent Prophets of Allah. The Jews in particular claimed to be his followers and custodians of Torah, which was revealed through him. The similitude between Prophet Moses, and the Holy Prophet, in some respects, is very striking. Apart from the bestowment of Prophethood while on a visit to hilltops (though the nature and circumstances differed) for Prophet Moses and the Holy Prophet, the life-mission pattern is very much similar. Both the great Prophets and their true followers were pitted against powerful, arrogant opponents, who persecuted the believers and refused to release them from their clutches; Pharaoh, the monarch of Egypt, oppressed Bani Israil till he was drowned with his band of chiefs, while the powerful Chieftains of the non-believing Quraish of Mecca opposed the Holy Prophet and persecuted the believers till at last they were humbled and finally defeated on the Victory over Mecca, which brought relief and security to the believers thereafter, though the Jews and the Christians, instigated by the hypocrites, still indulged in skirmishes with the Holy Prophet and the believers.

In the reference to deviation of Adam, on account of persuasion by the Satan, there was a lesson for the non-believers that to persist in evil was to follow the Satan. It was, therefore, in their own interest that they should give up that way, and follow the way of Adam, realise their error, repent for the past, and submit to the Commands of Allah. This was the way of success. Otherwise, destruction was inevitable as was the case with many arrogant people of the bygone days.

CHAPTER 20

TAA HAA

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Taa Haa*![2]

١- طٰهٰ ○

2. We have not sent down the Qur'an to you that you should be distressed.[3]

٢- مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ○

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1. As we have already stated in the Introduction to this chapter, this chapter, as also the previous one, was revealed when persecution of the believers by the non-believers of Mecca was at its peak, and life for the Holy Prophet and his followers had practically become impossible in Mecca. In these circumstances the worry of the Holy Prophet was two-fold: firstly, he was worried over the rejection of the Message of Allah by the non-believing Quraish of Mecca; and secondly, he was also worried over the persecution and the hardships which his true followers were facing at the hands of the non-believers. There were also repeated demands of immediate punishment by the non-believers for their opposition and arrogance. In these circumstances, as we have already seen in the concluding verses of the last chapter, the Holy Prophet was commanded by Allah not to make haste for punishment of the non-believers as their doom was approaching near. He was also told that his only duty was to convey the Message of Allah and give the warning of punishment to the non-believers, also telling them that many nations were destroyed on account of unbelief and opposition to the Prophets of Allah.

In continuation of it, the present chapter, and particularly the first section of it, starts with

Contd.....

3. But it is an admonition to him who fears:[4]

٣-إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ

4. A Revelation from Him Who created the earth and the high heavens.

٤-تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ

5. The Beneficent is firmly established on the Throne of Power.

٥-الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

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consolation to the Holy Prophet, with the good news to him of the ultimate success against the non-believers, saying that Qur'an was not revealed to him so that he should be in distress. It was revealed only as an admonition to those who fear standing before Allah the Almighty on the Day of Judgment, and that everything belongs to Allah, and that Allah knows even the secrets of the hearts, and there is no god but He. Then there is reference to the story of Prophet Moses, starting from grant of Prophethood, and deputation to Pharaoh – the most arrogant monarch of his time.

Section 1 consists of 24 verses i.e. verses 1 to 24. Verses 1 to 8 consist of consolation and good news to the Holy Prophet for success in his mission, in spite of hardships and persecution which he and his followers were suffering at the hands of the non-believers. In these verses, Allah the Almighty addresses the Holy Prophet Muhammad (ﷺ), saying: *Taa Haa*! We have not sent down the Qur'an to you (so) that you should be distressed (on account of opposition by the non-believers). But it is an admonition to him who fears – a Revelation from Him (i.e. Allah) Who created the earth and the high heavens. The Beneficent is firmly established on the Throne of Power. To Him belongs whatever is in the heavens and whatever is on the earth, and whatever is in the heavens and whatever is beneath the soil. And if you pronounce the word aloud, surely He knows the secret, and what is yet more hidden. Allah! there is no god but He! To Him belong the Most Beautiful Names.

From verse 9 starts the story of Prophet Moses. In verses 9 to 16 there is reference to the grant of Prophethood to Moses. Addressing the Holy Prophet Muhammad (ﷺ), in these verses, Allah the Almighty says: and has the story of Moses reached you? (Remember) when he saw a fire, (while on journey in a winter night), he said to his family: stay; I perceive a fire; perchance I may bring you therefrom a burning brand, or find guidance at the fire. But when he came to it, a Voice was heard: O Moses! Indeed I am your Lord! so take off your shoes: surely you are in the Sacred Valley of "Tuwa". And I have chosen you, so listen to what is revealed: Verily I am Allah: there is no god but I: so serve Me, and keep up prayer for My Remembrance. Surely the Hour (i.e. the Day of Judgment) is coming – (but) I wish to keep it hidden – so that every soul may be rewarded as it strives. So let not such as believe not in it, but follow their low desires, turn you away from it, lest you perish.

Verses 17 to 23 speak of two of the prominent miracles which Allah the Almighty had given to Prophet Moses. In these verses it is said: and what is this is your right hand, O Moses!

Contd.....

6. To Him belongs whatever is in the heavens and whatever is between them, and whatever is beneath the soil.[5]

٦- لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ○

He said: this is my Staff – I lean on it, and I beat down the fodder with it for my flocks, and I have other uses (too) for it. He (Allah) said: throw it (i.e. the Staff), O Moses! So he threw it, and behold! it was a serpent, gliding. He (Allah) said: seize it, and fear not: We shall return it at once to its former condition. And press your hand close to your side: it shall come forth white (and shining) without harm (or strain) – (this is) as another Sign, in order that We may show you of Our Greater Signs.

Verse 24 speaks of deputation of Prophet Moses to his mission. In this verse Allah the Almighty commanded him to "go to Pharaoh, (saying that) surely he has transgressed all bounds".

2. In verse 1, the address to the Holy Prophet Muhammad (ﷺ) is with the title of *Taa Haa.* It is said that among the Arab Tribes *'Ukl* and *'Akka* the word *Taa Haa* meant *Ya Rajul,* i.e. O Man! According to Hazrat Abdullah bin Abbas also the meaning of *Taa Haa* is *Ya Rajul,* i.e. O Man! According to Hazrat Abdullah bin Umar, among the *'Akka* Tribe of Arabia this word also meant *Ya Habibi,* i.e. O my beloved! According to some scholars, *Taa Haa* is one of the *Asmaa'ul Husna,* i.e. the Most Beautiful Names of Allah. According to a Tradition of the Holy Prophet, *Taa Haa* is the name of the Holy Prophet Muhammad (ﷺ). There is also the view, particularly that of Hazrat Abu Bakr, that *Taa Haa* is one of the *Huroofe Muqatta'aat,* i.e. the Abbreviated Letters, which appear at the beginning of some Chapters of the Holy Qur'an, and the real meaning of which is known to Allah the Almighty alone.

3. It is also a fact that the entire endeavour of the Holy Prophet was to bring the mankind on the Straight Path of Allah, which they had missed, and make them give up the life of unbelief, idolatry, and wrongdoing, and submit whole-heartedly to the Commands of Allah, and thus save themselves from the punishment of Hell and achieve the reward of Paradise; and when, inspite of his selfless and most sincere services, the people not only opposed him but also took to causing harm to him and his true followers, he was naturally distressed.

Allah the Almighty, therefore, consoled him, saying, "We have not sent down the Qur'an to you so that you should be distressed" (verse 2), or, in other words, be aggrieved to the extent of feeling distressed, if the people do not accept your call and come on the Straight Path.

4. The *Tazkirah* meaning admonition, reminder, or warning, is always in respect of something already present. This shows that Qur'an does not present anything "new". It only reminds of the thing which is already there. In fact to acknowledge the authority of the Creator was inherent in the very nature of the creation. It was only on account of Satanic persuations that people did not listen to the call of their own hearts and soul and submit to the Commands of Allah. Qur'an came to remind them of it. Further, Qur'an did not bring any argument from outside the phenomenon of this world. On the contrary, Qur'an invited the people to ponder over this very phenomenon which is present all around. Qur'an also remind the people of destruction of the previous nations on account of arrogance and opposition to the Commands of Allah and His Prophets, the stories of which were already known to the non-believers.

Contd....

7. And if you pronounce the word aloud, surely He knows the secret, and what is yet more hidden.[6]

٧-وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ
يَعْلَمُ السِّرَّ وَأَخْفَى ○

8. Allah! there is no god but He! to Him belong the Most Beautiful Names.

٨-اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ؕ
لَهُ الْأَسْمَآءُ الْحُسْنٰى ○

9. And has the story of Moses reached you?[7]

٩-وَهَلْ أَتٰىكَ حَدِيثُ مُوسٰى ۘ

However, "the reminder" could only be effective, as said in verse 3 in respect of those who "fear", i.e. have the fear of standing, on the Day of Judgment, before Allah the Almighty, to account for their deeds, and suffer the punishment of Hell for the Evil committed in this world.

5. In verses 4 to 6 there is total denial of the authority of all, except Allah, over any part of the heaven, the earth, between them, as well as beneath the earth.

It may be noted that the under-world has been supposed by many polytheistic nations to be ruled by a god of its own. To quote from the Encyclopaedia of Religion and Ethics, "the divinity who reigns over the under-world is frequently a personification of that region itself, and this is more particularly the case where, e.g., the earth and under-earth are conceived as personified in one being. The earth-goddess is also the ruler of souls, with the under-earth people as her subjects" (Vol. XII, p. 518) (Maajid, Vol. II, Part XVI, Note 250).

Verse 6 is one of those verses which, in my humble opinion, form the foundation of "Financial Set up of the Islamic Society". For a detailed discussion, see the Major Work, *ibid.*, Vol. IX, pp. 94-99.

6. The word *Sirr* means that which a man has in his mind and does not disclose to anybody; and the word *Akhfa* means that which has not yet come into the mind of a man but it may come at a later stage. Thus Allah knows that which is already in the mind of a man as well as that which is yet to come in his mind (Qurtabi, as referred to by Ma'ariful Quran, Vol. VI, p. 66).

7. In verses 9 to 15 the story of Moses is resumed from the stage of the grant of Prophethood. In order to link it with the earlier incidents of his life, it may be noted that when Moses was born, his mother, under the Command of Allah, put him in a box and cast it into the river. The wife of Pharaoh picked up the box from the river and found in it a lovely child. She took him and desired to bring him up under her own affectionate care. Accordingly, Moses stayed in the house of Pharaoh until he came of age. One day, Moses saw one of Pharaoh's people beating a man of the Bani Israel, and when the latter appealed to him to intervene, Moses struck the aggressor with a blow to keep him away. The blow, however, proved fatal and the man died on the spot. This gave rise to serious reaction in the Royal Court and they decided to take action against Moses. On hearing this, Moses left Egypt, and moved towards Midian, not knowing where to go and what to do. However, the circumstances brought him in the house of Prophet Shoaib, who, after knowing all about him, married his daughter to him on the condition that he would remain with and serve him for eight, or, at his own option, for ten years. After completing the term, when Moses was returning with his wife to Egypt, he lost the way, and it is said that in the way his wife also felt the pains of child-birth.

10. (Remember) when he saw a fire: he said to his family: Stay; I perceive a fire; Perchance I may bring you therefrom a burning brand, or find guidance at the fire.

١٠- إِذْ رَأَا نَارًا فَقَالَ لِأَهْلِهِ
امْكُثُوا إِنِّي آنَسْتُ نَارًا
لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ
أَوْ أَجِدُ عَلَى النَّارِ هُدًى ○

11. But when he came to it, a Voice was heard: O Moses!

١١- فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ ○

12. Indeed I am your Lord! so take off your shoes:[8] surely you are in the Sacred Valley "Tuwa".[9]

١٢- إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ
بِالْوَادِ الْمُقَدَّسِ طُوًى ○

13. And I have chosen you, so listen to what is revealed:[10]

١٣- وَأَنَا اخْتَرْتُكَ
فَاسْتَمِعْ لِمَا يُوحَىٰ ○

Since it was a winter night, Moses tried to find out some fire and, incidently, as the story starts in the present verses, "he saw a fire (at a distance and) he said to his family: stay; I perceive a fire; perchance I may bring you therefrom a burning brand or find guidance (of the way in the light emitted) at the fire (verse 10). But when he came to it, he heard a voice (verses 11 to 16). The Voice which Moses heard was of Allah the Almighty Himself. The Old Testament also confirms this, saying, "God called unto him out of the midst of the bush, and said, Moses, Moses And he said, here am I ... Moreover He said I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Exodus, 3:4 and 6).

The Voice which addressed Moses, first introduced itself, saying, "Indeed I am your Lord", and then asked him "to take off his shoes," and told him that he was "in the Sacred Valley of Tuwa." According to the Old Testament also, the voice said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus, 3:5).

8. According to Abdullah Yusuf Ali also, the Command to put off the shoes was as a mark of respect. However, in the parallel mystic meaning, Moses was now to put away his mere worldly interests, and anything of mere worldly utility, he having been chosen by the Most High God" (Vol. II, Note 2543).

9. The valley, as it is already stated, where Moses heard the Voice of Allah, was that of Tuwa, just below the Mount Sinai. According to a foreign writer, "this spot is on the right flank of Sinai, in a narrow valley, called the Wady Shoaib, which runs south-eastward from the great plain in front of the Ras – Susfrafeh" (Moses: His Life and Times, by Rawlinson, p. 75) (Maajid, *ibid.,* 262).

10. After grant of Prophethood to Moses (verse 13), Allah the Almighty told him the first and the foremost Principle of Faith, viz., *Inni Anallaaho Laa Ilaaha Illa Ana Fa'budni Wa Aqemis Salaata Le Zikri,* i.e. Verily I am Allah: there is no god but I: so serve Me, and keep up prayer for My Remembrance (verse 14); and then reminder of the Day of Judgment, saying, "surely the Hour is coming – I wish to keep it hidden so that every soul may be rewarded as it strives" (verse 15).

14. Verily I am Allah: there is no god but I: so serve Me, and keep up prayer for My Remembrance.

١٤-إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ
أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ○

15. Surely the Hour is coming – I wish to keep it hidden so that every soul may be rewarded as it strives.

١٥-إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ
أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا تَسْعَىٰ ○

16. So let not such as believe not in it, but follow their low desires, turn you away from it, lest you perish!

١٦-فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا
وَٱتَّبَعَ هَوَىٰهُ فَتَرْدَىٰ ○

17. And what is this in your right hand, O Moses?[11]

١٧-وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ○

18. He said: this is my Staff – I lean on it, and I beat down

١٨-قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا۟ عَلَيْهَا

In fact this had been the fundamental teaching of all the Prophets of Allah, in which the main emphasis is on the Faith in the Absolute Unity, and exclusive worship of Allah, and accountability to Him on the 'Day of Judgment which is bound to occur'.

As regards the Faith, there should be no raising of sharers to Allah in any respect whatsoever – neither in personality nor in attributes. Allah is One, Absolute, Almighty, Creator and Cherisher of all.

As regards worship, it is exclusively for Allah, and the best mode of it is *Salaat* i.e. keeping up of the prayer, which, according to this verse, is for the Remembrance of Allah. However, according to some scholars the phrase *Le Zikree* means "remembrance by Allah" and, accordingly, the meaning of the verse *Aqemis Salaata Le Zekri,* is "Keep up prayer so that I may keep you in remembrance" (Ziaul Quran, Vol. III, Chapter 20, Note 11, Naimuddin, Chaper 19, Note 12; and Tafheemul Quran, Vol. III, Chapter 20, Note 9).

As regards the Day of Judgment, this actually gives the very purpose of creation of life in this world. According to Qur'an, Man has been created to live and die in obedience to the Commands of Allah, so that, on the Day of Judgment, when there will be complete reckoning of the deeds, he may get the reward for righteousness. On the other hand, those who violate the Commands of Allah, and do evil in this world, they will have to suffer the punishment of Hell. It is, therefore, said *Le Tujza Kullo Nafsin Bema Tas'aa,* i.e., so that every soul may be rewarded as it strives (verse 15).

11. The question *Wama Tilka Be Yamineka Ya Musa* (verse 17), according to the learned scholars, was not for the purpose of knowing anything. It was actually an affectionate or friendly way of address, and it was with a view to let Moses be particular about the Staff in his hand, so that when, under the Command of Allah, it becomes a serpent, he may not be afraid of it (Ma'ariful Quran, Vol. VI, p. 73; Naimuddin, *ibid.,* 17).

the fodder with it for my flocks, and I have other uses (too) for it.

وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي
وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ○

19. He (Allah) said: throw it, O Moses!

١٩- قَالَ أَلْقِهَا يَا مُوسَىٰ ○

20. So he threw it, and behold! it was a serpent, gliding.[12]

٢٠- فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ○

21. He (Allah) said: Seize it, and fear not: We shall return it at once to its former condition.

٢١- قَالَ خُذْهَا وَلَا تَخَفْ ۖ
سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ ○

22. And press your hand close to your side: it shall come forth white (and shining) without harm (or strain)[13] – as another Sign:

٢٢- وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ۝

23. In order that We may show you of Our Greater Signs;

٢٣- لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَى ۝

24. Go to Pharaoh, surely he has transgressed all bounds.[14]

٢٤- اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝ ع

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12. The fact that the Staff of Moses was transformed into a serpent is also mentioned in the Old Testament which says, "And the Lord said unto him, What is that in thine hand? And he said. A rod. And He said. Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand" (Exodus, 4:2-4).

13. The words *Ghaire Soo'in* indicate that the hand came out shining without any disease, and this refutes the Biblical statement that Moses' hand was "leprous as snow" (vide Exodus, 4:6); and also that of Josephus that "Moses was a leper, and was expelled from Heliopolis on this account" ("Dictionary of the Bible", Vol. III, p. 96) (Maajid, *ibid.*, 268). According to Qur'an, the hand of Moses came out shining by way of his Prophetic Miracle, and not on account of any disease.

14. This shows that Moses had to face the most arrogant and powerful monarch of his time. Known as Pharaoh, he was Rameses II, the generally acknowledged oppressor of Israel. He was "inordinately vain" (History of Egypt, by Breasted, p. 461). And his successor Menaphthah, the generally accepted Pharaoh of the Exodus, "is represented as sitting on the throne of Horns, where he had been placed to give life to mankind, where he had gone as king to watch over mortals." He is called "the Living" , "the Giver of Life", "the Gracious Lord", "the Good God" (Rawlinson, "Moses: His Life and Times", p. 89). He was "Full of vainglory and arrogance; ... his vanity was excessive" (*ibid.*) (Maajid, *ibid.*, 271).

SECTION 2[1]

25. He (Moses) said:[2] my Lord! expand my breast for me;

٢٥-قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ۝

26. And ease my task for me;

٢٦-وَيَسِّرْ لِي أَمْرِي ۝

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1. The previous Section ended with the command of Allah to Moses to go to Pharaoh. In continuation of it, section 2 starts with the prayer of Prophet Moses in respect of his mission, and then it also refers to the details as to how he was brought up in the house of Pharaoh. This Section also refers to the rejection of the Message by Pharaoh, and ends with recounting the favours of Allah on the mankind.

Section 2 consists of 30 verses i.e. verses 25 to 54. Verses 25 to 36 speak of the prayer of Moses to Allah in respect of his mission. In these verses it is said that he (i.e. Moses) said (or prayed to Allah): My Lord! Expand my breast for me; and ease my task for me; and loose the knot from my tongue (so that) they (i.e. Pharaoh and his people) may understand my word; and give me a Minister from my family, Aaron, my brother; (in order to) add to my strength by him, and make him share my task (so) that we may celebrate Your Praise without stint, and remember You without stint: Surely, You are ever Seeing us. He (i.e. Allah) said: you are indeed granted your prayer, O Moses!

Verses 37 to 40 speak of the favours of Allah on Moses in respect of his remaining safe from the tyranny of Pharaoh, his being brought up in the house of Pharaoh himself, and his leaving Egypt after the death of an Egyptian at his hands. In these verses it is said: And indeed We bestowed on you a favour at another time (before). When We sent to your mother, by inspiration, the Message: Cast him (the child) into a chest, then cast it into the river: the river will cast him up on the shore – there (a person who is) an enemy to Me and an enemy to him (the child Moses) shall take him up. And I endued you with love from Me; and that you may be brought up before My eyes. When your sister went (along the chest) and said: shall I show you to one who will nurse and rear him (i.e. Moses)? So We brought you back to your mother that her eyes might be cooled and she should not grieve. Then you did slay a man, but We saved you from trouble, and We tried you with (many) trials. Then you did stay a number of years among the people of Midyan. Then you came here as ordained, O Moses!

Verses 41 to 48 speak of the elevation of Moses to the office of Prophethood. In these verses it is said: And I have prepared you for Myself. Go you and your brother with My Signs, and be not remiss in remembering Me. Go both of you to Pharaoh. Surely he has transgressed all bounds, but speak to him mildly; perchance he may take warning or fear. They (Moses and Aaron) said: Our Lord! We fear lest he hastens to do evil to us or transgress all bounds (on hearing the Divine Message). He (Allah) said: Fear not: indeed I am with you I do Hear and See (every thing). So go you to him and say: verily we are two Messengers of your Lord; so send forth the children of Israil with us; and torment them not. Indeed we have brought to you a Sign from your Lord! And peace to him who follows the (path of) guidance! It has indeed been revealed to us that punishment will overtake him who rejects (the Signs of Allah), and turns away.

Contd....

27. And loose the knot from my tongue;[3]

٢٧-وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ۝

28. (That) they may understand my word;

٢٨-يَفْقَهُوْا قَوْلِيْ ۝

29. And give me a Minister from my family:

٢٩-وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ۝

30. Aaron, my brother;

٣٠-هٰرُوْنَ اَخِيْ ۝

31. Add to my strength by him;

٣١-اشْدُدْ بِهٖٓ اَزْرِيْ ۝

32. And make him share my task,[4]

٣٢-وَاَشْرِكْهُ فِيْٓ اَمْرِيْ ۝

Verses 49 to 52 speak of the situation when Moses conveyed the Message of Allah to Pharaoh. According to these verses Pharaoh said: Who is your Lord, O Moses? He (i.e. Moses) said: Our Lord is He Who gave to each created thing its form and nature, and further, gave (it) guidance. He (i.e. Pharaoh) said: what, then, is the state of the previous generations? He (i.e. Moses) said: the knowledge thereof is with my Lord, in a Book (duly recorded): My Lord neither errs not forgets.

Verses 53 and 54 refer to the favours of Allah on the mankind, saying: (Allah is) He Who had made for you the earth like a carpet spread out, has enabled you to go about therein by roads, and has sent down Water (i.e. rain) from the sky. Then thereby We have produced diverse pairs of plants – each separate from the other. Eat (for yourselves) and pasture your cattle. Surely there are Signs in this for men endued with understanding.

2. When Moses was elevated to the high office of Prophethood by Allah the Almighty, having realised the grave responsibilities of it, instead of relying upon his own abilities and capabilities, he straightaway made five different prayers to Allah the Almighty in respect of five pre-requisites for the fulfilment of his mission (verses 25 to 32).

3. As regards *Uqdah* or knot (or impediment), one view is that during infancy Moses had lifted up a live coal and put it in his own mouth. On account of this his tongue was injured and a knot was created in it. It was to remove this knot that Moses made the prayer to Allah. (Qurtabi and Tafseer-e-Mazhari, as referred to by Ma'ariful Quran, Vol. VI, p. 76-77; also see Naimuddin, Chapter 19, Note 28).

The other view is that Moses was not eloquent and fluent in speech, which was required for the fulfilment of his Mission (Tadabbure Quran, Vol. IV, pp. 176-178; and Tafheemul Quran, Vol. III, Chapter 19, Note 15).

That Moses was not eloquent in speech is also proved by the Old Testament, in which it is said, "And Moses said unto the Lord, O my Lord, I am not eloquent ... but I am slow of speech, and of a slow tongue" (Exodus, 4:10). According to the "Jewish Encyclopaedia" also, Aaron was noted for "eloquent and persuasive speech" (Vol. I, p. 2) (Maajid, Vol. II, Part XVI, Note 276).

4. According to the learned scholars, the word *Amree* used in this verse signifies the "Prophethood", and, as such, the prayer meant that Aaron may also be granted Prophethood, and, accordingly, Prophethood was also granted to Aaron (see Tadabbure Quran, Vol. IV, p. 179; Naimuddin, *ibid.*, 30; Ma'ariful Quran, Vol. VI, p. 79).

33. (So) that we may celebrate Your Praise without stint,

٣٣- كَيْ نُسَبِّحَكَ كَثِيرًا ۝

34. And remember You – without stint:

٣٤- وَنَذْكُرَكَ كَثِيرًا ۝

35. Surely, You are ever Seeing us.

٣٥- إِنَّكَ كُنتَ بِنَا بَصِيرًا ۝

36. He (Allah) said: You are indeed granted your prayer, O Moses!

٣٦- قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ۝

37. And indeed We bestowed on you a favour at another time[5] (before).

٣٧- وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۝

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5. From verse 9, the story of Moses was resumed from the stage of his coming to the valley of "Tuwa" and grant of Prophethood. In order to link it with the previous events of his life, in verses 37 to 40, after the grant of his prayer in respect of his mission, Allah the Almighty tells him that "indeed We (also) bestowed on you a favour at another time (before)" (verse 37).

It is said that one night, before the birth of Moses, Pharaoh had seen a vision that a male child born in the Bani Israil would bring his downfall. Since the astrologers or soothsayers could not give the exact time and date of the birth of that child, Pharaoh, in order to save himself, ordered for killing every male child born among the Bani Israil. It was at that critical time that Moses was born. In order to save him from being killed by the people of Pharaoh, Allah the Almighty inspired his mother to put him into a chest, and cast the chest into the river, also telling her that "the river will cast him up on the shore, where an enemy to Me and an enemy to him (i.e. Pharaoh) shall take him up. And I endued you with love from Me, so that you may be brought up before My Eyes" (verses 38 and 39).

When the child (Moses) was taken out of the Chest and brought into the palace of Pharaoh, on account of the love, which Allah had endued Moses with, the wife of Pharaoh took fancy for him and wished to adopt him as their son. Accordingly, she was in search of a wet-nurse to feed the child. When the sister of Moses, who was following the movement of the chest, saw that the chest was picked up by the people of Pharaoh and that the wife of Pharaoh was in search of a wet-nurse to feed the child, She offered to bring a woman who could suckle and rear him up, and then she brought her own mother to whom the child (Moses) was entrusted, and thus, Allah says "We brought you back to your mother that her eyes might be cooled and she should not grieve. When Moses reached the age of manhood, one day, he saw an Egyptian fighting with an Israilite. On request of help by the latter, Moses struck with a blow and killed the former, but later also felt sorry and sought protection from Allah. Then, fearing an action for murder, Moses left Egypt, and came to Midyan and lived for some years with Prophet Shoaib who had also married his daughter to Moses. Then he came to the valley of "Tuwa" (verse 40) where Allah the Almighty granted him Prophethood, saying "I have prepared you for Myself" (verse 41). For more details, see verses 7 to 30 of Chapter 28 (*Qasas*).

38. When We sent to your mother, by inspiration,[6] the Message:

٣٨-إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ۝

39. Cast him (the child) into a chest, then cast it into the river: the river will cast him up on the shore – there an enemy to Me and an enemy to him shall take him up. And I endued you with love from Me;[7] so that you may be brought up before My Eyes.

٣٩-أَنِ اقْذِفِيهِ فِي التَّابُوتِ
فَاقْذِفِيهِ فِي الْيَمِّ
فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۖ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ۖ
وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۝

40. When your sister went and said: Shall I show you to one who will nurse and rear him (the child)? So We brought you back to your mother that her eyes might be cooled and she should not grieve.[8] Then you did slay a

٤٠-إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ
عَلَىٰ مَن يَكْفُلُهُۥ ۖ
فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ
كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ

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6. *Wahi,* in its specific sense, is confined only to Prophets. But *Wahi* in the sense of "inspiration" (as in verse 38), according to the learned scholars, also came to persons other than Prophets, as for example Mary the mother of Jesus Christ. It was in the nature of *Ilham* in respect of some specific tasks. Similar was the *Wahi* sent to the mother of Moses. Side by side, her heart was also given satisfaction and faith in the truth of what was inspired to her, and, as such, she acted as she was inspired and, without least hesitation, put the child (Moses) into a chest and cast the chest into the river (Ma'ariful Quran, Vol. VI, pp. 82-83; Ziaul Quran, Vol. III, Chapter 19, Note 22).

7. According to Hazrat Abdullah bin Abbas, Allah the Almighty made Moses so endearing that every one who saw him could not resist loving him (Naimuddin, *ibid.,* 37). According to the Old Testament also, Moses was "goodly" (Exodus, 2:2), "Proper" (Hebrews 11:23), and "Exceedingly Fair" (The Acts, 7:20). To quote Josephus "the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators and made them stay longer to look upon him." (Antiquities of the Jews, 11:9:6). In the words of Rawlinson, "Philo tells us that his appearance was at once beautiful and noble, full of modesty and yet full also of dignity" (Moses: His Life and Times, p. 28) (Maajid, *ibid.,* 228).

8. After making Pharaoh and his wife adopt the child, Allah the Almighty made the arrangement for his suckling by his *own* mother. Although in verse 40 there is a mere reference to the story yet in verses 9 to 13 of Chapter 28 (*Qasas*) we are told in detail that, after putting the chest into the river, the mother of Moses asked his sister to follow him up and see, from a distance, till it reached the palace of Pharaoh. When none was available to suckle the child,

man, but We saved you from trouble, and We tried you with (many) trials. Then you did stay a number of years among the people of Midian.[9] Then you came here as ordained, O Moses!

وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ
مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا ۫
فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ
ثُمَّ جِئْتَ عَلٰى قَدَرٍ يّٰمُوْسٰى ۝

41. And I have prepared you for Myself.

٤١-وَاصْطَنَعْتُكَ لِنَفْسِيْ ۝

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the sister said to Pharaoh's wife: Shall I point out the people of a house who will bring him up for you, and they will treat him well? Pharaoh's wife agreed and the sister brought the mother, who accepted the nourishment of the child, and thus Moses was again, in terms of the promise of Allah, returned to his mother.

Here it may be noted that the Old Testament also speaks of this arrangement, but, according to it, it was Pharaoh's daughter, and not his wife, who had adopted the child (vide Exodus, 2:5-9).

According to the Old Testament, the name of the sister of Moses, who followed the chest, was Maryam or Miriam (Exodus, 15:20). At the birth of Moses she was "a grown up girl, some fifteen or sixteen years of age" (Rawlinson, "Moses: His Life and Times," p. 15). According to the "Jewish Encyclopaedia," "She was, like her mother, the mid-wife. When only five years of age, she was skilful enough to help her mother. ..Miriam is regarded as the saviour of Israil" (Vol. VIII, p. 609) (Maajid, *ibid.,* 290).

9. Verse 40 makes a mere reference to the stay of Moses at Midyan. The details, however, are given in verses 22 to 28 of Chapter 28 (*Qasas*). These verses indicate that when Moses was informed by some well-wishers that the people of Pharaoh were after him on account of causing death of an Egyptian, and that he should leave the place at once, Moses left Egypt and took the way to Midyan and prayed to Allah, "I do hope that my Lord will show me the smooth and straight Path". And when he arrived at the watering place at Midyan, he found there a group of men watering (their flocks). He also saw two women standing nearby. On inquiry the women told him, "We cannot water (our flocks) until the shepherds take away their flocks from the water, and our father is a very old man". So Moses watered the flocks of the women, and, while taking rest under the shade, he hopefully besought Allah's Grace, "O my Lord! truly I am in need of any good that You may send to me". Shortly thereafter one of the two women came to him, walking bashfully, and asked him to accompany her to her father so that he could be rewarded for watering their sheep. He came to their father who was Prophet Shoaib. When Moses narrated to Prophet Shoaib all that had happened to him, he consoled him, saying, "Fear not; you have escaped the unjust People". Prophet Shoaib gave one of his daughters in marriage to Moses on the condition that he was to serve him for 8 years or, at his own option, for 10 years, to which he agreed and, accordingly, he started living with, and looking after the sheep of, Prophet Shoaib.

It was after completing his term with Prophet Shoaib, when Moses was returning with his family from Midyan to Egypt, that in the way, while he was in the valley of Tuwa on the right side of Mount Sinai, he saw the Fire reference of which has already been made in verse 10.

42. Go you and your brother with My Signs, and be not remiss in remembering Me.[10]

٤٢-اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ
وَلَا تَنِيَا فِيْ ذِكْرِيْ ۝

43. Go both of you to Pharaoh, surely he has transgressed all bounds,[11]

٤٣-اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۝

44. But speak to him mildly;[12] perchance he may take warning or fear.

٤٤-فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ
اَوْ يَخْشٰى ۝

45. They said: Our Lord! we fear lest he hastens to do evil to us or transgress all bounds.[13]

٤٥-قَالَا رَبَّنَآ اِنَّنَا نَخَافُ
اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ اَنْ يَّطْغٰى ۝

46. He (Allah) said: Fear not: Indeed I am with you – I do hear and see.[14]

٤٦-قَالَ لَا تَخَافَآ اِنَّنِيْ مَعَكُمَآ
اَسْمَعُ وَاَرٰى ۝

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10. It may be noted that the command in verse 42 to go to Pharaoh is repetition of the command that was already given in verse 24. In between, reference was made to the favours of Allah on Moses to keep his heart firm on the assurance that Allah the Almighty, Who made him successful throughout the trials, and safeguarded him from Pharaoh, would even now be at his help when he would go to him (Pharaoh) and give him the warning as a prophet of Allah.

Similarly, the direction "not to be remiss in remembering Me" in verse 42 was also basically the same as to keep up prayer for My remembrance" in verse 14. This repetition was to lay emphasis on the fact that, in any case, as Prophets of Allah, Moses and his brother Aaron had to remain mindful of their duty to Allah the Almighty, by remembering Him and seeking help from Him throughout their mission, because that was the only way for success against Pharaoh and his Chiefs.

11. As regards the arrogance of Pharaoh referred to in the word *Tagha* in verse 43, reference to it has already been made in verse 24 and the comments thereon.

12. In view of the direction given in this verse, "Moses in treating with Pharaoh always showed to him the respect due to a King: (Jewish Encyclopaedia, Vol. IX, p. 50) (Maajid, *ibid.,* 305).

13. It may be noted that the Old Testament speaks of the answer of Moses to the Command of Allah in an altogether different manner which in fact is not worthy of a Prophet at all. It says, "Go now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the Children of Israil out of Egypt. And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israil out of Egypt?" (Exodus, 3:10-11). Also see Exodus, 4:12-14 and the Talmud (Tafheemul Quran, *ibid.,* 19).

14. The Old Testament also speaks of this assurance by Allah to Moses, saying, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Exodus, 3:12); and further, "I will be with thy mouth, and teach thee what thou shalt say" (*ibid.,* 4:12).

47. So go you to him and say: verily we are two Messengers of your Lord; so send forth the Children of Israel with us; and torment them not. Indeed we have brought to you a Sign from your Lord! and peace to him who follows the guidance!

٤٧- فَأْتِيٰهُ فَقُوْلَآ إِنَّا رَسُوْلَا رَبِّكَ
فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَآءِيْلَ ۙ
وَلَا تُعَذِّبْهُمْ ۭ
قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ۭ
وَالسَّلٰمُ عَلٰي مَنِ اتَّبَعَ الْهُدٰى ○

48. It has indeed been revealed to us that punishment will overtake him who rejects and turns away.[15]

٤٨- إِنَّا قَدْ أُوْحِيَ إِلَيْنَآ أَنَّ الْعَذَابَ
عَلٰي مَنْ كَذَّبَ وَتَوَلّٰى ○

49. (Pharaoh) said:[16] Who is your Lord, O Moses?[17]

٤٩- قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ○

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15. It is clear from verses 47 and 48 that the mission of Prophet Moses was two-fold, viz., invitation to the Truth and release of Bani Israil. In fact, the basic duty of all Prophets of Allah had always been the same, viz., (1) to lead the mankind to the faith in the Absolute Unity of Allah and total submission to His Commands, and (2) to work for the release of the people from the bondage of others so that none could exploit the weak and the poor.

More details appear in Section 13 of Chapter 7 (*A'araaf*), Sections 2 and 3 of Chapter 26 (*Shu'ara*), Section 4 of Chapter 28 (*Qasas*) and Section 1 of Chapter 79 (*Naazi'aat*).

16. Verses 49 to 52 speak of the confrontation of Moses with Pharaoh. It may be noted that in these verses the reference to the confrontation between Moses and Pharaoh is very short. The details of the talk between Moses and Pharaoh, demand by Moses to let Bani Israil go with him, showing of the Prophetic Miracles by Moses, seeking of time by Pharaoh for, and summoning, the enchanters confrontation of Moses with the enchanters, defeat of the enchanters, and their acceptance of faith in Moses and punishment to the enchanters by Pharaoh etc., are given in verses 104 to 126 of Chapter 7 (*A'araaf*), which we have already dealt with in our comments on these verses. Further details are to follow in subsequent verses of this very Chapter, verses 18 to 68 of Chapter 26 (*Sho'ara*), verses 36 to 42 of Chapter 28 (*Qasas*), and verses 16 to 26 of Chapter 79 (*Naazi'aat*).

17. The Old Testament also records this question of Pharaoh, viz., "Who is thy Lord, that I should obey His voice to let Israil go" (Exodus, 5:2). It may be noted that Pharaoh, in this question, "does not essentially dispute Moses's claim on behalf of Israilites. His main objection is against the interposition of god. He knows of no god except himself. He takes stand upon his own rights, hitherto unquestioned and to him unquestionable, and says in effect: who is this foreign God? What authority has he over me! he is nothing to me" (Maajid, *ibid.*, 315).

50. He (Moses) said: our Lord is He Who gave to each created thing its form and nature, and further, gave (it) guidance.

٥٠-قَالَ رَبُّنَا الَّذِيٓ اَعۡطٰى
كُلَّ شَيۡءٍ خَلۡقَهٗ ثُمَّ هَدٰى ○

51. He said: what then is the state of the previous generations?[18]

٥١-قَالَ فَمَا بَالُ الۡقُرُوۡنِ الۡاُوۡلٰى ○

52. He said: the knowledge thereof is with my Lord in Book (duly recorded): my Lord neither errs nor forgets –

٥٢-قَالَ عِلۡمُهَا عِنۡدَ رَبِّيۡ
فِيۡ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيۡ وَلَا يَنۡسَى ۝

53. He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads; and has sent down water from the sky. Then thereby We have produced diverse pairs of plants – each separate from the others,

٥٣-الَّذِيۡ جَعَلَ لَكُمُ الۡاَرۡضَ مَهۡدًا
وَّسَلَكَ لَكُمۡ فِيۡهَا سُبُلًا
وَّاَنۡزَلَ مِنَ السَّمَآءِ مَآءً ؕ
فَاَخۡرَجۡنَا بِهٖۤ اَزۡوَاجًا مِّنۡ نَّبَاتٍ شَتّٰى ○

54. Eat (for yourselves) and pasture your cattle. Surely there are Signs in this for men endued with understanding.[19]

٥٤-كُلُوۡا وَارۡعَوۡا اَنۡعَامَكُمۡ ؕ
اِنَّ فِيۡ ذٰلِكَ لَاٰيٰتٍ لِّاُولِى النُّهٰى ۝

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18. The simple straightforward reply of Prophet Moses (verse 50) silenced Pharaoh as if all the venues of fresh thinking or even equivocation were barred. He, therefore, put another question, saying: what then is the state of the former generations? Moses also answered this question in such a befitting manner that Pharaoh had to say nothing against it. Moses said "the knowledge thereof is with my Lord in a Book (duly recorded), my Lord neither errs nor forgets." In fact, by giving this wise answer regarding the primitive generations, that their record is with Allah wherein neither anything has been wrongly inserted nor anything left out, and that ultimately the persons concerned, regardless of the period of their existence, will have their reward or punishment on the Day of Judgment, Moses closed the doors of all mischiefs which Pharaoh could create by bringing into discussion the state of old generations among his people, inciting them to disbelief.

19. According to the learned scholars, the statement made in verses 53 and 54 is from

SECTION 3[1]

55. From it (i.e. the earth) We created you, and into it shall We return you, and from it shall We bring you out once again.[2]

٥٥-مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا
نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ۝

Allah the Almighty Himself. According to them, the answer given by Moses (vide verse 52) needed some elaboration and corroboration which was complemented by verses 53 and 54, which, though of general nature, was equally applicable as an appendage to Moses's reply (see Tafheemul Quran, *ibid.,* 26; Taddabbure Quran, Vol. IV, p. 197; Naimuddin, *ibid.,* 64; and Yusuf Ali, Vol. II, Note 2577).

1. In the concluding verses of the last Section, it was said that "(Allah is) He Who has made for you (O mankind) the earth like a carpet spread out (and) has enabled you to go about therein by roads." In continuation of it, Section 3 starts with a further statement that "from it (i.e. the earth) We created you, and into it shall We return you, and from it shall We bring you out once again". Then there are further details of the story of Moses, from the stage of his confrontation first with Pharaoh and then with the Magicians, their defeat and acceptance of the faith in Moses, and their firmness in the faith in spite of punishment by Pharaoh.

Section 3 consists of 22 verses i.e. verses 55 to 76. Verse 55 is in continuation of the previous verse. In it Allah the Almighty says that "from it (i.e. the earth) We created you (O mankind), and into it shall We return you, and from it shall We bring you out once again."

Verses 56 to 59 speak of the showing of the Signs by Moses to Pharaoh, his refusal to submit, and his challenge to Moses through the magicians whom he regarded as the main source of strength, and acceptance of the challenge by Moses. In these verses it is said: and truly We showed him (i.e. Pharaoh) all Our Signs (through Moses), but he rejected (them) and refused (to submit). He said (to Moses): have you come to us to turn us out of our land by your magic, O Moses? We too can bring to you magic like it (to counter your magic); so make an appointment between us and you, which we break not – (neither) we nor you – (in) a place where both (of us) shall have even chances. Moses said: your appointment is the day of the Festival, and let the people be gathered when the sun is well up.

Verses 60 to 64 speak of the planning between Pharaoh and his chiefs, and their bringing the enchanters to face Moses. In these verses it is said: So Pharaoh went back, and settled his plan, then came (back). Moses said to them (i.e. Pharaoh and his Chiefs): Woe to you! Forge not a lie against Allah, lest He destroy you by punishment: and he fails indeed who forges (a lie). So they (i.e. Pharaoh and his chiefs) disputed, one with another, over their affair but kept their talk secret. They said: these are surely two magicians who would drive you out from your land by their magic, and destroy your excellent institutions. So settle your plan, and then come in ranks: and he will succeed indeed this day who overcomes.

Verses 65 to 69 speak of the encounter between Moses and the magicians, and defeat of the latter. In these verses it is said that they (i.e. the magicians) said: O Moses! Will you throw (your object of magic), or shall we be the first to throw (ours)? He (i.e. Moses) said: Nay! you throw (first)! Then (the magicians threw their objects on the ground, and) behold! their ropes and their rods – it appeared to him (i.e. Moses), by their magic, as they began to move. So Moses conceived fear in his mind. We said (O Moses): fear not! Surely you have the upper hand: and throw down that which is in your right hand – it will swallow up that which they have faked.

Contd....

56. And truly we showed him (i.e. Pharaoh) all Our Signs,[3] but he rejected and refused.

٥٦-وَلَقَدْ أَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا
فَكَذَّبَ وَأَبٰى ○

57. He said: have you come to us to turn us out of our land with your magic, O Moses?

٥٧-قَالَ أَجِئْتَنَا لِتُخْرِجَنَا
مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسٰى ○

58. We too can bring to you magic like it! So make an appointment between us and you, which we break not – (neither) we nor you – (in) a place where both shall have even chances.

٥٨-فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ
فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا
لَّا نُخْلِفُهٗ نَحْنُ
وَلَآ أَنْتَ مَكَانًا سُوًى ○

What they have faked is only the trick of a magician: and the magician succeeds not wheresoever he goes.

Verses 70 to 76 speak of the acceptance of faith by the magicians, after their defeat in the encounter, and their remaining firm in spite of punishment by Pharaoh. In these verses it is said: So the magicians fell down prostrate, saying: we believe in the Lord of Aaron and Moses. (Thereupon Pharaoh) said (to the magicians): believe you in him before I give you permission? Surely he (i.e. Moses) must be your Chief, who has taught you magic! So I will cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm-trees; and you shall know for certain which of us can give the more severe and the more lasting punishment! They (i.e. the magicians) said: we cannot prefer you to what has come to us of clear Signs, and to Him Who made us! so decree (against us) whatever you (O Pharaoh) desire to decree: for you can only decree about the life of this world. Surely we have believed in our Lord: may He forgive us our faults, and the magic to which you did compel us: And Allah is Best and Ever Abiding. Verily he who comes to his Lord as a sinner – for him is Hell: therein shall he neither die nor live. But such as come to Him as believers, having done good deeds, for them are high ranks – Gardens of Eternity, beneath which flow rivers: they will dwell therein for ever: and such is the reward of those who purify themselves".

2. The idea underlying verse 55 is to emphasize that man is throughout under the total control of Allah the Almighty. He has neither been born by himself, nor can he die by himself, nor can he escape resurrection and consequently the accountability to Allah the Almighty for all that he does. The only wise way for him, therefore, is that, instead of rejecting the Message and the Messengers of Allah, he should submit wholeheartedly to the Commands of Allah and save himself from the punishment of Hell in the Hereafter.

3. As regards the Signs, nothing is mentioned in verse 56, but in verses 106 to 108 of Chapter 7 (*Aa'raaf*) we have already been told that, when Moses conveyed the Message of Allah to Pharaoh, he demanded the Sign from him. In answer to this, Moses cast his staff on the floor and it turned into a serpent. Then Moses pressed his right hand under his side and when he withdrew it, it was shining white. Apart from these two major Signs, as we were told in verses 130 to 135 of that very Chapter, some other Signs including drought and diminution of crops, spread of locust, lice, frogs, and the blood were also shown. But in spite of all these

59. (Moses) said: your appointment is the day of the Festival,[4] and let the people be gathered when the sun is well up.

٥٩- قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ
وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ○

60. So Pharaoh went back, and settled his plan,[5] then came (back).

٦٠- فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ
ثُمَّ أَتَىٰ ○

61. Moses said to them: woe to you! Forge not a lie against Allah,[6] lest He destroy you by punishment; and he fails indeed who forges (a lie)!

٦١- قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا
عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ
بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ افْتَرَىٰ ○

Clear Signs, it is said in verse 56, Pharaoh did not submit to the Word of Allah and rejected the demand made by Moses to him.

4. As regards the day of Festival it is said that the Egyptians have long been noted for the gaiety of their fairs and festivals. To quote Rawlingson once again, "they gave themselves up to pleasures of every kind, they sang, they drank, they danced ... Herodotus tells us how gaily the Egyptians kept their festivals; thousands of the common people – men, and children together – crowding into the boats, which at some time covered the Nile, the men piping, and the women clapping their hands stopping at the various landing places, and challenging the inhabitants to a contest of good-humoured Billings gate" (Ancient Egypt, p. 28). It is said that there were two great annual festivals of the Egyptians when thousand of people gathered, one of 20 days in March, and another of 27 days in August (see 'Encyclopaedia of Religion and Ethic', Vol. V, p. 238). Further, there was a yet greater festival named after Sed held on the occasion of the king being deified as Osiris, in connection with which festival "there is the record of 400,000 oxen, 1,422,000 goats, and 120,000 captives" (*ibid.,* p. 239) showing the national character of the ceremony. "After his 30th year Rameses II repeated it every third year" (*ibid.*). The reference may be to any of those national festivities of the Egyptians (Maajid, Vol. II, Part XVI, Note 330).

According to Abdullah Yusuf Ali, it was "a great day of a Temple Festival, when the temples and streets were decorated, and people were on holiday, free from work. Moses makes this appointment in order to collect as large a number as possible, for his first duty is to preach the Truth" (Vol. II. Note 2583).

According to Hazrat Abdullah bin Abbas, the day appointed by Moses was that of *Aashura* i.e. 10th of Muharram, the first month of the Hijrah Calendar, and on that particular occasion, the 10th of Muharram was on a Saturday, and Moses appointed that day because it was a great day among the Egyptians (Naimuddin, Chapter 19, Note 75).

5. The details of the plan are not given in this verse. However, from verses 109 to 112 of Chapter 7 (*A'araaf*) we come to know that Pharaoh counselled with his chiefs and they advised him to summon the expert magicians from all over the country, and accordingly the magicians were summoned by Pharaoh.

6. The words, *Taftaru Alallah* used in verse 61, according to the learned scholars, mean "raising sharers to Allah the Almighty" and, in the context of the present verses, the reference is directly to the false claim of god-hood by Pharaoh himself. Since Moses had challenged the

62. So they disputed, one with another, over their affair,[7] but kept their talk secret.

٦٢- فَتَنَازَعُوٓا أَمۡرَهُم بَيۡنَهُمۡ وَأَسَرُّواْ ٱلنَّجۡوَىٰ ○

63. They said: these are surely two magicians who would drive you out from your land by their magic, and destroy your excellent institutions.

٦٣- قَالُوٓاْ إِنۡ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخۡرِجَاكُم مِّنۡ أَرۡضِكُم بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيقَتِكُمُ ٱلۡمُثۡلَىٰ ○

64. So settle your plan, and then come in ranks: and he will succeed indeed this day who overcomes.

٦٤- فَأَجۡمِعُواْ كَيۡدَكُمۡ ثُمَّ ٱئۡتُواْ صَفّٗاۚ وَقَدۡ أَفۡلَحَ ٱلۡيَوۡمَ مَنِ ٱسۡتَعۡلَىٰ ○

65. They said: O Moses! will you throw, or shall we be the first to throw?

٦٥- قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنۡ أَلۡقَىٰ ○

66. He said: nay! You throw (first)! Then behold! their ropes and their rods it appeared to him (i.e. Moses), by their magic, as if they began to move![8]

٦٦- قَالَ بَلۡ أَلۡقُواْۖ فَإِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ يُخَيَّلُ إِلَيۡهِ مِن سِحۡرِهِمۡ أَنَّهَا تَسۡعَىٰ ○

67. So Moses conceived fear in his mind.

٦٧- فَأَوۡجَسَ فِي نَفۡسِهِۦ خِيفَةٗ مُّوسَىٰ ○

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claim of Pharaoh and pleaded Absolute Unity of Allah, and the magicians had come, as summoned by Pharaoh, to defend the claim of Pharaoh, therefore Moses, as a Prophet of Allah, admonished them before the actual confrontation, also giving them the warning of punishment for unbelief and rejecting the Word of Allah (Ma'ariful Quran, Vol. VI, p. 123; Tadabbure Quran, Vol. IV, p. 200).

7. It appears that on hearing the Word of Truth from Moses, the magicians were moved, and in the secret meeting, held for this purpose, they showed their reluctance to come in confrontation with Moses.

8. According to the Old Testament also, the magicians of Pharaoh "cast down every man his rod, and they became serpents" (Exodus, 7:12). According to Rawlingson, "the rods were pieces of ropes, to which the magicians continued to impart motion by artificial means, so that they seemed to be alive, and to wriggle like snakes, one twisting over another" (Moses: His Life and Times, p. 93) (Maajid, *ibid.,* 338).

68. We said: fear not! surely you have the upperhand:

٦٨-قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ○

69. And throw down that which is in your right hand – it will swallow up[9] that which they have faked. What they have faked is only the trick of a magician: and the magician succeeds not wheresoever he goes.

٦٩-وَأَلْقِ مَا فِي يَمِينِكَ
تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ
وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ○

70. So the magicians fell down prostrate, saying: we believe in the Lord of Aaron and Moses.[10]

٧٠-فَأُلْقِيَ السَّحَرَةُ سُجَّدًا
قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ○

71. (Pharaoh) said: believe you in him before I give you permission? Surely he must be your chief, who has taught you magic! So I will cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm-trees; and you shall know for certain which of us can give the more severe and the more lasting punishment!

٧١-قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ
إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۚ
فَلَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ
وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ
وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ
عَذَابًا وَأَبْقَىٰ ○

72. They said: we cannot prefer you to what has come to us of Clear Signs, and to Him Who made us! so decree whatever

٧٢-قَالُوا لَن نُّؤْثِرَكَ عَلَىٰ
مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا

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9. It is said that when Moses cast down his Staff, it became a huge dragon and swallowed up all the serpents of the magicians (Ziaul Quran, *ibid.,* 55; Naimuddin, *ibid.,* 89); Ma'ariful Quran, Vol. VI, p. 125). In verse 117 of Chapter 7 (*A'araaf*) also it is said, "it swallowed up their lies".

10. In fact the magicians, on seeing what Moses did to their magic, became sure that Moses was undoubtedly a Prophet of Allah, and not at all a magician. They, therefore, immediately all prostrate, as if in repentance for coming in confrontation with Moses, and accepted the faith in the Absolute Unity of Allah and Prophethood of Moses and Aaron.

فَاقْضِ مَآ اَنْتَ قَاضٍ ؕ
اِنَّمَا تَقْضِیْ هٰذِهِ الْحَیٰوةَ الدُّنْیَا ؕ

you desire to decree: for you can only decree about the life of this world.

٧٣-اِنَّآ اٰمَنَّا بِرَبِّنَا
لِیَغْفِرَ لَنَا خَطٰیٰنَا وَمَآ اَكْرَهْتَنَا عَلَیْهِ
مِنَ السِّحْرِ ؕ وَاللّٰهُ خَیْرٌ وَّاَبْقٰی ○

73. Surely we have believed in our Lord: may He forgive us our faults, and the magic to which you did compel us: And Allah is Best and ever Abiding.

٧٤-اِنَّهٗ مَنْ یَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ
جَهَنَّمَ ؕ لَا یَمُوْتُ فِیْهَا وَلَا یَحْیٰی ○

74. Verily he who comes to his Lord as a sinner – for him is Hell: therein shall he neither die nor live.

٧٥-وَمَنْ یَّاْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ
فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰی ○

75. But such as come to Him as believers, having done good deeds, for them are high ranks –

٧٦-جَنّٰتُ عَدْنٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِیْنَ فِیْهَا ؕ
وَذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰی ○

ع ١٣

76. Gardens of Eternity, beneath which flow rivers: they will dwell therein for ever: and such is the reward of those who purify themselves.

SECTION 4[1]

٧٧-وَلَقَدْ اَوْحَیْنَآ اِلٰی مُوْسٰٓی ۙ اَنْ اَسْرِ
بِعِبَادِیْ فَاضْرِبْ لَهُمْ طَرِیْقًا
فِی الْبَحْرِ یَبَسًا ۙ
لَّا تَخٰفُ دَرَكًا وَّلَا تَخْشٰی ○

77. And verily We revealed to Moses: Travel by night with My servants, and strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

1. The last Section concluded with the acceptance of faith by the magicians, and their firmness of faith in spite of punishment by Pharaoh. Details of other events that followed are not mentioned in this Chapter. Section 4 therefore starts from the point when the Bani Israil left Egypt under the leadership of Moses, safely crossed the sea while Pharaoh and his people were drowned, arrived in the plain of Sinai, took to calf-worship when Moses was on the Mount, and were condemned by Moses.

78. Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.[2]

٧٨-فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ
فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ۝

Section 4 consists of 13 verses i.e. verses 77 to 89. Verses 77 to 79 speak of leaving of Egypt by the Bani Israil under the leadership of Moses. In these verses Allah the Almighty says: and verily We revealed to Moses (saying): travel by night with My servants (i.e. the Bani Israil), and strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid. Then Pharaoh pursued them (i.e. Moses and Bani Israil) with his forces, but the waters completely overwhelmed them and covered them up. And Pharaoh led his people astray and he guided them not aright.

Verses 80 to 82 address the Bani Israil and remind them of the favours of Allah. In these verses it is said: O children of Israil! We truly delivered you from your enemy (i.e. Pharaoh), and We made a covenant with you on the right side of the Mount (of Sinai), and We sent down to you the *Manna* and the *Salwa* (the quails), (saying): eat of the good things We have provided for your sustenance and commit no excess therein, lest My Wrath come upon you; and he on whom My Wrath comes, he perishes indeed. And surely I am Forgiving towards him who repents and believes and does good, then follows true guidance.

Verses 83 to 85 speak of the situation when Moses took seventy prominent members of the Bani Israil with him to the Mount Sinai, but leaving them on the way he himself hastened to reach first, and Samiri led the Bani Israil astray. In these verses it is said: and what made you hasten from your people, O Moses? He said: they are here close on my footsteps: and I hastened on to You, O my Lord!, that You might be well pleased. He (Allah) said: indeed We have tested your people in your absence: and the Samiri has led them astray.

Verses 86 to 89 speak of Moses' anger and sorrow over his people on account of calf worship at the behest of Samiri, when he was away on Mount Sinai. In these verses it is said: so Moses returned to his people angry, (and) sad. He said: O my people! did not your Lord promise you a goodly promise? Did the promised time, then, seem long to you, or did you wish that Wrath from you Lord should come upon you, so you broke (your) promise to me? They (i.e. his people) said: we broke not the promise to you of our own accord: but we were made to carry the burdens of the ornaments of the people, and we threw them (into the fire) and that was what Samiri suggested. Then he (i.e. Samiri) brought out (of the fire) for them the image of a calf: it seemed to low (i.e. emit a lowing sound) so they said: this is your god and the god of Moses; but he (i.e. Moses) has forgotten! (Allah says): could they not see that it (i.e. the calf) returned no reply to them, and that it had no power to harm them or do good to them.

2. The reference to the story in these verses is merely to the relevant segments of it. The details are given in verses 62 to 68 of Chapter 26 (*Sho'ara*), according to which when Moses and Bani Israil left Egypt, Pharaoh and his chiefs pursued them, in order to capture and torture them. When the Bani Israil were in danger of being caught as the sea lay in front of them, Moses struck his staff on the sea and it became a dry pathway through which Moses and Bani Israil passed through safely, but when Pharaoh and his chiefs also came in the middle of the way in their pursuit, the water overtook them and all of them were drowned.

According to further details given in Chapter 2 (*Baqarah*) and Chapter 10 (*Yunus*), when Pharaoh and his men were drowned, the Bani Israil were watching them from the opposite bank

79. And Pharaoh led his people astray and he guided them not aright.[3]

٧٩-وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدٰى ۝

80. O Children of Israil! We truly delivered you from your enemy, and We made a covenant with you on the right side of the Mount (Sinai), and We sent down to you the *Manna* and the *Salwa* (quails):

٨٠-يٰبَنِيٓ إِسْرَآءِيلَ قَدْ أَنجَيْنٰكُمْ مِّنْ
عَدُوِّكُمْ وَوٰعَدْنٰكُمْ
جَانِبَ الطُّوْرِ الْأَيْمَنَ
وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ۝

81. (Saying): Eat of the good things We have provided for your sustenance, and commit no excess therein, lest My Wrath come upon you: and he on whom My Wrath comes, he perishes indeed![4]

٨١-كُلُوا مِنْ طَيِّبٰتِ
مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۚ
وَمَنْ يَّحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوٰى ۝

82. And surely I am Forgiving towards him who repents and believes and does good, then follows true guidance.

٨٢-وَإِنِّى لَغَفَّارٌ
لِّمَنْ تَابَ وَءَامَنَ
وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ۝

---

of the sea (*Baqarah,* 2:60), and when the water overtook Pharaoh, and his chiefs, and he saw the death approaching him, he exclaimed, in grief and despair, "I believe that there is no god but He Whom the Children of Israil believe, and I am of those who submit" (*Yunus,* 10:90). In answer to Pharaoh's affirmation of the faith, Allah the Almighty said, "what? Now? And indeed (a little) before (this) you did disobey and you were of the mischief-makers" and further, "but this day We shall save you in your body that you may be a Sign for those who come after you" (*Yunus,* 10: 91-93).

3. After making references to the drowning of Pharaoh and his chiefs in verses 77 and 78, Qur'an in verse 79, says, "and Pharaoh led his people astray and he guided them not aright," which in fact contained a warning for the non-believing Quraish of Mecca that "your chiefs are also leading you astray and not guiding you aright, by opposing the Holy Prophet and refusing to accept the Faith in him, and, therefore, you can also visualize your own ultimate fate in the story of Pharaoh and his chiefs (Tafheemul Quran, Vol. III, Chapter 19, Note 55).

4. Verses 80 and 81 speak of the favours of Allah on Bani Israil, in that (1) they were saved from their enemy, i.e. Pharaoh, who acted arrogantly against them; (2) made a covenant with them; (3) supplied them *Manna* and *Salwa;* and (4) commanded them not to be inordinate.

However, in these verses also there are only references to different parts of the story, details of which have been given in other verses. The details relating to their leaving Egypt and

83. And what made you hasten from your people, O Moses?[5]

٨٣-وَمَآ أَعۡجَلَكَ عَن قَوۡمِكَ يَٰمُوسَىٰ ○

84. He said: they are here close on my footsteps: and I hastened on to You, O my Lord! that You might be well pleased.

٨٤-قَالَ هُمۡ أُوْلَآءِ عَلَىٰٓ أَثَرِي
وَعَجِلۡتُ إِلَيۡكَ رَبِّ لِتَرۡضَىٰ ○

85. He (Allah) said: Indeed We have tested your people in your absence: and the Samiri has led them astray.

٨٥-قَالَ فَإِنَّا قَدۡ فَتَنَّا قَوۡمَكَ مِنۢ بَعۡدِكَ
وَأَضَلَّهُمُ ٱلسَّامِرِيُّ ○

86. So Moses returned to his people angry, (and) sad. He said: O my people! did not your Lord promise you a goodly promise?

٨٦-فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوۡمِهِۦ غَضۡبَٰنَ
أَسِفٗاۚ قَالَ يَٰقَوۡمِ أَلَمۡ
يَعِدۡكُمۡ رَبُّكُمۡ وَعۡدًا حَسَنًاۚ

---

safe crossing of the sea, and drowning of Pharaoh and his chiefs are given in verses 62 to 68 of Chapter 26 *(Sho'ara);* their settlement in the plain of Sinai is referred to in verses 138 to 147 of Chapter 7 (*Aa'raaf*); details of the covenant referred to in verse 80 are given in verse 63 of Chapter 2 (*Baqarah*), while the supply of *Manna* and *Salwa* (quails) is mentioned in verse 57 of Chapter 2 (*Baqarah*), where we have already dealt with these subjects.

5. In verses 83 to 85 there is a brief reference to Moses going to, and remaining at, Mount Sinai for 40 nights, whereafter he was given the Torah, in the form of Tablets, by Allah the Almighty, bearing the commands of Allah for the Bani Israil to follow. Detailed account of it is, however, given in verses 142 to 147 of Chapter 7 (*A'araaf*).

It was during this stay at Sinai that Moses, in a moment of transcendental love for Allah the Almighty, expressed his desire to be blessed with an unveiled glimpse of the Divine Visage, to which the answer was that if he could withstand the sight of the Divine Luminous manifestation on the Mount Sinai, then alone he would be able to cast his eyes on the unveiled Visage of Allah. However, at the very first, and token, display of the Divine Light the mountain was reduced to ashes, and Moses fell in a swoon, and, when he regained senses, he glorified the Praise of Allah. Thereafter, he was given the Torah, wherein was Guidance and Light from Allah the Almighty.

It is said that Moses had taken 70 elders of the Bani Israil alongwith him, but, in an intense feeling of devotion towards Allah the Almighty, Moses hastened towards the Mount, and reached first, leaving all the companions behind. On this, Allah the Almighty asked him, "what made you hasten from your people, O Moses?" (verse 83). In answer to it Moses said, "they are here close on my footsteps: and I hastened on to You, O my Lord! that You might be wen pleased" (verse 84). Allah said, Indeed We have tested your people in your absence: and the Samiri – has led them astray" (verse 85) (see Naimuddin, Chapter 19, Note 119; and Ziaul Quran, Vol. III, Chapter 19, Note 55). The Old Testament also makes reference to the going of Moses to the Mount with 70 persons in verses 9, 13 and 14 of Chapter 24 of Exodus.

Did the promised time, then, seem long to you, or did you wish that Wrath from your Lord should come upon you, so you broke (your) promise to me?

أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ
أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ
رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ○

87. They said: we broke not the promise to you of our own accord: but we were made to carry the burdens of the ornaments[6] of the people, and we threw them (into the fire), and that was what the Samiri[7] suggested.

٨٧- قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا
وَلَٰكِنَّا حُمِّلْنَا
أَوْزَارًا مِّن زِينَةِ الْقَوْمِ
فَقَذَفْنَاهَا فَكَذَٰلِكَ أَلْقَى السَّامِرِيُّ ○

88. Then he (i.e. Samiri) brought out (of the fire) for them

٨٨- فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ

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6. According to the Old Testament, the ornaments were of the Egyptians, which the Israilite had borrowed from them, and while leaving Egypt, they had also dishonestly brought the same with them (vide Exodus, 3:14-22; also see Chapter 11:2-3 and Chapter 12:35-36). Maulana Abul A'ala Maududi has, however, discarded this view. According to him, the ornaments were of the Bani Israil themselves, and instead of everybody carrying his ornaments himself, they perhaps decided to hoard them up so that the entire lot could be carried on oxes and donkeys (Tafheemul Quran, *ibid.,* 67). Following Qurtabi, Peer Karam Shah has expressed the view that the ornaments were actually of Pharaoh and his chiefs which they were wearing when drowned in the sea, when their dead bodies came on the surface of the sea, the Israilities took off their ornaments and brought the same with them. Since the ornaments were by way of booty, which under the *Shariah* of Moses was not permissible, they took them to be the burdens on them, and, therefore, threw them away (Ziaul Quran, *ibid.,* 66).

7. As to the question who was this Samiri, Abdullah Yusuf Ali writes, "if it was his personal name, it was sufficiently near the meaning of the original foot-word to have the definite article attached to it: Cf the name of the Khalifa Mu'tasim (Al-Mu'tasim). What was the root for Samiri? If we look to old Egyptian, we have *Shemer* – A stranger, foreigner (Sir E.A. Wallis Budge's 'Egyptian Hieroglyphic Dictionary', 1920, p. 815b). As the Israelites had just left Egypt, they might quite well have among them an Egyptianised Hebrew bearing that nickname. That the name *Shemer* was subsequently not unknown among the Hebrews is clear from the Old Testament. In Ist Kings, XVI:24 we read that Omri, King of Israil, the northern portion of the divided Kingdom, who reigned about 903-896 B.C., builts a new city, *Samaria,* on a hill which he bought from *Shemer,* the owner of the hill, for two talents of Silver" (see also 'History of Israil' by Renan, ii, 214). (Yusuf Ali, Vol. II, Note 2605). Further, if the Egyptian origin of the root is not accepted, we have a Hebrew origin in *Shomer* a guard, watchman, sentinel; allied to the Arabic *Samara* Yasmuru, to keep awake by night to converse by night; *Samir* one who keeps awake by night. The Samiri may have been a watchman, in fact or by nickname" (Yusuf Ali, Vol. II, Note 2608).

the image of a calf: it seemed to low: so they said: this is your god and the god of Moses; but he (i.e. Moses) has forgotten!

فَقَالُوْا هٰذَآ اِلٰهُكُمْ
وَاِلٰهُ مُوْسٰى فَنَسِيَ ۝

89. Could they not see that it returned no reply to them, and that it had no power to harm them or do good to them?

٨٩-اَفَلَا يَرَوْنَ اَلَّا يَرْجِعُ اِلَيْهِمْ قَوْلًا ۙ
وَّلَا يَمْلِكُ لَهُمْ
ضَرًّا وَّلَا نَفْعًا ۝ ع

SECTION 5[1]

90. And Aaron had indeed said to them before: O my people! you are only being tested by it: and surely your Lord (Allah) is Most Gracious, so follow me and obey my command.[2]

٩٠-وَلَقَدْ قَالَ لَهُمْ هٰرُوْنُ مِنْ قَبْلُ
يٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِهٖ ۚ وَاِنَّ رَبَّكُمُ
الرَّحْمٰنُ فَاتَّبِعُوْنِيْ وَاَطِيْعُوْٓا اَمْرِيْ ۝

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1. The previous Section concluded with the narration about the return of Prophet Moses to the Bani Israil and his rebuking them for worshipping the image of the calf in his absence. In continuation of it, Section 5 first clarifies the position of Aaron in respect of the worship of the calf by the Bani Israil, then there is condemnation of Samiri by Moses, and then assertion of the Absolute Unity of Allah, and also reference to the ultimate doom of the non-believers.

Section 5 consists of 15 verses i.e. verses 90 to 104. In verses 90 and 91 it is said that Aaron had indeed said to them before: O my people! You are only tested by it (i.e. the image of the calf), and surely your Lord (Allah) is Most Gracious, so follow me and obey my command. They (i.e. the Bani Israil) said: we shall not abandon this, but we will devote ourselves to it until Moses returns to us.

Verses 92 to 94 speak of the deep-felt indignation of Prophet Moses, when he came back from Mount Sinai, and found his people worshipping the calf. He said to Aaron: O Aaron! what prevented you when you saw them going astray, that you did not follow me? Have you, then, disobeyed my order? He (i.e. Aaron) said: O son of my mother! Seize (me) not by my beard, nor by (the hair of) my head! Surely I had feared lest you should say: you have caused division among the Children of Israil, and not waited for my word!

Verses 95 to 97 speak of the condemnation of Samiri by Moses. According to these verses, Moses said: what (then) is your case, O Samiri? He said: I perceived what they (i.e. the Bani Israil) perceived not: So I took a handful (of dust) from the foot-prints of the Messenger, and threw it into (the body of) the calf: Thus did my soul suggest to me. (Moses) said: Begone then! it is for you (by way of punishment) in this life to say (to every one): touch (me) not; and for you is a promise (i.e. warning of punishment in the Hereafter) which shall not fail: And look at your god to whose worship you have devoted: We will certainly burn it in a blazing fire, then we will scatter (the ashes of) it in the sea!

Contd....

91. They had said: we shall never abandon this, but we will devote ourselves to it until Moses returns to us.

٩١-قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ
حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ○

92. (Moses) said: O Aaron! what prevented you when you saw them going astray,

٩٢-قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ
اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ۙ

93. That you did not follow me? Have you, then, disobeyed my order?

٩٣-اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِيْ ○

94. He said: O son of my mother! seize (me) not by my beard, nor by (the hair of) my head! Surely I had feared lest you should say: you have caused division among the Children of Israil, and not waited for my word!

٩٤-قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ
بِلِحْيَتِيْ وَلَا بِرَاْسِيْ ۚ
اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ
فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ
وَلَمْ تَرْقُبْ قَوْلِيْ ○

95. (Moses) said: what (then) is your case, O Samiri?

٩٥-قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ○

In verse 98 it is said: the God of you all is the only One God: there is no god but He: He comprehends all things in (His) Knowledge.

Verses 99 to 104 speak of the ultimate doom of the non-believers. In these verses Allah the Almighty addresses the Holy Prophet, saying that thus We relate to you of the news of what has gone before: and indeed We have sent you a Message from Our Presence. Whoever turns away from it, he will surely bear a burden on the Day of Judgment; they will abide therein: and evil will be their burden on the Day of Judgment – the Day when the Trumpet will be blown; and We shall gather the guilty, blear-eyed (with terror) on that Day. In whispers will they consult each other: you tarried not but ten (days); We know best what they will say, when the most eminent in conduct of them will say: you tarried but a day!

2. It may be noted that while Qur'an declares Prophet Aaron to be perfectly immune from worship of the calf by the Bani Israil (vide verse 90), the Old Testament lays the entire blame of this misdeed on Prophet Aaron, saying, "And all the people brake off the golden earring which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a gracing tool, after he had made it a molten calf: and then said, these be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord" (Exodus, 32:3-5).

96. He said: I perceived what they perceived not:[3] so I took a handful (of dust) from the footprints of the Messenger, and threw it into the calf: Thus did my soul suggest to me.

٩٦-قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهٖ فَقَبَضْتُ
قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ
فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ○

97. (Moses) said: Begone then! It is for you in this life to say: touch (me) not;[4] and for you

٩٧-قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِي الْحَيٰوةِ
اَنْ تَقُوْلَ لَا مِسَاسَ ۖ

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3. As regards the answer of Samiri, the earlier commentators of the Holy Qur'an have said that once Samiri saw the angel Gabriel going on a horse. He also saw that wherever the horse placed its hoof, the grass underneath became green. Seeing this, he thought that the dust of the step-prints of the horse of Gabriel was a life-giving element. He accordingly picked up a handful of the dust and kept it with him. When Moses went to Mount Sinai, and, in his absence, he prepared the image of the calf, he put that particular dust in it, and it started emitting a lowing sound. According to this explanation, the words *Asar-ir-Rasul,* in verse 96, refer to the dust taken from the foot-prints of the horse of Gabriel (Roohul Ma'ani, as referred to by Ma'ariful Quran, Vol. VI, p. 144; Naimuddin, Chapter 19, Note 141).

Abu Muslim Ispahani has, however, given an altogether different explanation, according to which the phrase *Basorat Bema Lam Yabsero Behi;* (in verse 96) means that "your beliefs which the Bani Israil accepted as true did not appear sound to me"; and the phrase *Fa Qabadto Qabtatan Min Asar-ir-Rasule* means that "but in your company I accepted some of your views"; and the word *Fa Nabaztoha* means that on further consideration "I rejected them"; and that *Wa Kazaalika Sawwalat Lee Nafsi;* i.e., thus did my soul suggest to me", which means that "whatever I did in misleading the Bani Israil, I did it of my own: none else induced me to do so".

Most of the subsequent commentators have approved this explanation of Abu Muslim Ispahani, Imam Raazi has noted it in his "Tafseer-e-Kabeer" with additional arguments in support of it. Similarly, Allama Ali Hayyan of Spain has noted it in his "Behrul Moheet" without saying anything against it. Allama Naishapuri has also referred to it in his commentary and said nothing in its rebuttal (Ziaul Quran, Vol. III, Chapter 19, Note 72).

Ameen Ahsan Islahi has adopted the first explanation and said that it was a mere self-styled story concocted by Samiri to satisfy Moses, also confessing that it was due to a misconception of *Kashf* i.e. intuition (Tadabbure Quran, Vol. IV, p. 219).

Abul A'ala Maududi has rejected both the views. According to him, the answer of Samiri had no reality at all. It was simply a device or guile to deceive Moses (Tafheemul Quran, Vol. III, Chapter 19, Note 73).

According to Peer Karam Shah, the first explanation appears to be more sound and plausible; and as regards the view of Abu A'ala Maududi, he says that if the views of the primitive scholars have no support of the Holy Qur'an, the view of Abul A'ala Maududi also cannot be spelled out from any verse of it (Ziaul Quran, *ibid.,* 72).

4. Thus, on the one hand, there was a sort of Social Boycott of Samiri by the Bani Israil so that none could come, or allowed to come, near him, and, on the other hand, by way

is a promise (of punishment in the Hereafter) which shall not fail: And look at your god to whose worship you have devoted: we will certainly burn it in a blazing fire, then we will scatter it in the sea!

وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُ ۖ
وَانظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي
ظَلْتَ عَلَيْهِ عَاكِفًا ۖ
لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي الْيَمِّ نَسْفًا ۝

98. The God of you all is the only One God: there is no god but He: He comprehends all things in (His) Knowledge.

٩٨-إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا
هُوَ ۖ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ۝

99. Thus do we relate to you of the news of what has gone before: And indeed We have sent you a Message from Our Presence.

٩٩-كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِ مَا
قَدْ سَبَقَ ۚ
وَقَدْ آتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا ۝

100. Whoever turns away from it,[5] he will surely bear a burden on the Day of Judgment;

١٠٠-مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ
يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ۝

101. They will abide therein: And evil will be their burden on the Day of Judgment –

١٠١-خَالِدِينَ فِيهِ ۖ
وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ۝

102. The Day when the Trumpet will be blown; and We shall gather the guilty, blear-eyed[6] (with terror) on that Day.

١٠٢-يَوْمَ يُنفَخُ فِي الصُّورِ
وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۝

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of punishment, he also used to go on saying to everybody: *Laa Misaas* i.e. do not touch me. It is said that anybody touching him also used to suffer from fever. He had therefore to leave the city and pass the rest of his life in a jungle (Ma'ariful Quran, Vol. VI, p. 145; Naimuddin, *ibid.,* 146; Ziaul Quran, *ibid.,* 73).

5. According to the learned scholars, the phrase *Aa'rada 'Anho,* i.e. turns away from it, implies all activities amounting to rejection of the Holy Qur'an, including negligence, disrespect, fearlessness, paying no heed, neither reading nor trying to understand nor to act upon it, and so on (Ma'ariful Quran, Vol. VI, p. 150).

6. The word *Zurqa,* i.e. blear-eyed, used in verse 102, indicates extreme terror in which the guilty shall rise up on the Day of Judgment. According to Abdullah Yusuf Ali, the word *Zurq* signifies, "have eyes different from the normal colour, which in the East is black and white; having

103. In whispers will they consult each other: You tarried not but ten (days);[7]

١٠٣- يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ
اِلَّا عَشْرًا ○

104. We know best what they will say, when the most eminent in conduct of them will say; you tarried but a day!

١٠٤- نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ
طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ○ ع

SECTION 6[1]

105. And they ask you (O Prophet) about the mountains; Say: my Lord will uproot them, and scatter them as dust;

١٠٥- وَيَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ
يَنْسِفُهَا رَبِّيْ نَسْفًا ○

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blue eyes, or eyes afflicted with dimness or blindness, or squint; hence metaphorically, blear-eyed (with terror)" (Vol. II, Note 2627). The word *Zurq* also means "blind, because, according to the Arabic-English Lexicon, the black of the eye of the blind becomes blue, or gray; ... or, their eyes become blue, or gray, by reason of intense thirst, or blue-eyed, or gray-eyed, because *Al-Zurqa* is the worst of the colours of the eye, and the most hateful thereof to the Arabs" (Maajid, Vol. II, Part XVI, Note 414).

7. Regarding the estimated duration of the life in this world by the people, on the Day of Judgment, Qur'an also speaks in various other verses. Thus in verses 112 and 113 of Chapter 23 (*Mo'menoon*) it is said, "He will say: how long did you tarry in the earth? they will say: We tarried a day or part of a day, but ask those who keep account". Similarly, in verses 55 and 56 of Chapter 30 (*Rom*) it is said, "and the Day when the Hour comes, the guilty will swear: they did no tarry but an hour. Thus they were deceived. But those who are knowledge and faith will say: The truth is you have tarried according to the Ordinance of Allah till the Day of Resurrection. This is the Day of Resurrection – but you did not know".

1. The previous Section concluded while narrating the state of affairs on the Day of Judgment. In continuation of it, Section 6 starts with more details of it. This section also speaks of the excellence of Qur'an, and concludes with a brief reference to the Covenant of Adam.

Section 6 consists of 11 verses i.e. verses 105 to 115. Verses 105 to 112 speak of the state of affair on the Day of Judgment. In these verses it is said that they (i.e. the non-believers) ask you (O Prophet) about the mountains. Say: my Lord will uproot them, and scatter them as dust; then (He will) leave them as plains-smooth and level, wherein you will not see crookedness nor unevenness. On that Day they will follow the Caller, in whom is no crookedness; and the voices (of the people) shall humble themselves in the Presence of (Allah) the Most Gracious, so that you shall hear nothing but the tramp of their feet. On that Day no intercession shall avail except of him whom the Beneficent grant permission, and whose word is acceptable to Him. He knows what is before them what is behind them, while they cannot comprehend it with their knowledge.

106. Then (He will) leave them as plains-smooth and level;

١٠٦- فَيَذَرُهَا قَاعًا صَفْصَفًا ۝

107. Wherein you will not see crookedness nor unevenness.[2]

١٠٧- لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ۝

108. On that Day they will follow the Caller, in whom is no crookedness; and the voices shall humble themselves in the Presence of (Allah) the Most Gracious, so that you shall hear nothing but the tramp of their feet.[3]

١٠٨- يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ۝

And (all) faces shall be humbled before Him – the Living, the Self-subsisting, the Eternal: he who bears iniquity will indeed be in failure. And whoever does good works, and he is a believer, he will have no fear of harm, nor of the withholding of his due.

Verses 113 and 114 speak of the excellence of the Holy Qur'an and its memorising by the Holy Prophet. In these verses Allah the Almighty says: and thus have We sent it (i.e. Qur'an) down – an Arabic Qur'an – and have distinctly set forth therein of the warnings that they may guard against evil, or that it may cause them to take heed (for the remembrance of Allah). Supremely Exalted is Allah, the King, the Truth! And be not in haste (O Prophet) with the Qur'an before its revelation is made complete to you, and say: O My Lord! Increase me in knowledge.

Verse 115 makes a short reference to the story of Adam. In this verse Allah the Almighty says: And We had already, beforehand, taken the Covenant of Adam, but he forgot: and We found on his part no firm resolve.

2. It is said that when verses relating to the levelling of the earth as a plain, and gathering together of the entire mankind thereon, on the Day of Judgment, were revealed, the non-believers of Mecca enquired from the Holy Prophet as to what will happen to the mountains which they thought to be permanent and immoveable. In answer to it verses 105 to 107 were revealed, and it was said that the mountains shall be uprooted and scattered as dust and the earth shall be a plain-smooth and levelled having no crookedness or unevenness (Naimuddin, Chapter 19, Note 160; Ziaul Quran, Vol. III, Chapter 19, Note 78; Tafheemul Quran, Vol. III, Chapter 19, Note 82).

Here it may be noted that on the Day of Judgment, not only the mountains will be scattered as dust, but the entire earth will be made a plain, smooth and levelled, having no ups and down. In this respect we may refer to verse 3 of Chapter 84 (*Inshiqaq*) in which it is said, "and when the earth is stretched"; verse 3 of Chapter 82 (*Infitar*) which says, "and when the rivers are made to flow forth"; and also verse 6 of Chapter 81, saying, "and when the seas are made to swell". All these verses show that the entire earth will be changed into a plain having no mountains, rivers, seas or ups and downs. (Tafheemul Quran, *ibid.,* 83).

3. In this verse there is emphasis on the point that, although to-day the people are not responding to the call of an inviter to Allah i.e. the Holy Prophet Mohammad (ﷺ), who invites them to the Straight Path, but, on the Day of Judgment they all will follow silently the caller on that Day and will have no objection or resistance. They will not be able even to speak loudly. On account of the awe of the Day they will talk to each other in whispers (Tadabbure Quran, Vol. IV, p. 230).

109. On that Day no intercession shall avail except of him whom the Beneficent grant permission, and whose word is acceptable to Him.[4]

١٠٩-يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ
إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ
وَرَضِيَ لَهُ قَوْلًا ○

110. He knows what is before them and what is behind them, while they cannot comprehend it with their knowledge.[5]

١١٠-يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِهِ عِلْمًا ○

111. And (all) faces shall be humbled before Him – the Living, the Self-Subsisting, the Eternal: he who bears iniquity[6] will indeed be in failure.

١١١-وَعَنَتِ الْوُجُوهُ
لِلْحَيِّ الْقَيُّومِ ۖ
وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ○

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4. This is also clear from various other verses of the Holy Qur'an. Thus in verse 255 of Chapter 2 (*Baqarah*) it is said, "who is he that can intercede with Him but by His permission?" In verse 38 of Chapter 78 (*Naba*) it is said, "the Day when the Spirit and the angels stand in ranks, none shall speak except he whom the Beneficent (Allah) permits and he speaks aright". In verse 28 of Chapter 21 (*Ambia*) it is said, "and they intercede not except for him whom He approves, and for fear of Him they tremble". In verse 26 of Chapter 53 (*Najm*) it is said, "and how many angels are in the heavens, whose intercession avails not except after Allah gives permission to whom He pleases and chooses".

From all these verses it is clear that, on the Day of Judgment, intercession will (1) only be by those whom Allah will permit, and (2) only in respect of those for whom Allah will grant the permission (Tafheemul Quran, *ibid.,* 85).

Here it may be noted that this repudiates the Christian Dogma of Saviourhood, according to which "the central theme of the apostolic preaching is the preaching of Jesus as Saviour ... Jesus is not only Saviour; He is the only Saviour" ("Dictionary of the Bible," by Hastings, Vol. IV, p. 365) (Maajid, Vol. II, Part XVI, Note 428).

5. The power of intercession is made subject to the permission of Allah, as in verse 109, because, as it is said in verse 110, Allah knows what is before them and what is behind them, while they cannot comprehend it with their knowledge. In fact Allah the Almighty has full and complete knowledge of what the people have done in this world and whether they have at all been sincere in their faith and the Good Deeds they have done, and whether they actually deserve the intercession.

6. The word *Zulm* (iniquity), used in verse 111, according to the learned scholars, means infidelity and idolatry, and accordingly anyone who will come guilty of infidelity and idolatry shall find himself totally disappointed because his deeds will be of no avail for him on the Day of Judgment.

112. And whoever does good works, and he is a believer, he will have no fear of harm, nor of the withholding of his due.

١١٢- وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ
مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا ○

113. And thus have We sent it down – an Arabic Qur'an – and have distinctly set forth therein of the warnings that they may guard against evil, or that it may cause them to take heed (for the remembrance of Allah).[7]

١١٣- وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا
وَّصَرَّفْنَا فِيْهِ مِنَ الْوَعِيْدِ
لَعَلَّهُمْ يَتَّقُوْنَ
اَوْ يُحْدِثُ لَهُمْ ذِكْرًا ○

114. Supremely Exalted is Allah, the King, the Truth! And be not in haste with the Qur'an before its revelation is made complete to you (O Prophet!),[8] and say: O my Lord! increase me in knowledge.[9]

١١٤- فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ
وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ
اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ ۡ وَقُلْ
رَّبِّ زِدْنِيْ عِلْمًا ○

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7. It may be noted that in verses 99 and 100 of this Chapter, Allah the Almighty said "We relate to you the news of what has gone before and indeed We had given to you a Message from Our Presence. Whoever turns away from it, he will surely bear a burden on the Day of Resurrection." Then, in verses 100 to 112, by way of warning, Qur'an speaks of the affairs on the Day of Judgment. Now again in verse 113 there is reference to the genesis of the Holy Qur'an itself.

Commenting further on verse 113, it may be said that not only has the Qur'an been revealed in the Arabic language so that the people (specially its immediate addresses) may understand it easily, but, as it is clear from the words *Sarrafne Feehe Minal Wa'eed,* things have been repeatedly mentioned in it with all necessary details so that the people may also know the result which they will have to face on account of opposing it or rejecting it. Now, therefore, the responsibility to try and benefit out of it is the responsibility of the people themselves. Similarly, they will also be responsible for not taking benefit out of it, or making themselves liable to punishment by rejecting it (Tadabbure Quran, Vol. IV, pp. 232-233).

8. According to Allama Ibne Kaseer, as he writes on the authority of Hazrat Abdullah Ibne Abbas, during the earlier days of Revelation, the Holy Prophet had to bear a two-fold call on him, namely he had to give attention to what Gabriel recited to him of the Qur'anic verses, and also to memorize them for communication to the people for their guidance. It was the keen desire of the Holy Prophet to repeat and memorize the verses immediately as Gabriel recited the same to him. It was this intense urge which has been referred to as "making haste with the

Contd.....

115. And we had already, beforehand, taken the covenant[10] of Adam,[11] but he forgot:[12] and We found on his part no firm resolve.[13]

١١٥-وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ۝

ع ١٥

SECTION 7[1]

116. And when We said to the angels: prostrate yourselves

١١٦-وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ

Qur'an". In order to lessen his burden, Allah the Almighty asked him to make no haste with the Qur'an because Allah would Himself have his two-fold mission fulfilled, namely to firmly set the Holy Qur'an in his heart and make him guide and reform the people.

It may be noted that in verses 16 to 18 of Chapter 75 (*Qayamah*) also Qur'an says, "Move not your tongue to make haste with it. Indeed it is for Us to collect it and the recitation of it. So when We recite it, follow its recitation". Similarly, in verse 6 of Chapter 87 (*A'ala*) also it is said, "We shall make you recite so you shall not forget" (Ziaul Quran, *ibid.,* 82; Tafheemul Quran, *ibid.,* 91).

9. In the concluding words of verse 114, Allah the Almighty commands the Holy Prophet to pray for increase in knowledge. Allama Ibne Kaseer writes that on account of the blessings of this prayer there was increase in the knowledge of the Holy Prophet till his passing away from this world (Roohul Ma'ani). Allama Aalusi has said that in this prayer there is reference to the *Ilme Ladunni,* and *Ilme Ladunni* is that which comes directly from Allah the Almighty. For a detailed discussion on *Ilm* (Knowledge), see the Major Work, *ibid.,* Vol. IX, pp. 162-169.

10. The word *Ahidna,* according to the learned scholars, is used in this verse in the sense of *Amerna,* or *Wassaina* (Behrul Moheet), and accordingly it means, "We had commanded". As regards the actual command it is not mentioned in this verse, but from verse 35 of Chapter 2 (*Baqarah*) it is clear that the command was "not to approach a particular tree".

11. From verse 115 starts the story of Adam. In this verse there is only an interlude of the story, the details of which are given in the next Section.

12. According to Allama Raaghib, the word *Nisyaan* means "not to maintain the thing entrusted, and it is sometimes on account of forgetfulness and sometimes on account of intention.In the case of Adam, it is clear from verse 115, it was on account of forgetfulness and not on account of intention. It is also clear from the words *Walam Najidlahu Azma,* i.e. We found no firm resolve on his part.

13. It may be noted that the words, *Walam Najidlahu Azma* have been translated by the learned scholars in both ways, viz., "no consistency in obedience" as well as "no resolution to disobey". Mufti Mohammad Shafie, Abul A'ala Maududi, and Ameen Ahsan Islahi have adopted the latter meaning (see Ma'ariful Quran, Vol. IV, p. 156; Tafheemul Quran, *ibid.,* 94; Tadabbure Quran, Vol. VI, p. 235), while Maulana Ahmad Raza Khan and Peer Karam Shah have adopted the former (see the Urdu Translation by Ahmad Raza Khan; and Ziaul Quran, *ibid.,* 86).

1. The last section concluded with resuming the story of Adam, which is continued, with more details, in the first nine verses of this Section. Then there is reference to the raising of the non-believers as blind on the Day of Resurrection, and finally also a Warning of punishment to them.

to Adam,[2] they prostrated themselves, but not Iblees; he refused.

١١٦- وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِاٰدَمَ

Section 7 consists of 13 verses i.e. verses 116 to 128. Verses 116 to 124 speak of the deviation of Adam from the Command of Allah on persuasion of Satan, his elevation after repentance and his sending down to the earth alongwith Eve, and the Promise of Allah to send the guidance to him and his generations. In these verses it is said: And when We said to the angels: prostrate yourselves to Adam, they prostrated themselves, but not Iblees; he refused. Then We said: O Adam! this (i.e. (Iblees) is indeed an enemy to you and to your wife; so let him not drive you both out of the Garden (of Paradise), that you are landed in misery. There is therein (enough provision) for you not to go hungry, nor to go naked, nor to suffer from thirst, nor from the sun's heat. But Satan whispered evil to him: he said: O Adam! Shall I lead you to the Tree of Immortality and to a kingdom which decays not? So they (i.e. Adam and Eve) both ate of it, then their nakedness became apparent to them, and they began to cover themselves with the leaves of the Garden: Thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for His Grace): He turned to him (in Mercy) and gave him guidance. He (i.e. Allah) said: go down both of you –all together from it (i.e. the Garden), with enmity one to another: but if, as it is sure, there comes to you guidance from Me; then whosoever follows My guidance, he will not go astray nor fall into misery. And whosoever turns away from Remembrance of Me, for him is indeed a straitened life, and We shall raise him up blind on the Day of Judgment.

Verses 125 to 127 speak of the raising of the non-believers as blind on the Day of Resurrection. In these verses it is said: he (the non-believer) will say: my Lord! why have You raised me up blind while I had sight (before)? (Allah) will say: thus did you, when Our signs came to you, disregard them: so will you, this day, be disregarded. And thus do We recompense him who is extravagant and believes not in the Signs of his Lord: and certainly the punishment of the Hereafter is severer and more lasting.

In verse 128 there is a warning to them (i.e. the non-believers) saying, is it not a Warning to men (to call to mind) how many of the generations, in whose dwellings they go about, We destroyed before them? Surely there are Signs in this for men of understanding.

2. Verses 116 to 124 make a reference to the deviation of Adam. The purpose of this reference, after the detailed story of Moses in the previous verses, as well as the story of Pharaoh given earlier, appears to be to emphasise that while it was really Satan who deviated Pharaoh and his chiefs, Samiri and those who followed him, as well as Adam to disobey the Command of Allah, yet the difference is that while Pharaoh and Samiri were arrogant and ultimately they were destroyed, Adam was not at all arrogant: his deviation was merely a forgetfulness on account of Satanic persuasion and therefore as soon as he realised it he forthwith repented and Allah the Almighty forgave him and, in accordance with the Divine Scheme, sent him and his wife down to the earth where his generations were to flourish, and also promised to send them the guidance from time to time.

In this reference there is actually a lesson for the righteous servants of Allah, and warning to the arrogant transgressers, that while the former commit deviation on account of forgetfulness they are restored by Allah the Almighty to their former state on repentance, the latter are punished for their arrogance. Such a Divine Plan is in operation ever since the inception of human life on the earth, with the Devil ever active to seduce both the groups to deviate from the Divine Commands.

117. Then We said: O Adam! this is indeed an enemy to you and to your wife: so let him not drive you both out of the Garden, that you are landed in misery.[3]

١١٧- فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ
لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا
مِنَ الْجَنَّةِ فَتَشْقٰى ○

118. There is therein (enough provision) for you not to go hungry, nor to go naked,

١١٨- اِنَّ لَكَ اَلَّا
تَجُوْعَ فِيْهَا وَلَا تَعْرٰى ○

119. Nor to suffer from thirst, nor from the sun's heat.[4]

١١٩- وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى ○

120. But Satan whispered evil to him: he said: O Adam! shall I lead you to the Tree of Immortality and to a Kingdom which decays not?[5]

١٢٠- فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ
هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ
وَمُلْكٍ لَّا يَبْلٰى ○

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3. The word *Fa Tashqaa* (so that you are landed in misery), used in verse 117, means "to undergo labour". It implies the tiresomeness and labour which one has to bear for acquiring the livelihood (Ziaul Quran, *ibid.,* 87). Thus the warning contained in verse 117 was that if you fall victim to the persuasion of Satan, then you are to go out of the Paradise and undergo labour for acquiring livelihood.

4. In verses 118 and 119 Qur'an speaks of four basic blessings which were available to Adam and Eve in the Paradise, viz., (1) that you will not be hungry, (2) that you will not be naked, (3) that you will not be thirsty, and (4) that you will not be exposed to the sun's heat. Undoubtedly in the Paradise there were available much more blessings for Adam and Eve, but Qur'an has spoken here particularly of the four basic needs of the human life, i.e. hunger, nakedness, thirst, and shelter, for which a man has to undergo much labour in the life of this world. It follows therefore that a believer who qualifies himself as "Righteous", in letter and spirit, for which the reward is of Paradise, is to a great extent relieved of the labour and tiresomeness to secure the means of livelihood even in this world. It is obvious that a person who is qualified to receive the heavenly pleasures must also be provided with ease in the life of this world. His share of labour and pain in this world is generally towards achieving the righteousness which may qualify him for the reward of Paradise.

5. It may be noted that according to verse 20 of Chapter 7 (*Aa'raaf*), the evil suggestion was made by the Satan to Adam and Eve both; but according to verse 120 of this Chapter it was actually Adam who was the main target of the Satanic persuasion. This, however, contradicts the Biblical statement which says that the serpent first spoke to the woman, i.e. Eve, who persuaded Adam to eat the prohibited tree (see Genesis, Chapter 3) (Tafheemul Quran, *ibid.,* 99).

121. So they both ate of it, then their nakedness became apparent to them, and they began to cover themselves with the leaves of the Garden: Thus did Adam disobey his Lord, and allow himself to be seduced.[6]

١٢١-فَأَكَلَا مِنْهَا
فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا
وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ
الْجَنَّةِ ۚ وَعَصٰٓى اٰدَمُ رَبَّهٗ فَغَوٰى ۝

122. But his Lord chose him (for His Grace): He turned to him (in Mercy) and gave him guidance.[7]

١٢٢-ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ
عَلَيْهِ وَهَدٰى ۝

123. He said: Go down both of you – all together, from it (i.e. the Garden),[8] with enmity one to another: but if, as is sure, there comes to you guidance from Me; then whosoever follows My guidance, he will not go astray, nor fall into misery.

١٢٣-قَالَ اهْبِطَا مِنْهَا جَمِيْعًا ۚ
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ
فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ
فَمَنِ اتَّبَعَ هُدَايَ
فَلَا يَضِلُّ وَلَا يَشْقٰى ۝

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6. According to verses 121, Allah the Almighty held Adam responsible for the disobedience. This is clear from the words, "*Wa 'Asaa Adamo Rabbahu* for *Ghawa*".

The first result of disobedience, as it is said in verse 121, was that their nakedness became manifest and Adam and Eve started covering their nakedness with the leaves of the Garden.

However, there should be no doubt that it was merely a fault on account of forgetfulness and not on account of intention or wilful transgression, and that is the reason that, as soon as Adam realized it, he forthwith repented, and prayed for forgiveness which was granted. It was the first act of deviation by Man, and since it was on account of forgetfulness, it was pardoned by Allah the Almighty on repentance by the defaulter, thus paving the way for atonement for human lapses, provided there is a timely and sincere repentance for the same.

7. The fact that the deviation of Adam was merely on account of forgetfulness is also proved from the fact that, after his repentance and prayer for forgiveness, Allah the almighty not only forgave him but, as it is said in verse 122, Allah also "chose him (for His Grace): He turned to him (in Mercy) and gave him guidance".

8. Allah the Almighty commanded Adam and his wife, not by way of punishment, under a Divine Plan to go down to the earth, and also promised to send them further guidance, giving the warning that among them, on earth, there will be enmity; and that whosoever will follow the guidance he will neither go astray nor fall in misery, while the one who will turn away from the Remembrance of Allah, life will be made straitened to him and he will be raised blind on the Day of Judgment (verses 123 and 124).

124. And whosoever turns away from Remembrance of Me, for him is indeed a straitened life,[9] and We shall raise him up blind[10] on the Day of Judgment.

١٢٤- وَمَنْ أَعْرَضَ عَنْ ذِكْرِي
فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ
يَوْمَ الْقِيَامَةِ أَعْمَىٰ ○

125. He will say: my Lord! why have You raised me up blind, while I had sight (before)?

١٢٥- قَالَ رَبِّ لِمَ حَشَرْتَنِي
أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ○

126. (Allah) will say: Thus did you, when Our Signs came to you, disregard them: so will you, this day, be disregarded.

١٢٦- قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ
وَكَذَٰلِكَ الْيَوْمَ تُنْسَىٰ ○

127. And thus do We recompense him who is extravagant and believes not in the Signs of his Lord: And certainly the punishment of the Hereafter is severer and more lasting.

١٢٧- وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ
وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ
وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ ○

128. Is it not a warning to men (to call to mind) how many of the generations in whose dwellings they go about, We destroyed before them? Surely there are Signs in this for men of understanding.

١٢٨- أَفَلَمْ يَهْدِ لَهُمْ
كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِنِهِمْ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ ۝

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9. The word *Danka,* i.e. straitened or made narrow, used in verse 124 according to the learned scholars, does not mean "poverty" or "extinct of the means of livelihood". It means "absence of peace of mind"; because, if inspite of having huge wealth, one does not have the peace of mind, the life for him actually proves to be straitened (see Ziaul Quran, *ibid.,* 91, Tafheemul Quran, *ibid.,* 105; Tadabbure Quran, Vol. IV, p. 240).

10. It may be noted that in verse 97 of Chapter 17 (*Bani Israil*) also it is said, "and We shall gather them together on the Day of Resurrection on their faces, blind and dumb and deaf".

SECTION 8[1]

129. And had it not been for a Word that went forth before from your Lord, it (i.e. the punishment) would have indeed overtaken them; but there is a term appointed (for it).[2]

١٢٩-وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِنْ رَّبِّكَ لَكَانَ لِزَامًا
وَّاَجَلٌ مُّسَمًّى ؕ

130. Therefore, bear patiently what they say, and celebrate the Praise of your Lord, before the rising of the sun, and before its setting; and glorify (Him) during the hours of the night,

١٣٠-فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ
وَقَبْلَ غُرُوْبِهَا ۚ وَمِنْ اٰنَآئِ الَّيْلِ

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1. In answer to the demand of punishment by the non-believers, the previous section concluded with a warning to them to call to mind the destruction of the former non-believing nations. In continuation of it, Section 8 begins with the statement that punishment would overtake them on the appointed day, and also contains some directions for the Holy Prophet to console him in those days of hardship.

Section 8 consists of 7 verses i.e. verses 129 to 135. Verses 129 to 132 speak of the certainty of the punishment of the non-believers on the appointed time, and contain some directions for the Holy Prophet. In these verses it is said: and had it not been for a Word that went forth before from your Lord, it (i.e. punishment) would have indeed overtaken them; but there is a term appointed (for it). Therefore bear patiently what they say, and celebrate the Praise of your Lord, before the rising of the sun, and before its setting; and glorify (Him) during the hours of the night and at sides of the day: (so) that you may be well pleased. And strain not your eyes towards that with which We have provided different classes of them, (of) the splendour of the life of this world, so that We may thereby test them: and the sustenance of your Lord is better and more enduring. And enjoin prayer on your people, and be constant therein. We ask not of you a sustenance: We provide (it) for you. And (the good of) the Hereafter is for righteousness.

In verses 133 to 135 it is said: and they (i.e. the non-believers) say: why does he (i.e. the Holy Prophet) not bring us a Sign from his Lord? In answer to it Allah the Almighty says: Has not there come to them a Clear Sign of all that was in the former Books? And if We had destroyed them with punishment before it, they would have said: Our Lord! why did You not send to us a Messenger, so that we might have followed Your Messages before we were humbled and put to shame? Say: (O Prophet!) each one (of us) is waiting: so wait! Soon you will come to know who it is that is on the straight and even way, and who it is that has received the guidance.

2. Similar statement has also been made by the Holy Qur'an in other verses, e.g. verse 19 of Chapter 10 (*Yunus*), verse 110 of Chapter 11 (*Hud*), verse 14 of Chapter 42 (*Shu'ara*), and so on.

The word *Kalemah* appearing in verse 129, according to Qazi Sanaullah of Panipat, refers to the fact that Allah the Almighty has sent the Holy Prophet Muhammad (ﷺ) as *Rahmatul Lil 'Aalameen* i.e., Mercy for the worlds (Seen and Unseen, Known or Unknown) and, therefore, Allah the Almighty, in His Absolute Wisdom, did not choose to destroy the non-believers forthwith but granted them respite till the Day of Judgment (Tafseere-Mazhari, as referred to by Ziaul Quran, Vol. III, Chapter 19, Note 96).

and at sides of the day: so that you may be well pleased.[3]

فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ○

131. And strain not your eyes towards that with which We have provided different classes of them, (of) the splendour of the life of this world, that We may thereby test them: And the sustenance of your Lord is better and more enduring.

١٣١- وَلَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ
اَزْوَاجًا مِّنْهُمْ زَهْرَةَ
الْحَيٰوةِ الدُّنْيَا ۙ لِنَفْتِنَهُمْ فِيْهِ ؕ
وَرِزْقُ رَبِّكَ خَيْرٌ وَّاَبْقٰى ○

132. And enjoin prayer on your people, and be constant therein. We ask not of you a sustenance: We provide it for you.[4] And (the good of) the Hereafter is for Righteousness.

١٣٢- وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ
لَا نَسْـَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ
وَالْعَاقِبَةُ لِلتَّقْوٰى ○

133. And they say: why does he not bring us a Sign from his Lord? Has not there come to them a Clear Sign of all that was in the former Books (of revelation)?

١٣٣- وَقَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ
اَوَلَمْ تَاْتِهِمْ بَيِّنَةُ
مَا فِى الصُّحُفِ الْاُوْلٰى ○

134. And if We had destroyed them with punishment before it, they would have said: our

١٣٤- وَلَوْ اَنَّاۤ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ

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3. It may be noted that in verse 130 the injunction to bear patiently what the non-believers say is immediately followed by the injunction to pray, which shows that in prayer consists the comfort of the heart and soul even in the days of severe most trials and tribulations set by the opponents. In a Tradition the Holy Prophet has also said, "the coolness of my eyes is in *Salaat* (the Prayer)".

4. Obviously it is Allah the Almighty who provides the sustenance and the means thereof to everybody. In a Tradition, noted by Ibne Majah, on the authority of Abu Hurairah, the Holy Prophet has said that Allah says: O son of Adam! You spare yourself for obedience to Me, I will fill your heart with contentment and remove your poverty; and if you do not do so, then I will fill your heart with the worry and not remove your poverty; then with the growth of wealth your greed will also increase and you will always remain in need. According to Abdullah Ibne Masood, the Holy Prophet has said that whosoever converts all worries into one i.e. that of the Hereafter, Allah the Almighty Himself assumes the responsibility for all his worries relating to the world; but whoever engages himself in the worries of the world, Allah the Almighty does not care whether he dies in any jungle of his worries (Ibne Kaseer) (Ma'ariful Quran, Vol. VI, pp. 165-166).

Lord! why did you not send to us a Messenger, so that we might have followed Your Messages before we were humbled and put to shame.[5]

قَبْلِهٖ لَقَالُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ
اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ
اٰيٰتِكَ مِنْ قَبْلِ اَنْ نَّذِلَّ وَنَخْزٰى ○

135. Say: each one (of us) is waiting so wait! soon you will come to know who it is that is on the straight and even way, and who it is that has received guidance.[6]

١٣٥- قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ
فَسَتَعْلَمُوْنَ مَنْ
اَصْحٰبُ الصِّرَاطِ السَّوِيِّ
وَمَنِ اهْتَدٰى ○ ۧ ع

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5. It may be noted that while verse 133 is particularly in answer to the people of the Book, verse 134 deals with an expected objection from the non-believers of Mecca who had no previous Scripture with them, and, therefore, had they been punished straightaway, they would have an excuse for it. The Holy Qur'an, therefore, has very clearly stated that the purpose of revelation of the Qur'an and coming of the Holy Prophet was to provide necessary guidance including good news of Paradise for those who follow, as well as the warning of punishment of Hell for those who refuse to follow, the Holy Qur'an, before they could actually be taken to task for their unbelief and idolatry.

6. It is said that the non-believers used to say that they were waiting for destruction of the believers. It was on this that verse 135 was revealed and it was said that not only you are waiting, but we too are waiting, and soon the time will come when you yourself will come to know who is on the Straight Path and who are the rightly guided ones (Naimuddin, Chapter 19, Note 212).

CHAPTER 21

AL-AMBIA

(The Prophets)

Chapter 21 consists of 7 Sections, 112 verses, 1186 words, and 4890 letters.[1]

Name

This Chapter is named as *Al-Ambia* (The Prophets) because it contains the narrations about many Prophets of Allah.

Revelation

This Chapter was admittedly revealed at Mecca somewhere during the middle period of the mission of the Holy Prophet.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 73.[2]

Maryam, Taa Haa and *Ambia*

In Chapter 19 (*Maryam*) there was refutation of the ill-founded Christian dogmas relating to the: (i) Divinity of Jesus Christ, (ii) his crucifixion, and (iii) Salvation of the mankind through his death.

In chapter 20 (*Taa Haa*) there was refutation of the baseless ideologies of the Jews by giving the detailed narration about Prophet Moses and his mission. In continuation of it Chapter 21 (*Ambia*) starts with a warning; speaks of the objections raised by the non-believers; states the primary object of the Prophets of Allah; gives the real purpose underlying the creation; defines the Divine Unity; gives instances of the previous Prophets and refers to the Divine punishment for unbelief and idolatry.

Subject Matter

In answer to the demand for Signs (or punishment), on account of arrogance

1. Naimuddin, Ch. 21, Note 1; Ziaul Quran, Vol. III, p. 149.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

and unbelief, by the non-believers, the previous Chapter ended with the warning that "each one of us is waiting, so (you non-believers) also wait! soon you will come to know who it is who is on the straight and even path; and who it is who has received guidance!" In continuation of it, Chapter 21 starts with an outright assertion that the reckoning of the mankind draws near (and near) but they pay no heed and turn away (in arrogance and transgression). There comes not a renewed Message from their Lord but they (only pretend to) hear, while they (are mentally attuned to) sport and play.

Thus this Chapter starts with the clear and out-right warning to the non-believers that should they insist in their misdeeds, their punishment is near at hand, and then it proceeds to deal with the objections of the non-believers, particularly the objection, in a sort of mocking denial, that the one who has come as Prophet is only a man like yourselves. The acceptance of this would amount "to believing in witchcraft with your eyes open". In order to refute this baseless allegation, and to assert the truth about the state of Prophethood, this Chapter gives narration of the lives and mission of some prominent Prophets, and tells that all those Prophets were from among the human beings, and they all came with one and the same Message of Absolute Unity of Allah, and that these Prophets also faced serious opposition from the non-believers of their community, but ultimately Allah the Almighty made them successful. In this there was a clear warning of ultimate doom of the non-believers of Mecca. The life achievement of these Prophets also contained prophecy of ultimate triumph for the Holy Prophet Muhammad (ﷺ) and his true followers.

Finally, the non-believers in particular, and the mankind in general, are told that the ultimate success of the life in this world consists in unreserved adherence to Islam, and only this kind of firm and steadfast faith will entitle a devotee to the blessings of this world as well as the Hereafter. On the other hand, those who indulge in, and insist on unbelief, and transgression, will have to face destruction in this world, as well as the punishment in the Hereafter. It is really the Mercy of Allah that He has given respite to the wrongdoers, and left them with the warning only to mend their ways before the appointed time overtakes them, whereafter they shall have no respite.

Before concluding, we may bring on record that Hazrat Abdullah bin Masood, a prominent Companion of the Holy Prophet, and one of the first Commentators of the Holy Qur'an, has said that *Suratul Kahf* (Chapter 18), *Surat Maryam* (Chapter 19), *Suratut Taa Haa* (Chapter 20), and *Suratul Ambia* (Chapter 21) are the first revealed Chapters of the Holy Qur'an, and they are my old assets and earnings, which I always safeguard" (Qurtabi, as referred to by Ma'ariful Quran, Vol. VI, p. 169).

PART XVII – (*IQTARABA LIN NAASE*)

CHAPTER 21

AL-AMBIA
(The Prophets)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Closer and closer to mankind comes their reckoning:[2] yet they pay no heed and turn away.

١- اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ۝

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1. The last Section, of the previous Chapter, concluded with an answer to the non-believers that each one of us is waiting, and asked them to wait and see what is in store for them in the world and in the Hereafter. In continuation of it, Section 1, of the present Chapter, starts with a warning that the Day of reckoning is approaching near but the people are unmindful of their doom on account of refusal to accept the Commands of Allah. Then this Section speaks of the objections raised by the non-believers in respect of the Prophethood of the Holy Prophet, and reminds them of the destruction of previous nations who had rejected the Prophets of Allah.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verses 1 to 4 speak of the unmindfulness of the non-believers to the Message of Allah and their objection to the Holy Prophet. In these verses it is said that closer and closer to mankind comes their reckoning: yet they pay no heed and turn away (from the Message of Allah). There comes not to them a renewed Message from their Lord, but they listen to it as in jest – their hearts toying as with trifles. And the wrongdoers confer in secret (saying to each other) is this (one) more than a man like yourselves? Will you

Contd.....

2. There comes not to them a renewed Message from their Lord, but they listen to it as in jest –

٢-مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ
إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ۙ

3. Their hearts toying as with trifles. And the wrong-doers confer in secret: Is this (one) more than a man like

٣-لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى ۖ
الَّذِينَ ظَلَمُوا ۖ
هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ

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then yield to magic with your eyes open? (In answer to it, Allah commanded the Holy Prophet to) say: my Lord knows (every) word (spoken) in the heavens and on earth; and He is the Hearer, the Knower.

Verses 5 to 9 speak of further objections of the non-believers and the unfortunate doom of the previous nations which they had to face on account of unbelief. It is said: Nay, they (i.e. the non-believers) say: (these are) medleys of dreams! – Nay, he has forged it! Nay, he is a poet! let him then bring to us a Sign like the ones that were sent to (Prophets) of old! (In answer to all these objections, Allah the Almighty says that) not a town believed (even after seeing the Signs), before them, which We destroyed: will they then believe? And We sent not before you (O Prophet!) any (as a Messenger) but men to whom We sent revelation; So ask of those who possess (the knowledge of) the Message, if you know not. Nor did We give them (i.e. the Prophets) bodies that ate no food, nor were they exempt from death. In the end We fulfilled to them Our promise, and We saved them and those whom We pleased, and We destroyed those who transgressed beyond bounds.

In verse 10 Allah the Almighty says: We have revealed for you (O men!) the Book in which is a Message (Reminder) for you: Will you not then understand?

2. The word *Hisaab,* i.e. reckoning, used in verse 1, refers to the accountability of deeds on the Day of Judgment, on which there will be total assessment of all the deeds, which one has done in this world (Tafheemul Quran, Vol. III, Chapter 21, Note 1).

According to Naimuddin Muradabadi, the word *Hisaab* means "the Day of Judgment", and accordingly, as he writes, verses 1 and 2 were revealed in respect of the non-believers who did not accept the Day of Judgment as a reality (vide Naimuddin, Chapter 21, Note 2).

According to Mufti Shafie, the word *Hisaab* refers to the stage of grave, which one has to face immediately after the death, in which also there will be questioning and answering between the angels and the man (Ma'ariful Quran, Vol. VI, p. 170).

According to Ameen Ahsan Islahi, however, the word *Naas',* used in verse 1, as interpreted by Hazrat Abdullah bin Abbas, refers to the non-believers of Mecca, and the word *Hisaab,* i.e. reckoning, actually refers to the punishment which the non-believers were immediately going to have in the form of defeat in their plan against the Holy Prophet and his true followers. According to him, the coming of a Prophet in any nation actually brings the non-believers nearer to their destruction, and accordingly the coming of the Holy Prophet amounted to the approaching near of the *Youm-ul-Hisaab* or, in other words, destruction for the non-believers of Mecca on account of their refusal to accept the faith in him (Tadabbure Quran, Vol. IV, pp. 259-260).

yourselves?[3] Will you then yield to magic with your eyes open?

أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ ○

4. Say[4] (O Prophet!): my Lord knows (every) word (spoken) in the heavens and on earth: and He is the Hearer, the Knower.

٤- قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَ
الْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ○

5. Nay, they say: (these are) medleys of dreams! – Nay, he has forged it! – Nay, he is (but) a poet! let him then bring to us a Sign like the ones that were sent to (Prophets) of old!

٥- بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ
بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ ۖ
فَلْيَأْتِنَا بِآيَةٍ كَمَا
أُرْسِلَ الْأَوَّلُونَ ○

6. Not a town believed, before them, which We destroyed: will they then believe?[5]

٦- مَا آمَنَتْ قَبْلَهُم مِّن قَرْيَةٍ
أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ ○

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3. It may be noted that the objection that the Holy Prophet was a human being, as raised by the non-believers of Mecca, has been referred to by the Holy Qur'an in other verses also, as for instance in verse 10 of Chapter 14 (*Ibrahim*), verse 21 of Chapter 23 (*Mo'menoon*), verse 155 of Chapter 26 (*Sho'ara*), verse 15 of Chapter 36 (*Yaa Seen*), and verse 6 of Chapter 64 (*Taghabun*), and it has also been answered in the same manner in various verses, as for instance in verse 109 of Chapter 12 (*Yusuf*), verse 11 of Chapter 14 (*Ibrahim*), verses 43 and 44 of Chapter 16 (*Nehl*), and verse 95 of Chapter 17 (*Bani Israil*). Here in the present verse also a similar objection has been raised and it has been answered in verse 7 of this very Chapter.

4. Regarding the spelling and pronunciation of the word *Qaala,* in Arabic, with which verse 4 starts. Abdullah Yusuf Ali, writes, "In the usual Arabic texts printed in India the word *Qaala* is here and in XXI:112 below, as well as in XXIII:112, spelt differently from the usual spelling of the word in other places (e.g. in XX:125-126). *Qul* is the reading of the Basra Qira'at, meaning, "Say thou" in the imperative. If we construe "he says", the pronoun refers to "this (one)" in the preceding verse, viz: the Prophet, But more than one commentator understands the meaning in the imperative, and I agree with them. The point is merely one of verbal construction. The meaning is the same in either case" (Yusuf Ali, Vol. 11, Note 2666).

5. In this verse, on the one hand, there was consolation to the Holy Prophet that, the consequence of disbelief, or rejection of Allah's Message, will be none other than what befell earlier people in the like situation, i.e. destruction. Therefore, there was no cause for him to feel distressed; and, on the other hand, there was also a warning to the non-believers themselves that

7. And We sent not before you any (Messenger) but men to whom We sent revelation; so ask of those who possess the Message, if you know not.[6]

٧-وَمَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ○

8. Nor did We give them bodies that ate no food, nor were they exempt from death.[7]

٨-وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خٰلِدِيْنَ ○

9. In the end We fulfilled to them Our promise, and We saved them and those whom We pleased, and We destroyed those who transgressed beyond bounds.[8]

٩-ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ وَمَنْ نَّشَآءُ وَاَهْلَكْنَا الْمُسْرِفِيْنَ ○

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just as the nations previous to them did not believe even on seeing the Signs and were destroyed, they were also going to have the same fate on account of their arrogance and opposition to the Holy Prophet.

6. In verse 3 there was reference to an objection of the non-believers regarding the Prophethood of the Holy Prophet Muhammad (ﷺ) saying: "He is nothing but a mortal like yourselves", which in fact amounted to saying that Prophethood could not be bestowed on a mortal (man). This objection has been answered in verse 7 saying, "And We sent not before you (O Prophet!) any (as Messenger) but Man to whom We sent revelations; So ask of those who possess (the knowledge of) the Message, if you know not".

According to agreed opinion of the learned scholars, the words *Ahlaz Zikr',* in verse 7, refer to the people of the Book i.e. the Jews and the Christians, because they were the custodians of the previous Scriptures, and among them Allah raised a large number of Prophets through the progeny of Prophets Issac and Jacob, and they claimed to be their followers as well as descendants.

According to Qurtabi, in the second part of verse 7, viz. *Fas'alu Ahlaz Zikra Inkuntum Laa Talamoon,* there is an implied direction for all those who are not well informed to enquire about the principles of *Shariah* from the learned ones and follow them (Ma'ariful Quran, Vol. VI, p. 171).

7. It may be noted that a similar objection has also been stated by the Holy Qur'an in verses 33 and 34 of Chapter 23 (*Mo'menoon*) in which it is said, "This is only a mortal like you, eating of that whereof you eat and drinking of that whereof you drink; and if you obey a mortal like yourselves, then surely you are the losers." In verses 34 and 35 of Chapter 21 (*Ambia*), in answer to this very objection it is said, "We granted life abiding for ever to no mortal before you (O Prophet!): If you die, will they (i.e. the non-believers) abide (for ever)? Every soul must taste of death!

8. Not only were the previous Prophets from amongst the human beings, but they were also opposed by the non-believers among their nations, but when punishment, overtook them

10. We have revealed for you (O men!) the Book in which is a Message for you: will you not then understand?[9]

١٠-لَقَدْ أَنْزَلْنَآ إِلَيْكُمْ كِتٰبًا فِيهِ
ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ۝ ع

SECTION 2[1]

11. And how many were the towns We destroyed because they were iniquitous,[2] and We raised up after it another people?

١١-وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّ
أَنْشَأْنَا بَعْدَهَا قَوْمًا اٰخَرِينَ ۝

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for their misdeeds, as it is said in verse 9, Allah the Almighty made good His promise in respect of the Prophets and saved them, and destroyed their enemies. In this there was clear warning to the non-believers of Mecca that just as Allah fulfilled His promise in respect of previous Prophets and saved them, Allah the Almighty will also save the Holy Prophet from their evil plans and it would actually be the non-believers who would be destroyed.

9. They are in fact told that the Holy Qur'an is neither poetry nor magic nor the outcome of confused dreams nor forged stories but it is a Book revealed by Allah, dealing with the affairs of mankind including the non-believers of the time, giving them the good news of reward for obedience to Allah and warning of punishment for unbelief. The words *Kitaban Fee'he Zikrokum* mean to say that the Holy Qur'an is a matter of respect and dignity for yourself and the mankind at large. The blessings of the Qur'anic teachings were manifest even during the early days of its revelation when its devotees faced the cruelest tortures of the opponents with great fortitude and forbearance and weathered the storm to emerge victorious against their opponents. The Arabs within a short period of time became the most civilized and ruling nation of the world. The march towards progress and prosperity still continues under the Banner of Qur'anic Manifesto.

In the concluding words, i.e. *Afala Ta'qeloon,* there is an appeal to the people at large to understand the Holy Qur'an; and also a very serious warning of an unfortunate doom if they fail to comprehend and act upon the Qur'anic Message.

1. The previous Section concluded with a reference to the destruction of the previous non-believing nations, and safety of the Prophets from their plan; and gave warning to the non-believers to understand. Section 2 starts again with a reference to the destruction of the previous non-believing nations saying that when punishment came to them they tried to flee from it but they could not do so. Then this Section speaks of the Absolute Unity and control of Allah the Almighty over the universe, condemns the *Shirk* i.e. raising sharers or ascribing son to Allah the Almighty.

Section 2 consists of 19 verses i.e. verses 11 to 29. Verses 1 to 15 speak of the destruction of the previous wrong-doing nations. It is said: and how many towns We have destroyed (the people of) which were doing wrong, and We raised after them another people! So when they felt Our Might, behold! they began to flee from it and it was said to them: flee not and return to that wherein you luxuriated and your habitation, that you may be called to account. They said:

Contd.....

12. So when they felt Our Punishment (coming), behold! they (tried to) flee from it.

١٢-فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ
إِذَا هُم مِّنْهَا يَرْكُضُونَ ۝

13. Flee not, but return to the easy lives which you luxuriated,[3] and to your dwellings, that you may be called to account.

١٣-لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ
أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ۝

O woe to us! surely we were unjust. And this cry of theirs ceased not till We caused them cut off, extinct.

In verses 16 to 18, Allah the Almighty says: and We created not the heavens and the earth, and what is between them, for idle sport. Had We wished to take a pastime, We would have taken it from Our Presence, if We would do (such a thing)! Nay: We hurl the Truth against Falsehood, so it knocks out its brain, and behold! it perishes! And woe to you for what you ascribe (to Us).

Verses 19 and 20 speak of the Absolute Unity of Allah, and say that to Him belongs whatever is in the heavens and the earth. And those (i.e. angels) who are with Him are not too proud to serve Him nor are they weary (of his service). They glorify Him night and day: they flag not nor intermit.

Verses 21 to 23 condemn the *Shirk* (polytheism) saying: or have they (i.e. the idolaters) taken for worship gods from the earth who can raise (the dead)? If there were any other gods, besides Allah, they would both have been in disorder! Glory be to Allah, the Lord of the Throne (being) above what they ascribe (to Him). He cannot be questioned as to that which He does, and (on the contrary) they will be questioned (for what they did).

In verses 24 and 25 it is said: or have they taken gods besides Him? Say: bring your proof (of their God-hood): This is the Message of those with me and the Message of those before me. But most of them know not the Truth, so they turn away. And We sent no Messenger before you (O Prophet!, but We revealed to him that there is no god but I; so serve Me.

In verses 26 to 29 there is again refutation of *Shirk* by raising a son to Allah. It is said: and they say: the Beneficent has taken to Himself a son. Glory be to Him! Nay, they are (but) honoured servants – they speak not before He speaks, and they act according to His Command. He knows what is before them and what is behind them, and they intercede not except for those who are acceptable, and they stand in awe and reverence of His (Glory); and whoever of them should say: I am a god besides Him, such a one We recompense with Hell: thus do We reward the wrongdoers.

2. The words *Kaanat Zaalematan* (i.e. were iniquitous), in verse 11, indicate that Allah the Almighty caused them no harm but actually they did the harm to their own selves in spite of the fact that Allah the Almighty had warned them through His Prophet, but they had rejected the Prophet and slew him.

3. The words *Ila-Maa Utriftum Feehe,* used in verse 13, indicate that the comfort of this life has been given by Allah the Almighty by way of a trial. But, if people become arrogant to their Creator Himself, on account of the comforts of this life, then these very things become a sources of trouble for them, and when punishment comes, neither wealth nor their dwellings can save them from it.

14. They said: Ah! woe to us! Surely we were wrong-doers!

١٤- قَالُوا يٰوَيْلَنَآ إِنَّا كُنَّا ظٰلِمِينَ ○

15. And this cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.[4]

١٥- فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيدًا خٰمِدِينَ ○

16. And We created not the heavens and the earth and what is between them for (idle) sport!

١٦- وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لٰعِبِينَ ○

17. Had We wished to take a pastime, We would have surely taken it from Our Presence, if We would do (such a thing)![5]

١٧- لَوْ أَرَدْنَآ أَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ ۖ إِنْ كُنَّا فٰعِلِينَ ○

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4. In verses 11 to 15 there is reference to an event of the history relating to the destruction of some ancient cities on account of persistent wrong-doing and disbelief of their people, as well as general warning of punishment to the non-believers.

As regards the particular incident, it is said that in Yamen (South Arabia) there were cities namely Hasura or Hazura and Qalabah (to which Allah the Almighty had deputed his Prophet Musa bin Maisha, or according to some, Shoaib [other than] Prophet Shoaib of Midyan). The inhabitants of those cities, however, slew the Prophet, and by way of punishment Allah the Almighty destroyed those people through the well-known monarch Nebuchadrezzar (the Arabicised famous name of history *Bukhte Nasr* who had also destroyed Bani Israil while they took to wrong-doing in Palestine). Nebuchadrezzar started killing the wrong-doing persons, and they started running away from the cities (verse 12), they were told: flee not and return to easy lives which you luxuriated, and to your dwellings, so that you may be called to account (verse 13). Thus they were not allowed to leave the cities and were made to return and suffer; and they ultimately said: Woe to us! Surely we were wrong-doing, and this cry of theirs ceased not till Allah cut them off, extinct (verses 14 and 15). (See Ma'ariful Quran, Vol. VI, pp. 172-173; and Naimuddin, Chapter 21, Note 25).

As regards warning in general, there is an address to the non-believers of Mecca in particular, and the non-believers of all times in general, saying that "if you are also doing the same offence which were done by the previous non-believing people, then you should also know that ultimately your fate will also be the same.

5. In verses 16 and 17 there is clear refutation of the Hindu doctrine of *Lila* according to which all things were created for sport (Yusuf Ali, Vol. II, Note 2676).

The word *Lahwan* used in verse 17, generally signifies sport and play, but sometimes it is also taken to mean the wife and children, according to which the significance would be that had Allah willed to have wife and children, as it is alleged by the Jews and the Christians, then there was no need for Him to have created this universe and the human-beings; He could do so from the creation already existing. Thus, in this word, there is refutation of the baseless ideologies of the Jews and Christians who ascribe a son to Allah the Almighty (Ma'ariful Quran, Vol. VI, p. 177).

18. Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold! it (i.e. falsehood) does perish! And woe to you for what you ascribe (to Us).

١٨-بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ
وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ○

19. And to Him belongs whoever is in the heavens and on earth: And those who are in His Presence are not too proud to serve Him, nor are they (ever) weary (of His service):

١٩-وَلَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ
وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ۝

20. They celebrate His Praises night and day: nor do they ever flag or intermit.

٢٠-يُسَبِّحُونَ الَّيْلَ وَالنَّهَارَ
لَا يَفْتُرُونَ ○

21. Or have they taken gods from the earth who can raise (the dead)?

٢١-أَمِ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ
هُمْ يُنْشِرُونَ ○

22. If there were, in them (i.e. the earth and the heavens), gods besides Allah, there would have been confusion in both! So glory be to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

٢٢-لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللّٰهُ
لَفَسَدَتَا ۚ
فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ
عَمَّا يَصِفُونَ ○

23. He cannot be questioned as to what He does, but they will be questioned (for what they did),

٢٣-لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ
يُسْئَلُونَ ○

24. Or, have they taken gods besides Him? Say: bring your proof: this is the

٢٤-أَمِ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۚ
قُلْ هَاتُوا بُرْهَانَكُمْ ۚ

Message of those with me and the Message of those before me.[6] But most of them know not the Truth, and so they turn away.[7]

هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِيْ ؕ
بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ
الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ○

25. And We sent no Messenger before you but We revealed to him that there is no god but I; so worship and serve Me.

٢٥-وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا
نُوْحِيْٓ اِلَيْهِ
اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ○

26. And they say: the Beneficent has taken to Himself a son. Glory to Him! Nay, they are (but) servants raised to honour.

٢٦-وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ
بَلْ عِبَادٌ مُّكْرَمُوْنَ ۙ ○

27. They speak not before He speaks, and they act according to His Command.[8]

٢٧-لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ
وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ○

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6. According to 'Behrul Moheet', the words *Haaza Zikro Mam Ma'iya Wa Zikro Mann Qabli* signify that, "this Qur'an is a *Zikr* for my followers as well as those before me, meaning thereby that as for my followers there is invitation of the *Shariah* in it, and as for those before me there is mention about them and their affairs (Ma'ariful Quran, Vol. VI, p. 179).

7. The words, "but most of them know not; So they turn away," indicate that the non-believers have no argument to justify the basis of their faith in false deities. That is the reason why they tum away. Thus the main cause of their *Shirk,* or belief in the false deities, is their lack of knowledge or ignorance of the Truth.

In this part of the verse there is also consolation to the Holy Prophet not to worry over the opposition by the non-believers because their opposition, or insistence on baseless ideology, is not based on sound reasoning but it was based on ignorance and lack of knowledge (Tadabbure Quran, Vol. IV, p. 275).

Further in verse 25, it is said that "the Message of all Prophets had been one and the same; all of them were sent with the Message that "there is no god but I (i.e. Allah), so serve Me".

8. It may be noted that the assertion made in verse 27 that "they speak not before He speaks and they act according to His Command" is also supported by the teaching of Prophet Jesus Christ recorded by the New Testament vide John, 12:49-50, in which it is said, "For I have not spoken of myself: but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (Yusuf Ali Vol. 11, Note 2687).

28. He knows what is before them, and what is behind them, and they intercede not except for those who are acceptable, and they stand in awe and reverence of His (Glory).

٢٨-يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ
وَلَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ
ارْتَضٰى وَهُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ ○

29. And whoever of them should say: I am a god besides Him, such a one We recompense with Hell: thus do We reward the wrong-doers.

٢٩-وَمَنْ يَّقُلْ مِنْهُمْ اِنِّيْٓ اِلٰهٌ مِّنْ دُوْنِهٖ
فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ۭ كَذٰلِكَ
نَجْزِي الظّٰلِمِيْنَ ○ ع

SECTION 3[1]

30. Do not those who disbelieve see that the heavens and the earth were joined together (as one unit of

٣٠-اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ
وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۭ

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1. Verse 5 of this Chapter made a reference to the demand of a sign by the non-believers. In answer to it, Qur'an, in the verses that followed, gave them resounding arguments of the Absolute Unity of Allah. In continuation of it, Section 3 starts with an answer to their demands with reference to the physical Signs of the Absolute Unity and control of Allah over the universe which are too apparent from the phenomena round the world. Then there is also consolation to the Holy Prophet, and warning of punishment to the non-believers.

Section 3 consists of 12 verses i.e. verses 30 to 41. Verses 30 to 33 speak of the creation of the various phenomena of this universe. In these verses it is said: Do not those who disbelieve see that the heavens and the earth were joined together (as a unit of Creation), So We clove them asunder? And We made from water everything living. Will they not then believe? And We have made firm mountains on the earth, lest it should shake with them, and We have made in it broad highways (between the mountains) for them to pass through, so that they may receive guidance. And We have made the heavens as a well-guarded canopy: yet they turn away from its Signs! And He (i.e. Allah the Almighty) it is Who created the night and the day, and the sun and the moon: all float in orbits.

Verses 34 and 35 speak of the life and death of the human beings in this world. In these verses Allah the Almighty says: And We granted not to any man before you (O Prophet!) permanent life (in this world): if, then, you should die, will they (i.e. the non-believers) live permanently? Every soul must taste of death: And We test you by evil and by good, by way of trial. And to us you are to return.

Verse 36 speaks of the mockery of the Holy Prophet by the non-believers. It is said: and when those who disbelieve see you (O Prophet), they treat you not but with mockery. Is this (they say) the one who speaks of your gods? And they reject when the Beneficent (Allah) is mentioned!

creation), so We clove them asunder?[2] And We made from water everything living.[3] Will they not then believe?

وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ۝

Verses 37 to 40 speak of the rejection of the Faith by the non-believers and their demand for punishment. In these verses it is said: man is created of haste: Soon will I show you My Signs; so ask Me not to hasten them! And they (i.e. the non-believers) say: when will this promise (or threat of punishment for unbelief) come to pass, if you are telling the truth? If those who disbelief only knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and (when) they will not be helped! Nay: it will come to them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respited.

Verse 41 carries consolation for the Holy Prophet Muhammad (ﷺ). In this verse it is said: and Messengers before you (O Prophet !) were indeed mocked: but the scoffers were surrounded by what they scoffed with.

2. Scientific Exposition of Creation: According to Raghib, the word *Ratqan* means the joining together of two things and the word *Fataq* signifies their separation (Mufredaat). Accordingly, the meaning is that initially the heavens and the earth were joined together and they were separated at a later stage (Ziaul Quran, Vol. III, Chapter 21, Note 23). Abul A'ala Maududi is also of the same view (Tafheemul Quran, Vol. III, Chapter 21, Note 28).

This view also has the support of the modern concept in the Natural Sciences, according to which the whole universe, particularly the solar system, has developed out of an amorphous or nebular mass. God, in accordance with the laws, which He had set in motion, split the mass of matter, and its scattered bits became the units of the solar system (see The Universe Surveyed by Harold Richards; and The Nature of the Universe, by Fred Hoyle).

3. According to this verse, water is the essence of life, and it is from water that everything living has been originated. In verse 45 of Chapter 24 *(Noor)* also it is said, "And Allah has created every animal of water.

According to Ashraf Ali Thanwi, the reference in this verse is to the rain water which is the ultimate support, direct or indirect, of all life in the world (Bayanul Quran). To quote "Historian's History of the World", "Life of every kind is dependent upon water, and terrestrial life upon rain-water" (Vol. I, p. 44). In the words of a foreign writer, "of all the thousands of possible liquids other than water, there is not one which would seem to have the faintest prospect of supporting life. Moreover, every tissue of every living organism contains large percentage of water as an essential ingredient in its composition. We need only try to imagine the place of water being taken by, say, one of the services of alcohols, one of the hydrocarbons, one of the benzene group, etc., etc., and we see how literally impossible any substitution becomes" (Biology and Christian Belief, by Greenwood, p. 180) (Maajid, Vol. II, Part XVII, Note 64).

As regards the phrase "everything living", the reference may well be to protoplasm, translated years ago by Huxley as 'the physical basis of life', the 'one kind of matter which is common to all living beings' (Collected Essays, by Huxley, Vol. I, p. 131). "It is the essential material of which all living creatures are composed. Now this protoplasm is in its turn almost an aqueous substance, for water is the most abundant single component of protoplasm" (Encyclopaedia Britannica, Vol. XVIII, p. 617) (Maajid, *ibid.,* 65).

In a Tradition, reported by Hazrat Abu Hurairah, noted by Ibne Kaseer, on the authority of Ahmad, the Holy Prophet has also said that everything has been created from the water (Ma'ariful Quran, Vol. VI, p. 182).

31. And We have made firm mountains on the earth, lest it should shake with them, and We have made in it broad highways (between mountains) for them to pass through,[4] so that they may receive guidance.[5]

٣١- وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ
أَنْ تَمِيدَ بِهِمْ
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا
لَعَلَّهُمْ يَهْتَدُونَ ○

32. And We have made the heavens as a well-guarded canopy;[6] yet they turn away from its Signs!

٣٢- وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۚ
وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ○

33. And He it is Who created the night and the day, and the sun and the moon: all float in orbits.[7]

٣٣- وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ○

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4. The word *Tameed,* used in this verse, means to quake, or shake, which shows that the establishment of the mountains on the earth is to save the earth from quaking. According to Aqrab, the word *Mada* also means 'he bestowed a benefit', as such, the establishment of the mountains on the earth is for the benefit of the mankind. The geological research has also established that mountains have, to a great extent, secured the earth from earthquakes. In the beginning the earth was very hot from inside, and, when as a result of the intense heat (the crests were caused on the bowl of earth causing) violent eruptions, in the form of volcanoes, which after cooling down took the shape of mountains (Marvels and Mysteries of Science, by Allison Fox, and also Encyclopaedia Britannica, under the title, 'The World').

In verse 15 of Chapter 16 (*Nehl*) also, Qur'an says, "and He has cast firm mountains in the earth lest it quake with you; and rivers and roads that you may go aright". Similarly in verses 7 and 8 of Chapter 50 (*Qaaf*) it is said, "and the earth We have spread it out, and cast therein mountains, and We have made to grow therein every kind of beautiful growth (in pairs) to be observed and commemorated by every devotee turning to Allah".

5. In them there is great Sign of Allah for the mankind so that, after pondering over the mountains their purpose and the benefits which they bear for the mankind, the people may understand the Creator and get on the Straight Path of submission to Him.

6. In verse 6 of Chapter 50 (*Qaaf*) also it is said, "Do they not look at the sky above them? – how We have made it and adorned it and it has no gaps". Similar statement has also been made in verses 3 and 4 of Chapter 67 (*Mulk*), and verses 27 to 33 of Chapter 79 (*Naazi'aat*), which may also be read along with present verse. In all these verses, the basic idea is to invite the mankind to ponder over the natural phenomenon that is apparent on the heavens in order to appreciate that all this has been created by Allah the Almighty for the benefit and comfort of the mankind, to observe their aesthetic grandeur and appreciate them as the Sign or manifestation of the Majesticity and Power of Allah the Almighty over the universe.

7. According to him, the word *Falak,* which refers to the firmament overhead, shows

34. And We granted not to any man before you (O Prophet) permanent life (in this world): if then you should die, will they live permanently?

٣٤-وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ
أَفَإِئِن مِّتَّ فَهُمُ الْخَالِدُونَ ○

35. Every soul must taste of death: And We test you by evil and by good, by way of trial. And to Us you are to return.

٣٥-كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ
وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ
فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ○

36. And when those who disbelieve see you, they treat you not but with mockery. Is this (they say) the one who talks of your gods? And they reject when the Beneficent (Allah) is mentioned!

٣٦-وَإِذَا رَآكَ الَّذِينَ كَفَرُوٓا إِن يَتَّخِذُونَكَ
إِلَّا هُزُوًا ۖ أَهَٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ ۖ
وَهُم بِذِكْرِ الرَّحْمَٰنِ هُمْ كَٰفِرُونَ ○

37. Man is created of haste: soon will I show you My Signs;[8] so ask Me not to hasten them!

٣٧-خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ ۚ
سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ○

38. And they say: when will this promise come to pass, if you are telling the truth?

٣٨-وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ ○

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that all the heavenly bodies are not floating in one and the same *Falak,* but for each of them there is a separate *Falak* or orbit. Further, they are not actually fixed, but they are floating in their respective orbits, which also incidentally indicates that the number of *Falak* is not just one, but there are more than one *Falak.* In all these celestial phenomena, there is an argument in favour of the Unity of Allah. Thus the idea is to emphasise that, except Allah the Almighty, there is no other Creator or Administrator of all these various phenomena of nature (Tafheemul Quran, Vol. III, Chapter 21, Note 35).

8. It is said that one Nazar bin Haris often asked the Holy Prophet (by way of mockery) to bring down the punishment soon. In answer to it, Allah the Almighty said: Soon will I show you My Signs (i.e. the punishment); so ask Me not to hasten them! (Naimuddin, Chapter 21, Note 74). It is said that what was threatened to them was true and had actually befallen them on the day of Badr (Naimuddin, *Ibid.*).

39. If those who disbelieve only knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and (when) they will not be helped!

٣٩- لَوْ يَعْلَمُ الَّذِيْنَ كَفَرُوْا حِيْنَ
لَا يَكُفُّوْنَ عَنْ وُّجُوْهِهِمُ النَّارَ
وَلَا عَنْ ظُهُوْرِهِمْ وَلَا هُمْ يُنْصَرُوْنَ ○

40. Nay, it will come to them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respited.

٤٠- بَلْ تَأْتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ
فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا
وَلَا هُمْ يُنْظَرُوْنَ ○

41. And Messengers before you were indeed mocked, but the scoffers were surrounded by what they scoffed with.

٤١- وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ
فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ
مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○ ع

SECTION 4[1]

42. Say: Who guards you by night and by day from (the Wrath of) the Beneficent? Yet they turn away from the mention of their Lord.

٤٢- قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَالنَّهَارِ
مِنَ الرَّحْمٰنِ ؕ
بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ○

As Abul A'ala Maududi puts it: the words *Kholeqal Insaano Min 'Ajalin* do not mean that man has been created in haste, but the idea is that in the nature of man there is an element of hastiness. According to the Arab usage, when anything is apparent in the nature of man he is known by it. Similar statement has also been made by Qur'an regarding the man in another verse, saying, *Wa Kaa-nal In-saa-no 'Ajula,* i.e. Man is ever hasty (*Bani Israil,* 17:11) (Tafheemul Quran, *ibid.,* 41; also see Ma'ariful Quran, Vol. VI, p. 189).

1. The concluding verses of the last Section dealt with the demand of the non-believers for punishment. In continuation of it Section 4 starts with the emphasis on the point that none can save anybody from the punishment of Allah. Then these verses also speak of the revelation of the Qur'an, and the Torah (revealed earlier), for guidance of the mankind.

Section 4 consists of 9 verses i.e. verses 42 to 50. Verses 42 to 44 lay emphasis on the point that none can save himself from the punishment of Allah. In these verses it is said, say (O Prophet): who guards you by night and by day from (the wrath of) the Beneficent (Allah)? Yet they turn away from the mention of their Lord. Or have they gods who can guard them from Us? They have no power to aid themselves, nor can they be defended from Us. Nay, We gave the good things of this life to these (i.e. men) and their fathers, until life grew long for them;

43. Or have they gods who can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.

٤٣- أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ○

44. Nay, We gave the good things of this life to these (i.e. men) and their fathers, until life grew long[2] for them; so see they not that We are gradually reducing the land (in their control) from its outlying borders? Is it then they who will win?[3]

٤٤- بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ○

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so see they not that We are gradually reducing the land (in their control) from its outlying borders? Is it then they who will win?

In verses 45 and 46 it is said, say (O Prophet): I do but warn you according to revelation, but the deaf hear not the call when they are warned! And if a blast of the punishment of your Lord were to touch them, they will then say: O woe to us! Surely we were the wrongdoers!

Verse 47 speaks of Justice to everyone on the Day of Judgment. In this verse Allah the Almighty says: And We will set up a just Balance on the Day of Judgment, so that no soul will be wronged in the least. And if there be the weight of a grain of mustard seed, We will bring it (to account); and enough are We to take account.

Verses 48 to 50 speak of the Torah and the Holy Qur'an. It is said: And certainly We gave Moses and Aaron the Criterion (for judgment), and a Light and a Message for those who act righteously – Those who fear their Lord in secret, and they are fearful of the Hour (i.e. the Day of Judgment). And this (i.e. the Holy Qur'an) is a Blessed Message which We have sent down: Will you then reject it?

2. After pointing out their fallacy in demanding the punishment in verses 42 and 43, Allah the Almighty, in verse 44, unveils the reality, saying that the reason for their arrogance is that for long Allah the Almighty has provided them with ample benefits in the life of this world which has made them unmindful of their duty to Allah the Almighty, and they have started thinking that whatever they are enjoying in this world is theirs by right, and they would continue to enjoy it for ever. This kind of false notion made them reject the Word of the Holy Prophet and they even thought that none could challenge their authority over the land or upset their supremacy.

In verse 16 of Chapter 57 (*Hadeed*) also it is said, "and they should not be like those who were given the Book before, but time was prolonged for them, so their hearts hardened; and most of them are transgressors".

3. Which means that the Holy Prophet and his followers were gradually gaining the ground, and the land of the non-believers was becoming narrower for them, or, in other words,

45. Say: I do but warn you according to revelation; but the deaf hear not the call when they are warned!

٤٥-قُلْ إِنَّمَآ أُنذِرُكُم بِالْوَحْيِ ۖ
وَلَا يَسْمَعُ الصُّمُّ الدُّعَآءَ
إِذَا مَا يُنذَرُونَ ○

46. And if a blast of the punishment of your Lord were to touch them, they will then say: O woe to us! Surely we were the wrong-doers!

٤٦-وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ
رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ○

47. And We will set up a just Balance on the Day of Judgment, so that no soul will be wronged in the least. And if there be the weight of a grain of mustard seed,[4] We will bring it (to account). And enough are We to take account.

٤٧-وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَٰمَةِ
فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ
وَإِن كَانَ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ
وَكَفَىٰ بِنَا حَٰسِبِينَ ○

48. And certainly We gave Moses and Aaron the Criterion[5] (for Judgment), and a Light and a Message for those who act righteously –

٤٨-وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ
الْفُرْقَانَ وَضِيَآءً وَذِكْرًا
لِّلْمُتَّقِينَ ○

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they were losing control and authority as more and more men were accepting Islam at the hands of the Holy Prophet.

It may be noted that similar statement has also been made by the Holy Qur'an in verse 41 of Chapter 13 (*Ra'd*) in which there was a clear indication of the ensuing victory of the Holy Prophet over the non-believers, although the situation at Mecca, of that particular moment, was disquietingly troublesome for the Holy Prophet and his companions. However, after the migration to Medinah the circumstances took turn for the better, and within a short period of time the Holy Prophet, by the Grace of Allah, was in a position to defeat the non-believers and got supremacy over the land.

The concluding words of verse 44 i.e. *Afahumul Ghaaleboon* (i.e. is it then they who will win?) also carry the same indication.

4. While weighing, each and every deed of a man will be taken into account. One view is that actually the Book of Deeds will be weighed, but the general opinion of the scholars is that the deeds themselves will be given material shape and will be weighed. It is also clear from

Contd.....

49. Those who fear their Lord in secret, and they are fearful of the Hour (i.e. the Day of Judgment).

٤٩-اَلَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ○

50. And this is a Blessed Message which We have sent down. Will you then reject it?[6]

٥٠-وَهٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ؕ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ۛ ○

SECTION 5[1]

51. And indeed We gave Abraham[2] his rectitude[3] before, and We knew him well.

٥١-وَلَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ ۛ ○

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a verse of the Holy Qur'an, viz., "they find what they did confronting them" (*Kahf,* 18:49). In verse 16 of Chapter 31 (*Luqman*) also it is said, O my son! even if it be the weight of a grain of mustard seed, even though it be in a rock, or in the heaven or in the earth, Allah will bring it forth, Surely Allah is Knower of Subtleties, Aware.

5. The word *Furqaan* also appears in verse 53 of Chapter 2 (*Baqarah*) where we have already dealt with it. Here, as Abdullah Yusuf Ali puts it, (in the present context) "three things are mentioned as given to Moses and Aaron: (1) The Criterion for Judgment; this might well be the wonderful proofs they saw of God's goodness and glory from which they could have no doubt as to God's Will and Command; (2) the Light; this was the inner enlightenment of their soul, such as comes from inspiration; and (3) the Message, the Book, the original Book of Moses, which Aaron as his lieutenant would also use as a guide for his people" (Vol. II, Note 2709).

6. Its immediate addressees were naturally, and particularly, the non-believers of Mecca, but as the Finally Accomplished and Exhaustive Book of Guidance till Eternity, it is also addressed to the humanity at large for all time to come. In the concluding words *Afa Antum Lahu Munkeroon* (i.e. will you then reject it?) actually there is a warning to everyone of all ages to ponder over the consequences of rejecting the Message of Allah, revealed through the Holy Prophet.

1. The previous section spoke of the revelation of Qur'an as a Blessed Message, and, earlier to it, of the Torah revealed to Prophets Moses and Aaron as a Criterion, a Light, and a Message, ultimately giving a serious warning in the words "will you then reject it?" In continuation of it, Section 5 speaks of the preaching of Absolute Unity of Allah, the basic ideology of Islam, by Prophet Abraham, and his success after suffering great hardships, to console the Holy Prophet on one hand, and to warn his opponents on the other. There is also short reference to delivery of Prophet Lot while his opponents were destroyed.

Section 5 consists of 25 verses, i.e. verses 51 to 75. Verses 51 to 57 speak of Prophet Abraham's pleading the Absolute Unity of Allah to his "Aba" and the people. In these verses it is said: and indeed We gave Abraham his rectitude (of conduct) before, and We knew him well. When he said to his "Abi" and his people: What are these images to whose woship

Contd.....

52. When he said to his "Abi" and his people: what are these images to whose worship you are devoted?

٥٢-إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ
مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ○

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you are devoted? They said: We found our fathers worshipping them. He (Abraham) said: indeed you have been in manifest error – you and your fathers. They said: Have you brought us the Truth, or are you of those who jest? He said: Nay, Your Lord is the Lord of the heavens and the earth; Who created them; and I am of those who bear witness to this (Truth). And, by Allah! I will surely plan against your idols after you go away, turning your backs.

Verses 58 to 61 speak of the breaking of idols by Prophet Abraham. In these verses it is said: So he (i.e. Abraham) broke them (i.e. the idols) into pieces, (all) except the biggest of them, that they might return to it. They (i.e. the people, on their return) said: Who has done this to our gods? Surely he is of the unjust! They said: We heard a youth talk of them (i.e. the idols) He is called Abraham. They said: then bring him before the eyes of the people that they may bear witness.

Verses 62 to 67 speak of the confrontation of Abraham with the people. According to these verses, they said; Have you done this to our gods, O Abraham? He said (pointing to the biggest of the idols): Nay! Rather this (might be the one who) has done this – this is the biggest of them! so ask them if they can speak. Then they turned to themselves and said: Surely you yourselves are wrongdoers. Then they were confounded with shame, (and said to Abraham): You know indeed that they speak not. He said: Do you then worship, besides Allah, things that can neither be of any good to you, nor (can they) harm you? Fie upon you, and upon that which you worship besides Allah! Have you no sense?

Verses 68 to 70 speak of the throwing of Prophet Abraham into the fire, and his coming out of it perfectly safe, under the Command of Allah. According to these verses, they (the people) said: Burn him, and protect your goods, if you are going to do (anything)! Allah says: We said: O fire! Be you cool and peace for Abraham! And they intended a plan against him, but We made them the losers of the utmost.

Verses 71 to 73 speak of the favours of Allah on Prophet Abraham. In these verses Allah the Almighty says: And We delivered him and Lot (directing them) to the land which We had blessed for the nations. And We gave him Isaac, and, as an additional gift Jacob (a grandson), and each one (of them) We made righteous. And We made them leaders who guided (the people) by Our Command, And We revealed to them the doing of good deeds, and keeping up of prayer, and the giving of alms; and Us (alone) they worshipped.

Verses 74 and 75 speak of Prophet Lot. In these verses Allah says that to Lot We gave wisdom and knowledge, and We saved him from the town which practised abominations: Surely they were a people given to evil and rebellious people. And We admitted him to Our Mercy: for he was of the righteous.

Note: The word "Abi" has been used in verse 52 for Aazar in the sense of "uncle". See the "Major Work", *ibid.,* Vol. VI, pp. 31-32.

2. Qur'an speaks of Prophet Abraham, his life and mission, his confrontation with his "Aba", his people, and Nimrod – the most prominent monarch of his time, his being thrown into

Contd.....

53. They said: we found our fathers worshipping them.

٥٣-قَالُوْا وَجَدْنَآ اٰبَآءَنَا لَهَا عٰبِدِيْنَ ○

54. He said: indeed you have been in manifest error – you and your fathers.

٥٤-قَالَ لَقَدْ كُنْتُمْ
اَنْتُمْ وَاٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

55. They said: have you brought us the Truth, or are you of those who jest?

٥٥-قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ
اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ ○

56. He said: nay, your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who bear witness to this (Truth).

٥٦-قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
الَّذِيْ فَطَرَهُنَّ ۖ
وَاَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ ○

57. And, by Allah! I will surely plan against your idols after you go away, turning your backs.

٥٧-وَتَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ
بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ ○

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the fire, and becoming of the fire cool and peace for him under the Command of Allah, his migration to Syria, settlement of his wife Haggar and son Ishmael, and rebuilding of the *Ka'bah,* in the valley of Mecca, and other details in a large number of verses, viz., verses 124 to 133, 135, 136, 140, 258 and 260 of Chapter 2 (*Baqarah*); verses 65 to 68, and 84 of Chapter 3 (*Imran*); verse 125 of Chapter 4 (*Nisa*); verses 74 to 82 of Chapter 6 (*An'aam*); verse 114 of Chapter 9 (*Taubah*); verses 69 to 76 of Chapter 11 (*Hud*); verse 6 of Chapter 12 (*Yusuf*); verses 35 to 41 of Chapter 14 (*Ibrahim*); verses 51 to 60 of Chapter 15 (*Hijr*); verses 120 to 123 of Chapter 16 (*Nehl*); verses 41 to 49 of Chapter 19 (*Maryam*); verses 51 to 72 of Chapter 21 (*Ambia*); verses 26 to 29 of Chapter 22 (*Hajj*); verses 69 to 89 of Chapter 26 (*Sho'ara*); verses 16, 17 and 24 to 27 of Chapter 29 (*Ankabut*); verses 83 to 113 of Chapter 37 (*Saaffaat*); verses 45 and 46 of Chapter 38 (*Swaad*); verses 26 to 28 of Chapter 43 (*Zukhruf*); verses 24 to 34 of Chapter 51 (*Zaariyaat*); verse 26 of Chapter 57 (*Hadeed*); and verse 4 of Chapter 60 (*Mumtahinah*).

3. According to verses 51 to 57, Abraham, though born among the idolaters, was given rectitude, i.e. guidance and knowledge, by Allah the Almighty. It was this Rectitude which brought Abraham, after coming of age, in confrontation to his people, including his own "Aba", who were steeped in idol-worship, which incidentally was vigorously practised by their forebears and had come to them as a legacy. It was at this critical juncture that Prophethood was bestowed upon Abraham.

58. So he broke them into pieces, (all) except the biggest of them, that they might return to it.[4]

٥٨- فَجَعَلَهُمْ جُذٰذًا إِلَّا كَبِيرًا لَّهُمْ
لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ○

59. They said: who has done this to our gods? Surely he is of the unjust!

٥٩- قَالُوا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ
إِنَّهُ لَمِنَ الظّٰلِمِينَ ○

60. They said: we heard a youth talk of them: He is called Abraham.

٦٠- قَالُوا سَمِعْنَا فَتًى يَّذْكُرُهُمْ
يُقَالُ لَهُ إِبْرٰهِيمُ ○

61. They said: then bring him before the eyes of the people that they may bear witness.[5]

٦١- قَالُوا فَأْتُوا بِهِ عَلٰٓى أَعْيُنِ النَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ ○

62. They said (to Abraham): have you done this to our gods, O Abraham?

٦٢- قَالُوٓا ءَأَنْتَ فَعَلْتَ هٰذَا
بِاٰلِهَتِنَا يٰٓإِبْرٰهِيمُ ○

63. He said (pointing to the biggest of idols): nay, rather, this has done this – this is the biggest of them! so ask them, if they can speak.[6]

٦٣- قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هٰذَا
فَسْـَٔلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ○

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4. According to verses 58 to 61, when the idolaters left the idol-house, or, as it is said elsewhere, when they went to attend a fair, Abraham entered the idol-house, and broke into pieces one by one, all the idols set up there, except the biggest one. The idea underlying this strange-looking phenomenon, as it is said in verse 58, was *La'allahum Ilaihe Yar-je'oon* (so that they i.e. the idolaters might return to it).

5. The words *Yuqaalo Lahu Ibrahim* (verse 60) indicate that, by that time, Abraham, and his message of Absolute Unity of Allah, and his condemnation of the idols-worship, were not known to the people at large, and, therefore, only those who knew him, and his ideas, they introduced him to be the one who could have done this to their idols and this also appears to be the reason why the people said., "(so) that they may bear witness". This also shows that among them the breaking of the idols was the severe most offence, and, therefore, anybody who dared to do it was to be punished before the public at large.

6. Abraham gave his ironic taunt to the idol-worshippers, saying, "You ask me! Why don't you ask the idols themselves? Does it not look as if this big fellow has smashed the smaller

64. Then they turned to themselves and said: surely you yourselves are wrongdoers!

٦٤- فَرَجَعُوٓا إِلَىٰٓ أَنفُسِهِمْ
فَقَالُوٓا إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ۙ

65. Then they were confounded with shame, (and said): you know indeed that they speak not!

٦٥- ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ ۚ
لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ۝

66. He said: do you then worship, besides Allah, things that can neither be of any good to you, nor (can they) harm you?

٦٦- قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ
مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ۝

67. Fie upon you, and upon that which you worship besides Allah! Have you no sense?[7]

٦٧- أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ
مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ۝

68. They said: burn him, and protect your gods, if you are going to do (anything)!

٦٨- قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ
إِن كُنتُمْ فَٰعِلِينَ ۝

69. We said: O fire! be you cool and peace for Abraham![8]

٦٩- قُلْنَا يَٰنَارُ كُونِى بَرْدًا
وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ۝

70. And they intended a plan against him, but We made them the losers of the utmost!

٧٠- وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ۝

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ones"? The idea was that if they do not ask the idols, they confess that the idols have not intelligence enough to answer! This argument is further developed in verses 64 to 65 (Yusuf Ali, Vol. 11, Note 2720).

7. Then they were confounded with shame, and said (to Abraham): you know indeed that they i.e. idols speak not! (verse 65). On this, Abraham struck the final blow, and said, reprovingly, "do you then worship, besides Allah, things that can neither be of any good to you, nor (can they) harm you? Fie upon you, and upon that which you worship besides Allah! Have you no sense? (verses 66 and 67).

8. According to the Jewish Encyclopaedia, Nimrod ordered Abraham to be cast into a furnace. He had a pile of wood five yards in circumference set on fire, and Abraham was cast

71. And We delivered him (Abraham) and Lot (directing them) to the land which We had blessed for the nations.[9]

٧١-وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ
الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ○

72. And We gave him Isaac and, as an additional gift, Jacob (a grandson), and each one (of them) We made righteous.

٧٢-وَوَهَبْنَا لَهٗٓ اِسْحٰقَ ؕ
وَيَعْقُوْبَ نَافِلَةً ؕ
وَكُلًّا جَعَلْنَا صٰلِحِيْنَ ○

73. And We made them leaders who guided (people) by Our Command, and We revealed to them the doing of good deeds, and keeping up of prayer, and the giving of alms; and Us (alone) they worshipped.

٧٣-وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا
وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ
وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ۚ
وَكَانُوْا لَنَا عٰبِدِيْنَ ○ۚ

74. And to Lot We gave wisdom and knowledge,[10] and

٧٤-وَلُوْطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا

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into it" (Vol. I, p. 86). However, the heat of the fire miraculously ceased, and the pile turned into a sort of pleasant meadow. "God Himself went down from heaven to rescue him" (*ibid.*) (Maajid, Vol. II, Part XVII, Notes 147-149).

9. As Abdullah Yusuf Ali puts it. "The land of Aram or Syria, which in its widest connotation includes Canaan of Palestine, Syria is a well-watered fertile land, with a Mediterranean sea-coast, one which the famous commercial cities of Tyre and Sidon were situated. Its population is very mixed, as it has been a bone of contention between all the great kingdoms and empires of Western Asia and Egypt, and European interest in it dates from the most ancient times and continues under the French Mandate to the present day" (Vol. II, Note 2727).

Even according to the Old Testament, the land of Syria was very blessed. It was, as it is said, "a land that floweth with milk and honey" (Joshua, 5:6). While leaving for Syria, Abraham took Sarah his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the Land of Canaan they came (Genesis, 12:5).

It may be noted that, besides natural blessings in the form of fertile land, temperate, and greenery (vegetation) etc., the land of Canaan was also blessed spiritually. For about two thousand years it was the seat of Prophets of Allah, and there have been a large number of Prophets in the progeny of Prophet Isaac – the second son of Prophet Abraham.

10. The words *Hukm* and *Ilm,* used in verse 74, generally signify Prophethood. However, *Hukm* also means *Hikmat* or wisdom and power of correct decision, and also authority to rule, and *Ilm* means the knowledge of Truth given by Allah through *Wahi* or Revelation (Tafheemul Quran, Vol. III, Chapter 21, Note 67).

We saved him from the town which practised abominations! Surely they were a people given to evil – a rebellious people.

وَنَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِيْ
كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ؕ
اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ۙ

75. And We admitted him to Our Mercy: for he was of the Righteous.[11]

٧٥- وَاَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ؕ
اِنَّهٗ مِنَ الصّٰلِحِيْنَ ۟ ع

SECTION 6[1]

76. And Noah, when he cried (to Us) aforetime, so We answered him, and delivered him and his family from the great distress.

٧٦- وَنُوْحًا اِذْ نَادٰى مِنْ قَبْلُ
فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَاَهْلَهٗ
مِنَ الْكَرْبِ الْعَظِيْمِ ۟

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11. Verses 74 and 75 actually contain a clear and more powerful vindication of his saintly character to contradict and repudiate the most atrocious charge of incest – brought against him in the Bible (Vide Genesis, 19:30.38). Even the rabbis, not to be outdone by the Bible, maintained that "he was given over to lust; therefore he chose Sodom as his residence" (Jewish Encyclopaedia, Vol. VIII, p. 186). Qur'an refutes all these false, baseless, and most atrocious charges of the Bible against Prophet Lot, and declares that he was undoubtedly righteous and was admitted by Allah to His Mercy (Maajid *ibid.,* 163).

1. In continuation of the previous one, Section 6 speaks of some more Prophets of Allah, particularly referring to the fact that they had also to suffer great hardship, and opposition from their opponents, but when they prayed to Allah for help, Allah the Almighty heard their prayer and delivered them from their distress. In this also there was consolation for the Holy Prophet and his followers during their suffering at the hands of the non-believers.

Section 6 consists of 18 verses i.e. verses 76 to 93. Verses 76 and 77 speak of Prophet Noah. It is said: And (remember) Noah, when he cried (to Us) aforetime, so We answered him and delivered him and his family from the great distress. And We helped him against the people who rejected Our Signs. Surely they were an evil people, so We drowned them all (in the Flood).

Verses 78 to 82 speak of Prophets David and Solomon. In these verses it is said: And (remember) David and Solomon, when they gave Judgment concerning the field, when the sheep of certain people had strayed therein by night, and We did witness their Judgment. So We inspired Solomon to understand (and decide) the matter (in dispute), and to each (of them) We gave Judgment and Knowledge. And We subdued the mountains and the birds to celebrate Our Praises with David. And We were the doer (of an these things). And We taught him (i.e. David) the making of coats of mail for you, to protect you from each other's violence. Will you then be grateful? And for Solomon (We subdued} the violent wind, pursuing its course by his command, to the land which We had blessed; and We are Knower of all things. And of the evil ones there were those who dived for him, and did other work besides; and it was We Who guarded them.

Verses 83 and 84 speak of Prophet Job (Ayyub). In these verses it is said: And (remember)

77. And We helped him against the people who rejected Our Signs: Surely they were an evil people, so We drowned them all (in the Flood).[2]

٧٧-وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۭ
اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ
فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ○

78. And David and Solomon,[3] when they gave judgment

٧٨-وَدَاوٗدَ وَسُلَيْمٰنَ اِذْ

Job, when he cried to his Lord (saying): truly distress has seized me! And You are the Most Merciful of those who show mercy. So We responded to him, and removed the distress he had, and We restored to him his people and the like of them with them: (it was) a Mercy from Us, and a Remembrance to the worshippers.

Verses 85 and 86 speak of Prophets Ishmael, Idrees and Zulkifl, saying that they all were men of patience (and constancy). And We admitted them to Our Mercy: surely they were of the righteous.

Verses 87 and 88 speak of Prophet Zun-Noon i.e. Yunus. It is said: And (remember) Zun-Noon, when he went away in wrath, and he thought that We would not straiten him, so he cried through the depths of darkness (saying): there is no god but You; Glory be to You: Indeed I was of the wrongdoers! So We responded to him, and delivered him from distress: And thus do We deliver the believers.

Verses 89 and 90 speak of Prophets Zakariya and Yahya (John). It is said: And (remember) Zakariya, when he cried to his Lord: O my Lord! leave me not alone (i.e. childless); And You are the Best of inheritors. So We responded to him, and gave him Yahya (John), and cured his wife (i.e. her barrenness) for him. Surely they were quick to vie, one with another, in good deeds, and to call upon Us, hoping and fearing; and they were humble before Us.

Verse 91 speaks of Mary – the Mother of Jesus Christ, and says: and (remember) her who guarded her chastity, so We breathed in her of Our Spirit, and We made her and her son (i.e. Jesus Christ) a Sign for all peoples.

In verse 92 it is said that surely this community (brotherhood) of yours is a single community (brotherhood), and I am your Lord; so worship Me (and no other).

Verse 93 speaks of the wrongdoers and says that they cut off their affairs among them: to Us will all return.

2. Prophet Noah spent no less than 950 years among his people preaching the Absolute Unity of Allah, and persuading them to follow the path of righteousness (vide verse 14 of Chapter 29, *Ankabut*). But when there remained almost no hope of his call being accepted by any more of men than the few of the poor and downtrodden who had responded, then Prophet Noah prayed for help from Allah, and Allah the Almighty drowned his opponents in the Mighty Flood, and saved Prophet Noah and his followers. It is this last and concluding part of the story which has been briefly referred to in verses 76 and 77. However, Qur'an has dealt with the life and mission of Prophet Noah in detail in verses 36 to 49 of Chapter 11 (*Hud*), and verses 1 to 28 of Chapter 71 (*Noah*). We have already dealt with this subject in our comments on verses 36 to 49 of Chapter 11 (*Hud*) which may be read along with the present verse.

3. Qur'an makes mention of different aspects of the life and mission of Prophet David

concerning the field, when the sheep of certain people had strayed therein by night, and We did witness their Judgment.

يَحْكُمٰنِ فِي الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ۝

79. So We inspired Solomon to understand aright the matter (in dispute). And to each (of them) We gave Judgment and Knowledge.[4] And We subdued the mountains and the birds to celebrate Our Praises with David.[5] And We were the Doer (of all these things).

٧٩- فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ۡ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۭ وَكُنَّا فٰعِلِيْنَ ۝

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in verse 251 of Chapter 2 (*Baqarah*), verse 163 of Chapter 4 (*Nisa*), verse 78 of Chapter 5 (*Maa'idah*), verse 84 of Chapter 6 (*An'aam*), verses 15 and 16 of Chapter 27 (*Naml*), verses 10 to 13 of Chapter 34 (*Saba*), and verses 17 to 30 of Chapter 38 (*Swaad*).

Similarly, Qur'an makes reference to different aspects of the life and mission of Prophet Solomon in verse 163 of Chapter 4 (*Nisa*), verse 84 of Chapter 6 (*An'aam*), verses 15 to 44 of Chapter 27 (*Naml*), verses 12 to 14 of Chapter 34 (*Saba*) and verses 30 to 40 of Chapter 38 (*Swaad*).

4. The incident, as given by Abdullah Yusuf Ali, was that, "The sheep, on account of the negligence of the shepherd, got into a cultivated field (or vineyard) by night and ate up the young plants or their tender shoots, causing damage, to the extent of perhaps a whole year's crop. David was king, and in his seat of judgment he considered the matter so serious that he awarded the owner of the field the sheep themselves in compensation for his damage. The Roman law of the Twelve Tables might have approved of this decision, and on the same principle was built up the Deodand doctrine of English Law, now obsolete. His son Solomon, a mere boy of eleven, thought of a better decision, where the penalty would better fit the offence. The loss was the loss of the fruits or produce of the field or vineyard: the corpus of the property was not lost. Solomon's suggestion was that the owner of the field or vineyard should not take the sheep altogether but only detain them long enough to recoup his actual damage, from the milk, wool, and possibly young of the sheep, and then return the sheep to the shepherd" (Vol. II, Note 2732).

5. Thus, while from verse 78 it is clear that Prophet David was a just ruler and performed his duties righteously, from verse 79 it is clear that he was also totally devoted to Allah the Almighty and used to celebrate His Praise. It is said that during the nights he used to wander through the mountains and celebrate the Praise of Allah in the form of poems, and it was by way of a Prophetic miracles that, when he used to recite the Psalms, even the mountains and the birds used to celebrate the praise of Allah with him. In verse 10 of Chapter 34 (*Saba*) also it is said, "and certainly We gave David abundance from Us (and We commanded the mountains and the birds, saying): O mountains, celebrate the praises with him, and the birds".

80. And We taught him the making of coats of mail[6] for you, to protect you from each other's violence; will you then be grateful?

٨٠-وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ
لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ
شٰكِرُوْنَ ○

81. And for Solomon (We subdued) the violent wind,[7] pursuing its course by his command, to the land which We had blessed; and We are Knower of all things.

٨١-وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً
تَجْرِيْ بِاَمْرِهٖۤ اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا ۭ
وَكُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ ○

82. And of the evil ones, there were those who dived for him, and did other work besides;[8] and it was We Who guarded them.

٨٢-وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ
وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ
وَكُنَّا لَهُمْ حٰفِظِيْنَ ○ۙ

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6. In verses 10 and 11 of Chapter 34 (*Saba*) also it is said "and We made the iron pliant to him (i.e. David), saying: make ample (coats of mail), and assign a time to the making of coats of mail and do good deeds. Surely I am Seer of what you do".

7. Subduing of the winds to Solomon has been mentioned in some detail in verse 12 of Chapter 34 (*Saba*) in which it is said, "and We made the wind subservient to solomon: it made a month's journey in the morning and a month's journey in the evening". Further, in verse 36 of Chapter 38 (*Swaad*) it is said, "So We made the wind subservient to him (i.e. Solomon) to blow gently to his order whether so ever he willed".

As regards subduing of the winds, the learned Commentators are also of the view that, by way of prophetic miracle, the ships could sail even in the opposite winds; and from the words" *Tajree Be Amrehi,* (i.e. pursuing its course by his command), used in verse 81 of this Chapter, it is clear that Allah had given him the power to command the winds (Tafheemul Quran, *ibid.,* 74).

8. The details of Solomon's supernatural power and authority over the Jinns are given in verses 12 to 14 of Chapter 34 (*Saba*), in which it is said that, "And of the Jinn there were those who worked in front of him by the Command of his Lord. And whoever turned aside from Our Command from amongst them, We made him taste of the punishment of burning. They made for him what he pleased, of Synagogues and Images, and bowls as large as reservoirs, and cooking cauldrons fixed in places ... But when We decreed death for him, nothing showed them his death but a creature of the earth that ate away his staff. So when he fell down, the Jinn saw clearly that, if they had known the Unseen, they would not have tarried in humiliating torment".

From verses 37 and 38 of Chapter 38 (*Swaad*) it is further clear that the devils who were made subservient to Prophet Solomon were fettered in chains. From verse 17 of Chapter 27 (*Naml*) also it is clear that Solomon had hosts of the Jinn, and the men, and the birds, and they were all kept in ranks.

83. And Job,[9] when he cried to his Lord; Truly distress has seized me! and You are the Most Merciful of those who show mercy.[10]

٨٣-وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ
اَنِّيْ مَسَّنِيَ الضُّرُّ وَاَنْتَ
اَرْحَمُ الرّٰحِمِيْنَ ۚ

84. So We responded to him, and removed the distress he had, and We restored to him his people and the like of them with them:[11] (It was) a Mercy from Us, and a remembrance to the worshippers.[12]

٨٤-فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ
وَّاٰتَيْنٰهُ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ
رَحْمَةً مِّنْ عِنْدِنَا
وَذِكْرٰى لِلْعٰبِدِيْنَ ○

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9. Prophet Job has also been mentioned in the Holy Qur'an in verse 163 of Chapter 4 (*Nisa*), verse 84 of Chapter 6 (*An'aam*), and verses 41 to 44 of Chapter 38 (*Swaad*).

Prophet Job was a prosperous man, with faith in God, living somewhere in the north-east corner of Arabia. He suffered from a number of calamities: his cattle were destroyed, his servants slain by the sword and his family crushed under his roof. But he beheld fast to his faith in God. As a further calamity he was also covered with loathsome sores from head to foot. (Yusuf Ali, Vol. II, Note 2739). Inspite of all these afflictions and sufferings Prophet Job remained patient, and submissive to Allah the Almighty, without any grudge or complaint.

In the Old Testament it is said, "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped. And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job, 1:20-21). The afflictions and sufferings, according to the Old Testament, was to this extent that "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of this foot unto his crown. And he took him a potsherd to scrape himself withal; and he set down among the ashes" (Job, 2:7-8).

According to Ibne Kaseer, when everybody had left Job during the period of his distress, his wife namely Layya binte Mesha Ibne Yusuf, who was either the daughter or grand daughter of Prophet Joseph, remained with him, and, on account of her extreme poverty, she herself used to work and earn livelihood for herself as well as her husband Prophet Job (see Ma'ariful Quran, Vol. VI, p. 215).

10. Which shows that, while mentioning his ailment, Job neither complained, nor made any prayer for its removal, but simply said, *Anta Arhamur Raahemeen,* i.e. O Allah! You are the Most Merciful of those who show mercy, which also shows his absolute faith in Allah, and utmost patience, with which he was bearing the distress. After simply mentioning his ailment, he left it to Allah the Almighty Himself to remove it out of His Own Mercy. This was the stage, known as the stage of *Raza,* (or *Rida*) i.e. total dependence on Allah the Almighty, and accepting His Pleasure, whatever it may be, and this is really the stage of *Raadeeyatan Mardeeyah* (i.e. well-pleased, well pleasing) (*Fajr,* 89:28) in the Hereafter (Tadabbure Quran, Vol. IV, p. 316).

11. In verses 41 to 43 of Chapter 38 (*Swad*) also Qur'an refers to this incident and

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85. And Ishmael[13] and Idrees[14] and Zul-Kifl,[15] all were men of patience (and constancy).

٨٥-وَإِسْمٰعِيْلَ وَإِدْرِيْسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصّٰبِرِيْنَ ۝

speaks in detail of the recovery of Job, saying: and remember Our Servant Job. When he cried to his Lord: the devil has afflicted me with toil and torment, (Allah the Almighty accepted his call and commanded him): Strike the ground with your foot; hers is a spring a cool oath, and a refreshing drink. And We bestowed on him (again) his household and the like of them with them, a Mercy from Us, and a Reminder (Message of Guidance) for men of Understanding".

The Old Testament says, "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before (Job, 42:10-17).

Here it may be noted that, while Qur'an presents Prophet Job as an extremely patient, forbearing, and righteous servant of Allah, totally submitting to His Command, the Old Testament presents him as an extremely impatient complaining man, showing his anger and distress on afflictions and cursing his fate as well as himself (see Job, 3:3; 3:11-12; 6:4; 7:20-21; 10:2-3 and Chapter 11 to 42).

12. In other words, it is said that all this was done to serve as an example for the righteous servants of Allah, for all times to come, so that they may know that whoever whole-heartedly submits to Allah, as did Prophet Job, Allah also bestow on him unimaginable favours out of His Mercy (Ziaul Quran, Vol. III, Chapter 21, Note 70; Tadabbure Quran, Vol. IV, p. 317).

13. As regards Prophet Ishmael, he was the first son of Prophet Abraham. Detailed discussion regarding him has already appeared in Chapter 2 (*Baqarah*), particularly in connection with the reconstruction of *Ka'bah,* and the offer of his sacrifice by Prophet Abraham, at the Command of Allah. He was left along with his mother Haggar (Hajirah), when he was merely an infant, in the barren valley of Mecca. When Ishmael was still in his adolescence, there came the Command of Allah to Prophet Abraham to sacrifice him. Accordingly Prophet Abraham informed Ishmael, and desired to know his will. The latter, without least hesitation, and most willingly, agreed to be slaughtered in the Way of Allah. It was an act of supreme most submission by the father and the son. However, both proceeded to a barren place, where this sacrifice could be practically undertaken. No doubt, this was an act demanding unreserved submission and extreme patience and forbearance, but both stood the test, with dignified humility and matchless submission, and resignation to the Will of Allah the Almighty. However, the Destiny awaited for its reward till the last moment, when all was set, and it was only the movement of the sharp edge of the knife on the submissive son's throat by the resolute hearted father in the Way of Allah, that a call of approval sounded the Unseen, declaring the sacrifice having been accepted by Allah the Almighty.

Regarding Ismael it is said in verses 54 to 55 of Chapter 19 (*Maryam*) that "And mention Ishmael in the Book. Surely he was truthful in promise, and he was a Messenger, a Prophet, and he enjoined on his people prayer and alms-giving, and was one in whom his Lord was well pleased".

Ishmael died leaving his son Qeedaar, who was very famous in Arabia, and the Meccans are mostly his descendants, and it was among his descendants that the last Prophet of Allah, Muhammad (ﷺ) was born.

14. Prophet Idrees

Prophet Idrees, known as Enoch in the Old Testament, is said to have lived

Contd.....

86. And We admitted them to Our Mercy; surely they were of the righteous.

٨٦- وَأَدْخَلْنٰهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِّنَ الصّٰلِحِينَ ○

87. And (remember) Zun-Noon,[16] when he went away in wrath, and he thought that We would not straiten him,[17] so he

٨٧- وَذَا النُّوْنِ إِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمٰتِ

3284-3017 B.C. Not much is known about him. Qur'an says that he was a man of truth and sincerity and he was a Prophet (*Maryam,* 19, 56 and 57). He had higher position among his people. According to Talmud Selection (pp. 18-20) when the people went astray, Enoch, who used to live a pious life in seclusion, was given Prophethood. He came among the people, and by his fervent endeavours and speeches made the people give up the idolatry and obey the Commands of Allah. He lived among his people for over 200 years and ruled them, and during his reign there was peace and justice. According to the Jewish tradition, "he was the first author, and the inventor of letters, arithmetic and astronomy" (Maajid, Vol. II, Part XVII, Note 181).

15. Prophet Zulkifl

As regards Zulkifl, Qur'an mentions him here, as well as in verse 48 of Chapter 38 (*Swad*). About his life and mission, however, not much is known. Qur'an says that he was of the men of patience and constancy, and Allah the Almighty had admitted him to His Mercy, and he was of the righteous ones (verses 85 and 86 of this Chapter); and he was of the good ones (*Swaad,* 38:48). For more details, see the 'Major Work', *ibid.,* Vol. IX, pp. 267-268.

16. Prophet Zun-Noon

Qur'an speaks of Prophet Zun-Noon (Yunus), known as Jonah in the Bible, in verse 86 of Chapter 6 (*An'aam*), verse 98 of Chapter 10 (*Yunus*), verses 87 and 88 of the present Chapter, verses 139 to 148 of Chapter 37 (*Saaffaat*), and verse 48 of Chapter 68 (*Qalam*). While in Chapters 6, 10, and 37 he is mentioned by name, i.e. Yunus, in the present Chapter he is mentioned as *Zun-Noon,* and in Chapter 68 as *Saahebil Hoot.* The word Noon and Hoot both mean the 'fish', and, accordingly the phrases *Zun-Noon* and *Saahebil Hoot* both mean the "companion of the fish".

According to verse 139 of Chapter 37, Prophet Jonah (Yunus) was deputed by Allah the Almighty to the people of Nineveh, which was an Assyrian capital, at that time having a population of over one lakh, which fact is supported by verse 148 of Chapter 37 *(Saaffaat)*. He worked among the people for several years, but the people, on account of arrogance, did not listen to him, and persisted in their unbelief and idolatry. Ultimately, after giving the warning of punishment to overtake the people within the next few days, he left them, and went away from them.

Details regarding his embarking upon a ship, casting in the sea, swallowing by and remaining in the belly of a fish, praying to Allah, casting on the shore by the fish and returning to his people are given in verses 139 to 148 of Chapter 37 (*Saaffaat*).

17. The word *Naqdera* has not been used in the sense of *Qudrat,* meaning "power" or "authority", because to think that Allah has no power or authority is sheer *Kufr,* i.e. unbelief, and this could never be expected from a Prophet of Allah, not even from an ordinary believer. According to the Arabic-English Lexicon, the word *Naqdera* has been used in the sense of

cried through the depths of darkness. There is no god but You: Glory be to You: Indeed I was of the wrong-doers![18]

أَنْ لَّآ إِلٰهَ إِلَّآ أَنْتَ سُبْحٰنَكَ ۖ
إِنِّي كُنْتُ مِنَ الظّٰلِمِينَ ۝

88. So We responded to him, and delivered him from distress:[19] And thus do We deliver the believers.

٨٨- فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ۭ
وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِينَ ۝

Qadr, meaning straiten, and accordingly the meaning of this phrase is "so he thought that We would not straiten him", Qur'an has itself used the word *Qadr* in the sense of straitening, e.g., in verse 26 of Chapter 13 (*Ra'd*) and also in verse 7 of Chapter 65 (*Talaq*).

However, according to Qatadah, Mujahid, Farra, and some other Commentators, the word *Naqdera* has been used in the sense of *Taqdeer,* meaning "decision", or "decree". According to this view the meaning would be that "he thought that We would not give decision against him or hold him responsible for it" (Ma'ariful Quran, Vol. VI, pp. 223-224).

18. In the call, however, one thing is to be noted that there is only glorification of Allah, which is clear from the words *La Illaha Illa Anta Subhaanaka;* and acceptance of the fault, which is clear from the words *Inni Kunto Minnaz-zaalemeen,* and not at all a prayer for relief from the suffering. It is said that as, a Prophet of Allah, Jonah totally relied on the Mercy of Allah, and left the matter to His decision.

The word *Zaalemeen,* from *Zulm,* meaning "wrongdoers, has, not been used in this verse in the sense of infidelity, idolatry, or transgression of the limits of Allah, as it is generally understood. In fact the word *Zulm* primarily signifies *Naqs,* meaning "the making to suffer, lose or detriment" (Arabic-English Lexicon). In this sense, this word has also been used in verse 33 of Chapter 18 (*Kahf*) in which the gardens are spoken of as "yielding their fruits and they failed not (*Lam Tælim*) in aught thereof". Originally *Zulm* is "putting a thing in a place not its own, putting it in a wrong place, misplacing it", and it is "by exceeding or by falling short" (Mufradaat; Tajul Uroos; and Arabic-English Lexicon). According to the Arabic-English Lexicon, the word *Zalama* also means "He imposed upon him a thing that was above his power or ability", in which sense this word is sometimes used in a good sense when a man imposes upon himself a heavy duty to please Allah. And it is actually in this sense that the word *Zaalemeen* has been used in this verse for Prophet Jonah.

19. The word *Gham,* i.e. 'grief used in this verse, includes the grief of suffering by remaining into the stomach of the fish, as well as the grief on account rejection of his word by the people. He was relieved from both these griefs, i.e. from the stomach of the fish, as well as his separation from his people. It is said in verse 148 of Chapter 37 (*Saaffaat*) that when he returned to his people, they all accepted his word and, renouncing the idol-worship and unbelief, they became true followers of the Faith brought by Prophet Jonah: thus both the griefs were removed from him.

According to Old Testament also, "Then Jonah prayed upto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice" (Jonah, 2:1-2).

89. And Zakariya,[20] when he cried to his Lord: O my Lord! leave me not alone (i.e. childless); and You are the Best of inheritors.

٨٩-وَزَكَرِيَّآ إِذْ نَادٰى رَبَّهٗ
رَبِّ لَا تَذَرْنِيْ فَرْدًا
وَّأَنْتَ خَيْرُ الْوٰرِثِيْنَ ۝

90. So We responded to him, and gave him Yahya (John), and cured his wife (i.e. her barrenness) for him. Surely they were quick to vie, one with another, in good deeds, and to call upon Us, hoping and fearing; and they were humble before Us.

٩٠-فَاسْتَجَبْنَا لَهٗ ۟ وَوَهَبْنَا لَهٗ
يَحْيٰى وَأَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ
إِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِي الْخَيْرٰتِ
وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ؕ
وَكَانُوْا لَنَا خٰشِعِيْنَ ۝

91. And (remember) her who guarded her chastity,[21] so We breathed in her of Our Spirit, and We made her and her son a Sign for all peoples.

٩١-وَالَّتِيْٓ أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا
وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ ۝

92. Surely this community (brotherhood) of yours is a

٩٢-إِنَّ هٰذِهٖٓ أُمَّتُكُمْ أُمَّةً وَّاحِدَةً ۖ

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20. Prophet Zakariya

Verses 89 and 90 speak of the prayer of Prophet Zakariya for a son, while he was in extreme old age, and his old wife was barren; acceptance of his prayer and the birth of Prophet John (Yahya) to them, who according to verse 39 of Chapter 3 (*Imran*), was noble, chaste, and a Prophet. According to verse 90, Prophet Zakariya, Prophet John, and the wife of Prophet Zakariya, were all righteous ones, and they used to vie one with another in doing good deeds and used to call Allah the Almighty hoping and fearing and they were totally submissive to His Command".

A detailed account of Prophet Zakariya and his son Prophet Yahya has already been given in our comments on verses 2 to 15 of Chapter 19 (*Maryam*) which may be read along with the present verses.

21. Verse 91 speaks of Mary, the Mother of Jesus Christ, and it is said that she guarded her chastity, so Allah the Almighty breathed in her of His Spirit, and made her and her son, namely Jesus Christ, a Sign for all peoples.

A detailed account of the life of Mary, and her son Jesus Christ, has already been given in our comments on verses 16 to 35 of Chapter 19 (*Maryam*), which may also be read alongwith the present verses.

single community (brotherhood), and I am your Lord; so worship Me (and no other).[22]

وَّاَنَا رَبُّكُمْ فَاعْبُدُوْنِ ○

93. And they cut off their affair among them: to Us will all return.[23]

۹۳-وَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ ؕ
كُلٌّ اِلَيْنَا رٰجِعُوْنَ ○ ع

SECTION 7

94. So whoever does good deeds and is a believer,[2] there will be no rejection of his endeavour, and We shall record it in his favour.[3]

۹۴-فَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ
فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ
وَاِنَّا لَهٗ كٰتِبُوْنَ ○

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22. In these verses, as Abdullah Yusuf Ali puts it, "our attention has been drawn to people of very different temperaments and virtues, widely different in time, race, language, surroundings, history, and work to be performed, but forming the closest brotherhood as being men and women united in the higher service of God. They pre-figure the final and perfected brotherhood of Islam". Further, "God's Message was and ever is one; and His Messengers treated it as one. It is people of narrower views who come later and trade on the earlier names, that break up the Message and the Brotherhood into jarring camps and sects" (Vol. II, Notes 2749-2750).

23. In verse 93 there was a latent warning for the non-believers who gave up the Message of Allah, and cut off their affairs among themselves, and it were they who were opposing the Holy Prophet, and for them it is said that they are ultimately to return to Allah, and give account of everything to Him, and receive the reward or punishment accordingly (also see Tadabbure Quran, Vol. IV, p. 324).

1. After giving the narrations about some Prophets of Allah, the previous Section concluded with the statement that all of them were of one and the same community, and their Message or Mission was also one and the same, and that the non-believers cut off their affairs among themselves but ultimately they are to return to Allah the Almighty. In continuation of it, Section 7 deals with the ultimate reward which the believers are to get, and the punishment which the non-believers are to suffer, in the Hereafter. This Section, being the concluding Section of this Chapter, also resumes the subject matter with which this Chapter actually started, viz., the warning for unbelief. Finally, it is said that the Holy Prophet is a Mercy for all the worlds, and his Message, i.e. the Absolute Unity of Allah, is for the entire mankind.

Section 7 consists of 19 verses i.e. verses 94 to 112. Verse 94 speaks of the reward to the righteous servants of Allah. In this verse it is said: so whoever does good deeds and is a believer, there will be no rejection of his endeavour, and We shall record it in his favour.

Verses 95 to 97 speak of the extreme arrogance of the non-believers. In these verses it is said: and there is a ban on (the people of every) town, which We have destroyed, that they shall not return (to Faith), until the Gog and Magog are let through (their barrier), and they swiftly

Contd.....

95. And there is a ban on (every) town, which We have destroyed, that they shall not return,[4]

٩٥-وَحَرٰمٌ عَلٰى قَرْيَةٍ
أَهْلَكْنٰهَآ أَنَّهُمْ لَا يَرْجِعُوْنَ ○

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swarm from every mound. And the True Promise will draw near (of fulfilment): then behold! the eyes of those who disbelieve will fixedly stare (in horror, saying): O woe to us! We were heedless of this; nay, surely we were the wrongdoers!

In verses 98 to 100 there is an address to the non-believers themselves, saying: Indeed you, and what you worship, besides Allah, are fuel of hell! to it you will (surely) come! Had these been gods, they would not have come to it (i.e. the Hell)! And all will abide therein. For them therein will be groaning, and therein they will hear not (any thing else).

Verses 101 to 103 speak of the righteous servants of Allah. In these verses, Allah the Almighty says: Those for whom the good has already gone forth from Us, they will be kept far off from it (i.e. the Hell). They will not hear the slightest sound of it: and they will abide in that which their souls desire. The Great Terror will grieve them not, and the angels will meet them (saying): this is your Day which you were promised.

Verse 104 speaks of the Day of Judgment. In this verse, Allah the Almighty says: The Day when We roll up the heavens like the rolling up of a scroll for books. As We produced the first creation, We shall reproduce it. (This is) a promise (binding) upon Us. We shall truly fulfil it.

In verse 105, Allah the Almighty says that surely We wrote in the Zabur (Psalms), after the Message (Torah) that My righteous servants will inherit the land.

Verses 106 and 107 speak of the Holy Qur'an. In these verses Allah the Almighty says: Surely in this (i.e. Qur'an) is a Message for a people who worship (Allah). And We have not sent you (O Prophet) but as a Mercy for all the worlds.

In verses 108 to 111 the Holy Prophet is commanded by Allah to say: what has come to me by inspiration is that your God is One God (i.e. Allah): will you then submit? But if they turn back, say: I have proclaimed the Message to you all alike; and I know not whether that which you are promised is near or far. Surely He knows that which is spoken openly, and He knows that which you hide (in your hearts). And I know not if this may be a trial for you, and a grant of worldly provision (for you) for a time.

In verse 112 the Holy Prophet is asked to say: O My Lord! Judge You with Truth! And Our Lord is the Most Gracious, Whose help is sought against that which you utter!

2. It may be noted that, according to this verse, the condition precedent to the acceptance and rewarding of a righteous deed is the sincerity of faith. In other words, if a seemingly good deed is performed with some ulterior motive, or for other than the Pleasure of Allah, it is most likely to be reckoned as worthless. Absolute faith in Allah the Almighty is the first and the foremost condition for the reward in the Hereafter.

3. Particular emphasis in this verse is on recording the good deeds which shows that there is no question of any forgetting, or by-passing, the deed of any person. Rather, as it is said elsewhere, the deed of even of the weight of an atom will be brought before, and rewarded by, Allah the Almighty.

4. According to Abdullah Yusuf Ali also the significance is that "those destroyed will not get another chance, as they flouted all previous chances. They will only be raised up at the approach of the Day of Judgment" (Vol. II, Note 2752).

This view is further confirmed by verses 96 and 97 which refer to the appearance of the Gog and Magog, and the Day of Resurrection.

96. Until the Gog and Magog are let through (their barrier), and they swiftly swarm from every mound.

٩٦-حَتّٰٓى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ
وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ○

97. And the True Promise will draw nigh (of fulfilment): Then behold! the eyes of those who disbelieve will fixedly stare (in horror): O woe to us! we were indeed heedless of this; nay, surely we were the wrong-doers!

٩٧-وَاقْتَرَبَ الْوَعْدُ الْحَقُّ
فَاِذَا هِىَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا
يٰوَيْلَنَا قَدْ كُنَّا فِىْ غَفْلَةٍ مِّنْ هٰذَا
بَلْ كُنَّا ظٰلِمِيْنَ ○

98. Indeed you (the non-believers) and what you worship, besides Allah,[5] are fuel of Hell! to it you will (surely) come!

٩٨-اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
حَصَبُ جَهَنَّمَ ؕ اَنْتُمْ لَهَا وٰرِدُوْنَ ○

99. Had these been gods, they would not have come to it! And all will abide therein.

٩٩-لَوْ كَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا ؕ
وَكُلٌّ فِيْهَا خٰلِدُوْنَ ○

100. For them therein will be groaning, and therein they will hear not (any thing else).[6]

١٠٠-لَهُمْ فِيْهَا زَفِيْرٌ
وَّهُمْ فِيْهَا لَا يَسْمَعُوْنَ ○

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5. At the instance of Waleed bin Mugheera, one Abdullah bin Zab'ari came to the Holy Prophet and said, "You have said that surely you and what you worship besides Allah are fuel of Hell". The Holy Prophet said, "Yes, everybody who likes to be worshipped besides Allah will also be thrown into the Hell along with his worshippers". Abdullah bin Zab'ari said, "the Jews worship Prophet Ezra and the Christians worship Prophet Jesus Christ: are they also to be thrown into the Hell?" On this it was said in verse 101 that, "those for whom the good has already gone forth from Us, they will be kept far off from it (i.e. the Hell)" (Naimuddin, Chapter 21, Note 180; Ziaul Quran, Vol. III, Chapter 21, Note 82; Ma'ariful Quran, Vol. VI, p. 230; Tafheemul Quran, Vol. III, Chapter 21, Note 95).

Here it may be noted that the objection raised by Abdullah bin Zab'ari was basically untenable because the word *Maa* (i.e. that which) used before *Ya'bodoona,* in verse 98, according to the Arabic usage, only meant the lifeless things, e.g., the idols which the non-believers used to worship. According to this verse, therefore, no human being could be included within the scope of *Maa Ta'bodoona Min Doonillah* (Naimuddin, *ibid.,* and Tadabbure Quran, Vol. IV, p. 330).

6. As regards the phrase "therein they will hear not (verse 100), relying upon the interpretation by Hazrat Abdullah bin Masood, Maulana Naimuddin Muradabadi explains that the non-believers will be placed in the coffins of fire – one over other – and the coffins will be

101. Those for whom the good has already gone forth from Us, they will be kept far off from it.[7]

١٠١-إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ
أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ۝

102. They will not hear the slightest sound of it (i.e. the Hell): and they will abide in that which their souls desire.

١٠٢-لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِي مَا
اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ۝

103. The Great Terror[8] will grieve them not, and the angels will meet them (saying): this is your Day which you were promised.[9]

١٠٣-لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ
وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ ۖ
هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ۝

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nailed so that the non-believers will neither be able to see each other nor hear from each other (Naimuddin, *ibid.,* 179).

7. As already stated, verse 101 was revealed in answer to the question put by Abdullah bin Zab'ari, on the revelation of verse 98, in order to make it clear that Prophets Jesus Christ and Ezra, and the Angels, and the righteous servants of Allah in general, are not included in the phrase *Maa Ta'bodoona Min Doonillahe* "(that which you worship besides Allah) appearing in verse 98, and accordingly the question of their burning into the fire of Hell on account of their worship by the people does not arise. The Prophets of Allah, and their true and devoted followers i.e. the righteous servants of Allah, never plead for their own worship or the worship of anybody else, besides Allah. They always stand for the exclusive worship of Allah the Almighty, and they always condemn idolatry. But if anybody, in clear disregard to their "teachings, ever worshipped them, then he alone will be held responsible for it. As regards the righteous servants of Allah, for them there is a promise of good reward from Allah the Almighty that "they will be kept far off from it (i.e. the Hell)" (verse 101). Further, as it is said in verses 102 and 103, "they will not hear the slightest sound of it (i.e. (Hell), and they will abide in that which their souls (will) desire, and the Great Terror will grieve them not, and the angels will meet them (saying): this is your Day which you were promised".

8. The words *Faza'ul-Akbar,* used in verse 103, mean the "First Blowing of the Trumpet" on the Day of Judgment, which will create great terror among the people. An instance of terror is already given in verse 97 of this very chapter, in which it is said that on the Day of Judgment, "the eyes of those who disbelieve will fixedly stare (in horror)"; and more instances will follow in the concluding chapters.

9. According to verse 103, even at that moment of extreme terror, the righteous servants of Allah will be in peace and will have no grief at all. On the contrary, they will be welcomed by the angels who will give them the good news of the Day for which the promise was given to them in this world. The angels will actually greet the righteous servants of Allah when they will be raised up from their grave (see Naimuddin, *ibid.,* 85).

104. The Day when We roll up the heavens like the rolling up of a scroll for books.[10] As We produced the first creation, We shall reproduce it. A promise (binding) upon Us: We shall truly fulfil it.

١٠٤-يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ
كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ
وَعْدًا عَلَيْنَا ۚ
إِنَّا كُنَّا فَٰعِلِينَ ○

105. And surely We wrote in the Zabur (Psalms), after the Message (Torah), that My righteous servants will inherit the land.[11]

١٠٥-وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ
مِنۢ بَعْدِ الذِّكْرِ
أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِىَ الصَّٰلِحُونَ ○

106. Surely in this (i.e. Qur'an) is a Message for a people who worship (Allah).

١٠٦-إِنَّ فِى هَٰذَا لَبَلَٰغًا لِّقَوْمٍ عَٰبِدِينَ ○

107. And We have not sent you (O Prophet), but as a Mercy for the worlds.[12]

١٠٧-وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ○

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10. In a Tradition, noted by Bukhari, on the authority of Hazrat Abdullah bin Umar, the Holy Prophet has said that, on the Day of Judgment, Allah the Almighty will roll up the heavens and the earth, and will hold them in His Hand. Ibne Abi Haatim has also noted, on the authority of Hazrat Abdullah bin Abbas, that, on the Day of Judgment, Allah the Almighty will roll up the seven heavens and the seven earths, together with their inhabitants, and keep them on one side, and they will all be just like a mustard seed in His Hand (Ibne Kaseer, as quoted by Ma'ariful Quran, Vol. VI, p. 231).

11. As regards the mentioning of it in the *Zaboor* of Prophet David, we may refer to Psalm No. 37 in which it is said that, "The righteous shall inherit the land, and dwell therein for ever" (verse 29). The words 'for ever' also indicate that this inheritance will be of the Paradise, because only Paradise will be for ever; there is no application of this verse to the rule over the land in this world, because this is not for ever.

12. The word *Rahmat* consists of *Riqqat* (i.e. softness) and *Ta'taf* (i.e. kindness). The Holy Prophet is Mercy for the worlds, or, in other words, for the entire mankind, in both of its connotations, viz., *Riqqat* as well as *Ta'taf.* The former is implied in the words *Azizun 'Alaihe Maa 'Anittum,* and the latter in the words *Bil Momeneena Ra'oof-ur-Raheem,* appearing for him (Ziaul Quran, *ibid.,* 89).

In a Tradition, the Holy Prophet has himself said, "I am the Mercy which Allah the Almighty has sent down (for the mankind)" (noted by Ibne Asaakar, on the authority of Hazrat Abu Hurairah). When requested to curse the non-believers, the Holy Prophet said, "Allah has sent me as a mercy and not as a punishment" (Ziaul Quran, *ibid;* also see Ma'ariful Quran, Vol. VI, p. 234).

108. Say: what has come to me by Inspiration is that your God is One God: will you then submit?

١٠٨-قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ
وَٰحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ○

109. But if they turn back, say: I have proclaimed the Message to you all alike; and I know not whether that which you are promised is near or far.

١٠٩-فَإِن تَوَلَّوْا فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ ۖ
وَإِنْ أَدْرِىٓ أَقَرِيبٌ
أَم بَعِيدٌ مَّا تُوعَدُونَ ○

110. Surely He knows that which is spoken openly, and He knows that which you hide (in your hearts).

١١٠-إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ
وَيَعْلَمُ مَا تَكْتُمُونَ ○

111. And I know not if this may be a trial for you, and a (grant of worldly) provision (for you) for a time.

١١١-وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ
لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ○

112. Say: O my Lord! judge You with truth! And our Lord is the Most Gracious, Whose help is sought against that which you utter![13]

١١٢-قُلَ رَبِّ ٱحْكُم بِٱلْحَقِّ ۗ
وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ
عَلَىٰ مَا تَصِفُونَ ○ ع النصف

According to Allama Syed Mahmood Aalusi, the Holy Prophet is mercy for the nations because whatever good the world gets is through the blessings of the Holy Prophet. According to a Tradition, it was the Holy Prophet's *Noor* i.e. celestial or heavenly light, which was created first by Allah the almighty. In another Tradition, the Holy Prophet has said that, "Allah is the Giver (of the treasures of His Mercy) and I am the distributor of it" (Roohul Ma'ani, as referred to by Ziaul Quran, *ibid.*). According to Hazrat Abdullah bin Abbas, the Holy Prophet is Mercy for the believers as well as the non-believers. As regards the former. He is mercy for them in this world as well as in the Hereafter; and as regards the latter, he is mercy for them in this world because it is on account of him that the punishment for unbelief and idolatry has been deferred. The Holy Qur'an itself says, "and Allah was not going to punish them (i.e. the non-believers) while you (O Prophet) were among them …" (*Anfaal,* 8:33) (Naimuddin, *ibid.,* 189).

The Holy Prophet is undoubtedly a Mercy for all peoples, for all times to come, because his message is the Absolute Unity of Allah and total submission to his Commands, which in fact is the Basic and Fundamental Truth underlying the universe. By accepting the word of the Holy Prophet, and submitting to Allah the Almighty, the mankind in general not only saves itself from punishment in this world as well as in the Hereafter, but also makes itself entitled to the everlasting blessings of the Paradise.

13. In this verse, on the one hand, the Holy Prophet makes a prayer to Allah the Almighty for a decision with truth, between him and his opponents, and, on the other hand, there is a warning to the non-believers that against whatever they say, and plan, the Divine Help is sought, because Allah is the Best Source of Strength and Security for him as well as the believers.

CHAPTER 22

AL-HAJJ

(The Pilgrimage)

Chapter 22 consists of 10 Sections, 78 verses, 1291 words, and 5075 letters.*

Name

The name of this Chapter has been taken from the word *Bil-Hajj* appearing in verse 27 of it.

Revelation

The learned scholars differ as to whether this Chapter is Mecci or Madani. According to some, it was revealed in the last years of the Mecci period, while according to others it was revealed at Medinah. Both views, however, come from Hazrat Abdullah bin Abbas. According to him, with the exception of six verses (19 to 24) beginning from the words *Haazaan-e-Khasmaane* the entire Chapter is Mecci. This is also the view of Mujahid (Naimuddin, Chapter 22, Note 1). The majority of the learned scholars are, therefore, of the view that this Chapter consists of the verses revealed in Mecca as well as in Medinah. Allama Qurtabi has also adopted this view, and Allama Aalusi has also expressed the same view in his Roohul Ma'ani (Ziaul Quran, Vol. III, p. 193). Abul A'ala Maududi, the initial verses show that they were revealed in the last years of the Holy Prophet's mission at Mecca. According to him, this portion continues upto verse 24, viz., *Wa Hudu Ilat Tayyebe Minal Qaule Wa Hudu Ila Siratil Hameed.* From verse 25, i.e., *Innal'lazina Kafaru Wa Yasudduna An Saoselillaahe,* starts the Madani verses and continue upto the end of this Chapter. The subject matter and introduction of the Madani verses indicate as if they were revealed in the very

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* Naimuddin, Chapter 22, Note 1; and Ziaul Quran, Vol. III, p. 195.

first year after the Migration of the Holy Prophet. This fact is also clear from verses 25 to 41, and the occasion of the revelation of verses 39 and 40 also support this view (Tafheemul Quran, Vol. III, Chapter 22, p. 196).

According to Ameen Ahsan Islahi, this Chapter is Mecci throughout except verses 38 to 41 which were revealed after Migration of the Holy Prophet to Medinah, in which the believers were permitted to fight against the non-believers if they hindered them from performing the *Hajj*. According to him, since only these four verses are Madani, the entire Chapter cannot be Madani because there are other Chapters also in which verses of the Mecci period have been included in the Madani Chapters, and those of the Madani period have been included in the Mecci Chapters. (Tadabbure Quran, Vol. IV, p. 241).

According to the generally accepted chronological order of revelation this Chapter is placed at Serial No. 103.*

Subject Matter

This chapter begins with the final warning to the non-believers of Mecca of the punishment for their unbelief and arrogance. They are warned not to be unmindful of the punishment of the Day of Judgment. The way to deliverance lies through repentance over the misdeeds and giving up of arrogance, and submission to the Commands of Allah, with sincerity and devotion. This Chapter has also brought forth rational illustration to prove the life after death i.e., Resurrection by the similitudes of growing of the crops, vegetations and greenery from the earth after its becoming dry and dead. They are also warned that when punishment will overtake them, their false deities will not be able to help them at all, and, therefore, they are asked to give up idolatry.

There is also a lesson for the believers, particularly those who were not firm in their faith, to prepare them for bearing the hardships and sufferings in the Way of Allah with pleasure and fortitude. They are told that before them also, in the past, the righteous servants of Allah had been tried by sufferings and hardships at the hands of their opposers and oppressors, but they stood firm and undaunted against heavier odds. It was to impress upon the believers that, in order to affirm their faith and belief, such trials are inevitable because it is through the hardships and trials that their true worth could be judged and rewarded.

There is narration about the mission of Prophet Abraham and the establishment of the *Ka'bah* as a Centre for propagation of the Absolute Unity of Allah, with a view to emphasise that the unholy practice of idolaters to use the *Ka'bah* for the purpose of idolatry was not only a desecration or violation of

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* Index-cum-concordance for the Holy Qur'an, by Kheiri, *ibid.*

its Sanctity but it was also against the teachings of Prophet Abraham, from whom they claimed their progeny. They were also told that the *Ka'bah* was not an inherited property of theirs and, therefore, they had no right to stop others from entering into its precincts for the purpose of worship of Allah the Almighty.

For the first time, in this Chapter, the believers were permitted to take up arms against the non-believers in order to end the persecution by them and to restore the *Ka'bah* to its original status as a Centre of the Absolute Unity of Allah.

There was also consolation to the Holy Prophet, and his true followers, to remain firm in their mission in spite of opposition and persecution by the non-believers, and sufferings at their hands.

In the concluding part of this Chapter, there is good news for the believers that they were now going to be the rightful successors to Prophet Abraham and his mission, and they are told that now it will be their responsibility to establish the prayers, pay the poor-rate, and do the righteous deeds, and have total reliance on Allah the Almighty, and fight in His Way in order to preserve the sanctity of the *Ka'bah*.

CHAPTER 22

AL-HAJJ
(The Pilgrimage)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. O Mankind! fear your Lord![2] indeed the convulsion[3] (or shock) of the Hour (i.e. the Day of Judgment) is a terrible thing!

١- يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ
اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ○

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1. In answer to the demand for punishment, in the concluding verses of the previous Chapter, the Holy Prophet was commanded to say "I have proclaimed the Message to you all alike; and I know not whether that which you are promised (i.e. the punishment of the Day of Judgment) is near or far"; and "I know not if this may be a trial for you, and a (grant of worldly) provision (for you) for a time". In continuation of it, the present Chapter (and accordingly Section 1 of it) starts with a warning of the extreme terror of the Day of Judgment for the non-believers. Then this Section also puts forward an argument in favour of the occurrence of the Day of Judgment on basis of the natural phenomena, and ultimately again warns the non-believers for disgrace and punishment on the Day of Judgment on account of unbelief and arrogance.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verses 1 and 2 speak of the extreme terror of the Day of Judgment. In these verses it is said: O mankind! fear your Lord! Indeed the convulsion (or shock) of the Hour (i.e. the Day of Judgment) is a terrible thing! The Day (when) you shall see it, every woman giving suck will forget her suckling-babe, and every pregnant (female) will lay down her burden, and you will see mankind as drunken, though they will not be drunk, but the punishment of Allah will be severe.

In verses 3 and 4 it is said that among man is he who disputes about Allah without knowledge, and follows every rebellious Satan. For him it is written that whoever takes him (i.e.

Contd.....

2. The Day you shall see it, every woman giving suck will forget her suckling-babe, and every pregnant (female) will lay down her burden, and you will see mankind as drunken, though they will not be drunk, but the punishment of Allah will be severe.

٢-يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ
أَرْضَعَتْ
وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا
وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى
وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ○

Satan) for a friend, he will lead him astray and guide him to the punishment of the Burning Fire.

Verses 5 to 7 put forward argument in favour of the occurrence of the Day of Judgment on basis of the natural phenomena. In these verses it is said: O mankind! If you are in doubt about the Resurrection, then indeed (you must know) We have created you out of dust then out of sperm, then out of a clot, then out of a lump of flesh, partly formed and partly unformed, in order that We may manifest (Our Power) to you. And We cause what We please to remain in the wombs till an appointed term, then do We bring you out as babies, then (foster you so) that you may attain your age of full strength. And of you is he who is caused to die (early) and (also) among you is he who is brought back to the worst part of life, so that after having known (much he knows nothing. And you see the earth barren (and lifeless), but when We pour down water on it, it stirs and swells, and brings forth a beautiful (growth) of every kind (in pairs). That is because Allah, He is the Truth, and He gives life to the dead and it is He Who has Power over all things. And indeed the Hour (i.e. the Day of Judgment) will come: there is no doubt about it; and Allah will raise up all those who are in the graves.

In verses 8 to 10 there is warning of disgrace and punishment for the non-believers. In these verses it is said that among men is he who disputes about Allah without knowledge, and without guidance, and without a Book of Enlightenment, turning away haughtily in order to lead men astray from the Way of Allah. For him is disgrace in this world, and on the Day of Resurrection We shall make him taste the punishment of burning (fire). (Saying:) This is for that which your two hands have sent before, and Allah is not in the least unjust to His servants.

2. Before speaking of the extreme terror of the Day of Judgment, Qur'an in verse 1 firstly calls upon the people in general, and the non-believers in particular, to fear Allah. In fact the fear of Allah implies hatred of evil and wrong. According to the Old Testament also, "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread" (Isaiah, 8:13). Also to quote the New Testament, "Fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him" (Luke, 12:5) (Maajid, Vol. II, Part XVII, Note 258).

3. "Convulsion" stands for *Zalzalah,* which, according to the Arabic-English Lexicon, means "to put it into a state of commotion or agitation".

As regards the occurrence of the extreme terror, referred to in these verses, according to a Tradition of the Holy Prophet, there will be thrice blowing of the Trumpet. On the first blowing, known as *Faz'a* there will be a state of extreme terror all round; and on the second blowing, known as *Sa'aq* the entire creation will die; and on the third blowing, known as *Qayaame Rabbul 'Aalameen,* the entire creation will be raised up again and presented before Allah the Almighty (Ibne Jareer, Tabrani, and Ibne Ali Haatim, on the authority of Abu Hurairah). It is said that on the first blowing the earth will shake like a boat in the storm or a lamp hanging in the air (Tafheemul Quran, Vol. III, Chapter 22, Note 1; Ziaul Quran, Vol. III, Chapter 22, Note 2).

3. And among men is he who disputes about Allah without knowledge, and follows every rebellious Satan.[4]

٣- وَمِنَ النَّاسِ مَنْ يُّجَادِلُ
فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ۙ

4. For him it is written that whoever takes him (i.e. Satan) for a friend, he will lead him astray and guide him to the punishment of the Burning Fire.[5]

٤- كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ
تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ
وَيَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ۝

5. O Mankind! if you are in doubt[6] about the Resurrection, then indeed (you must know) We have created you out of dust, then out of a sperm, then out of a clot, then out of a lump

٥- يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ الْبَعْثِ
فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ
ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ

Qur'an has referred to the occurrence of the Day of Judgment in many other verses also. For instance, in verses 4 to 6 of Chapter 56 (*Waaqi'ah*); in verses 13 to 16 of Chapter 69 (*Al-Haaqqah*); in verses 17 and 18 of Chapter 73 (*Muzzammil*), in verses 6 to 9 of Chapter 79 (*Naazi'aat*), and in verses 2 and 3 of Chapter 99 (*Zilzaal*).

4. According to the learned scholars, although these verses were revealed in respect of Nazr bin Haris, who used to dispute the Message of Allah, but the statement made in these verses is also of general application, and whoever disputes in respect of the Commands of Allah without knowledge, he actually is a friend of Satan who leads the mankind to the punishment of the burning fire of the Hell (see Naimuddin, Chapter 22, Note 8; Ziaul Quran, *ibid.*, 3; Ma'ariful Quran, Vol. VI, p. 240; and Tadabbure Quran, Vol. IV, p. 346).

5. The words *Mann Tawallaaho* (i.e., whoever takes him for a friend) make it clear that although Satan is always to deviate, the mankind from the Straight Path of Allah, but he gets the grip only over such men who themselves seek his friendship and choose to follow him despite the warning. It means that those (of the righteous ones) who refuse to follow him, he will not be able to deviate them from the Straight Path at all. In the story of condemnation of Iblees, which we have already noted in the previous Chapter, Qur'an has already made it clear that Satan will not have any authority over the righteous servants of Allah, and this fact has already been admitted by him while praying from the respite.

6. The word *Raib* (doubt), used in verse 5, shows that the objection of the non-believers was of the nature of a doubt. In other words, there was no point-blank denial of the occurrence of the Day of Judgment. They simply doubted it, and, therefore, Qur'an addressed them saying, that if you are in doubt about Resurrection, then you must consider the process of your own creation, and the growing of the vegetation from the earth after its becoming barren. Both these phenomena are enough to make you understand the occurrence of the Day of Judgment beyond doubt.

of flesh,[7] partly formed and partly unformed,[8] in order that We may manifest (Our Power) to you. And We cause what We please to remain in the wombs till an appointed term, then do We bring you out as babies, then (foster you) that you may attain your age of full strength. And of you is he who is caused to die (early) and (also) among you is he who is brought back to the worst part of life, so that after having known (much) he knows nothing. And you see the earth barren (and lifeless), but when We pour down water on it, it stirs, and swells and brings forth a beautiful (growth) of every kind (in pairs).[9]

ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ
وَّغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ؕ
وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى
ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا أَشُدَّكُمْ ۚ
وَمِنكُم مَّن يُتَوَفَّىٰ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ الْعُمُرِ
لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ؕ
وَتَرَى الْأَرْضَ هَامِدَةً
فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ
اهْتَزَّتْ وَرَبَتْ
وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ○

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7. According to a Tradition of the Holy Prophet, noted by Bukhari, on the authority of Hazrat Abdullah bin Masood, it is said that the sperm, or life giving fluid of man, remains deposited for the first 40 days, then it becomes *Alaqah* (clot of blood) and remains as such for the next 40 days, and then it becomes *Mudgha* (lump of flesh) and remains as such for a further period of 40 days. Thereafter, Allah the Almighty deputes an angel who blows the spirit in it and, under the Command of Allah, records 4 things about it, viz., its age, its subsistence, its deeds and whether ultimately it will be fortunate or unfortunate (Qurtabi). (Ma'ariful Quran, Vol. VI, p. 240; Naimuddin, Chapter 22, Note 13; Ziaul Quran, Vol. III, Chapter 22, Note 5).

It may be noted that similar stages of the development in the womb have also been mentioned by the Holy Qur'an in verses 12 to 14 of Chapter 23 (*Mo'menoon*) saying, "and certainly We created man of an extract of clay, then We placed him as sperm in a firm resting-place (the womb), then We made the sperm into a clot of blood, then We made him a lump of flesh bones, then We clothed the bones with flesh, then We developed out of it another creation. So Blessed be Allah, the Best of Creators".

8. This rendering of *Mukhallaqatin Wa Ghaire Mukhallaqatin* is according to Abdullah Yusuf Ali. Abdul Maajid Daryabadi has rendered it as "formed and unformed".

As regards the *Mukhallaqatin,* i.e. partly formed or *Ghaire Mukhallaqatin* i.e., partly unformed, in another Tradition, noted by Ibne Abi Haatim and Ibne Jareer on the authority of Hazrat Abdullah Ibne Masood, it is said that it is also decided on that particular moment, whether it will be a male or a female. By *Mukhallaqatin* and *Ghaire Mukhallaqatin* is also meant whether the child will come out safe and sound, or defective in structure in any manner (Qurtabi), on the authority of Hazrat Ibne Abbas (Ma'ariful Quran, *ibid.,* p. 241).

9. This process of growth, and re-growth, of vegetation, with earth as its base, in fact bears a clear example of life after death which we see in this very world. The idea is to

6. That is because Allah, He is the Truth, and He gives life to the dead, and it is He Who has Power over all things.

٦- ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ
وَأَنَّهٗ يُحْيِ الْمَوْتٰى
وَأَنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ

7. And indeed the Hour will come there is no doubt about it; and Allah will raise up all those who are in the graves.[10]

٧- وَّأَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ
وَأَنَّ اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ۝

8. And among men is he who disputes about Allah without knowledge, and without guidance, and without a Book of Enlightenment,

٨- وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ
عِلْمٍ
وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ۙ

9. Turning away haughtily in order to lead men astray from the Way of Allah. For him is disgrace in this world, and on the Day of Resurrection We shall make him taste the punishment of burning (fire).

٩- ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ۭ
لَهٗ فِي الدُّنْيَا خِزْيٌ وَّنُذِيْقُهٗ يَوْمَ
الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ ۝

10. This is for that which your two hands have sent before, and Allah is not in the least unjust to His servants.

١٠- ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ
وَأَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۙ ع

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emphasize that when there is no difficulty in making a barren land productive, there is no question of any impossibility for Allah the Almighty in raising the dead to life again on the Day of Judgment.

10. Here it may be noted that "the doctrine of the Resurrection had come to be ignored, when not actually denied, by the Jews and the Christians of the Prophet's time, and was of course openly ridiculed by the pagans. 'The Resurrection of the body was denied by his fellow-citizens as an idle imagination'; and the Prophet was denounced 'as a sorcerer or magician, who would pretend that a living body could be reproduced from dust and dead man's bones' (Muir, "Life of Mahomet", p. 78). Among the Jews, 'the Sadducees denied the Resurrection' (Jewish Encyclopaedia, Vol. X, p. 383), (Maajid, *ibid.*, 280).

SECTION 2[1]

11. And among men is he who worships Allah, (as if standing) on the verge[2] so that if good befalls him, he is satisfied with it; but if a trial afflicts him, he turns back on his face. He loses the world and Hereafter (too); that is a manifest loss!

١١- وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ
فَاِنْ اَصَابَهٗ خَيْرُ ِۨ اطْمَاَنَّ بِهٖ ۚ
وَاِنْ اَصَابَتْهُ فِتْنَةُ ِۨ انْقَلَبَ عَلٰى وَجْهِهٖ ۚ
خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ۚ
ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ○

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1. After speaking of the diehard non-believers in the previous section, Qur'an, in Section 2, speaks of those who were not firm in their faith. This Section also speaks of the true believers, as well as, the non-believers, and the reward and punishment which they are respectively going to get in the Hereafter.

Section 2 consists of 12 verses i.e. verses 11 to 22. Verses 11 to 13 speak of those who are not firm in the Faith. In these verses it is said: and among men is he who worships Allah, (as if standing) on the verge, so that if good befalls him, he is satisfied with it; but if a trial afflicts him, he turns back on his face. He loses this world and the Hereafter (too): that is a manifest loss! He calls, besides Allah, on that which harms him not, nor benefits him: That is straying far (from the Way). He calls on one whose harm is nearer than his benefit: Certainly (he is) an evil guardian and an evil companion!

In verse 14 it is said that surely Allah will admit those who believe, and do good deeds, to the Gardens (of Paradise) beneath which rivers flow. Indeed Allah does what He intends.

In verses 15 and 16 it is said that whoever thinks that Allah will not help him in the world and the Hereafter, let him stretch out a rope to the ceiling, and cut (it) off, then let him see if his plan will remove that which enrages him. And thus have We sent it down, Clear Signs; and Allah guides whom He will!

Verses 17 and 18 speak of submission to Allah. In these verses it is said that those who believe, and those who are Jews, and the Sabians, and the Christians, and the Magians, and the Polytheists – surely Allah will judge between them on the Day of Judgment; surely Allah is Witness of all things. See you not that to Allah bow down in worship all things that are in the heavens and on earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people ? And many are such to whom punishment is due; and he whom Allah disgraces, none can raise him to honour. Surely Allah does what He wills.

Verses 19 to 22 refer to the punishment which the non-believers will suffer in the Hereafter. In these verses it is said: these are two antagonists who dispute (with each other) about their Lord. So those who disbelieve, for them will be cut out garments of fire; boiling water will be poured out over their heads. With it will be scalded what is in their bodies, and (their) skins as well. And for them will be whips of iron. Whenever they will wish to get away from it (i.e. the Hell), on account of anguish, they will be forced back into it, and (it will be said): taste the punishment of Burning.

2. The word *Harfin* (verge) used in verse 11, is in respect of those persons who are weak and wavering in their Faith. According to the Arabic-English Lexicon, it means "standing aloof with respect to religion in a fluctuating state, like him who is on the outskirts of the army,

12. He calls, besides Allah, on that which harms him not, nor benefits him: that is straying far (from the Way)!

١٢-يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا
يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ؕ
ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ۝

13. He calls on one whose harm is nearer than his benefit: certainly an evil guardian and an evil companion!

١٣-يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ
لَبِئْسَ الْمَوْلٰى وَلَبِئْسَ الْعَشِيْرُ ۝

14. Surely Allah will admit those who believe, and do good deeds, to the Gardens beneath which rivers flow.[3] Indeed Allah does what He intends.

١٤-اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ۝

15. Whoever thinks that Allah will not help him in the world and the Hereafter, let him stretch out a rope to the ceiling and cut (it) off, then let him see if his plan will remove that which enrages him.[4]

١٥-مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ
فِي الدُّنْيَا وَالْاٰخِرَةِ
فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ
فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ۝

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who, if sure of victory and spoils, stands firm, otherwise flees"; or, "it refers to a person who serves (or worships) Allah in doubt or suspense, being unsteady like him who stands on the edge of a mountain, or who serves Allah in one mode of circumstances, i.e. when in ample circumstances".

3. In contrast to the wavering attitude of infirm and unstable semi-believing persons who are more concerned with their worldly benefits, even at the cost of renouncing their Faith, verse 14, in a concise yet convincing manner, describes the reward of the true believers that they will be admitted to the Gardens of Paradise beneath which rivers flow.

4. According to the majority of the commentators, the pronoun 'him' in this verse refers to the Holy Prophet Muhammad (ﷺ), and the word 'any', used in this verse, refers to his enemies, who wished to see him destroyed and removed from the scene of his labours. Hazrat Abdullah bin Abbas, and most Commentators who follow him, construe the latter clauses in the sense that if the enemies of the Holy Prophet of Allah are enraged at his successes, let them fix a rope to their ceiling and hang themselves. If the word *Samaa* is rendered to mean the 'heaven', then the meaning would be that if the enemies of Prophet of Allah are enraged at the help he gets from heaven, let them stretch rope to the heaven and see if they can cut off the help in that way. In other words, they are fools if they think that they can intercept God's help by their petty devices! (Abdullah Yusuf Ali, Vol. II, Note 2786).

Similar interpretation is also given by Maulana Ahmad Raza Khan in his Kanzul Eimaan, Peer Karam Shah in his Ziaul Quran, (Vol. III, Chapter 22, Note 17), and Mufti Muhammad Shafie (vide Ma'ariful Quran, Vol. VI, pp. 244-245).

16. And thus have We sent it down, Clear Signs; and Allah guides whom He will!

١٦-وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۭ بَيِّنٰتٍ ۙ
وَّاَنَّ اللّٰهَ يَهْدِيْ مَنْ يُّرِيْدُ ○

17. Those who believe, and those who are Jews, and the Sabians, and the Christians, and the Magians,[5] and the Polytheists – surely Allah will judge between them on the Day of Judgment.[6] Surely Allah is witness of all things.[7]

١٧-اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا
وَالصّٰبِـُٔوْنَ وَالنَّصٰرٰى وَالْمَجُوْسَ وَالَّذِيْنَ
اَشْرَكُوْٓا ۣ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ
شَهِيْدٌ ○

18. See you not that to Allah bow down in worship all things that are in the heavens and on earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people?[8] And many are such to

١٨-اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ
مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ
وَالدَّوَاۗبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ۭ وَكَثِيْرٌ
حَقَّ عَلَيْهِ الْعَذَابُ ۭ

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5. As regards the 'Majoos' (i.e. Magians) "their cult is a very ancient one. They consider Fire as the purest and noblest element, and worship it as a fit emblem of God. Their location was the Persian and Median uplands and the Mesopotamian Valleys. Their religion was reformed by the Prophet Zardusht (date uncertain, about B.C. 600). Their scripture is the Zend-Avesta, the Bible of the Persia. They were the Wise men of the East mentioned in the Gospels" (Yusuf Ali, Vol 11, Note 2789). As regards the "Sabians", see vese 62 of Chapter 2 (*Baqarah*).

6. According to verse 17 Allah will decide between the believers on the one hand, and the Jews and the Sabians and the Christians and the Magians and the Polytheists on the other hand, on the Day of Judgment. In other words, the decision as to which of them is on the straight path will ultimately come on the Day of Judgment.

It may be noted that in opposition to the believers, this verse includes the Sabians, the Christians, the Jews and the Magians along with the Polytheists, obviously because they all were on the side of the non-believers as against the believers.

7. In the concluding words of verse 17, viz., "Surely Allah is Witness over all things", there is a consolation for the believers that Allah the Almighty is a Witness to everything. While He is witnessing the sacrifices of the believers, he is also witnessing the plans and persecutions by the non-believers and their allies, and since He is fully aware of what goes on here, He will give an exact decision on the Day of Judgment.

8. In verses 48 and 49 of Chapter 16 (*Nehl*) also it is said, "See they not everything that Allah has created? Its (very) shadows return from right and left making obeisance to Allah, while they are in utter abasement. And to Allah makes obeisance every living creature that is in the heavens and that is on the earth, and the angels (too) and they are not proud". Even the

whom punishment is due; and he whom Allah disgraces, none can raise him to honour.[9] Surely Allah does what He Wills.

وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ؕ
اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ۩ ۝

19. These are two antagonists[10] who dispute about their Lord: So those who disbelieve, for them will be cut out garments of fire, boiling water will be poured out over their heads.

١٩- هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ۫
فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ
ثِيَابٌ مِّنْ نَّارٍ ؕ
يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ۚ

20. With it will be scalded what is within their bodies, and (their) skins as well.

٢٠- يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ؕ

21. And for them will be whips of iron.

٢١- وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ۝

22. Whenever they will wish to get away from it, on account of anguish, they will be forced back into it, and (it will be said): taste the punishment of Burning.

٢٢- كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا
مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۠
وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝ ع

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material things, obviously appearing to be lifeless and without consciousness, submit to Allah the Almighty. Qur'an has itself said, "everything is glorifying Allah the Almighty but you cannot comprehend its glorification" (*Bani Israil,* 17:44).

9. On the other hand, there are also many among the mankind whom punishment is due obviously because they do not submit to Allah the Almighty. They are the ones who shall be disgraced and humiliated on the Day of Judgment on account of their unbelief and transgression, and there is no doubt that none can give honour to the one whom Allah the Almighty disgraces, Allah does what He Wills (verse 18).

10. As regards the two adversaries, particularly referred to in verse 19, according to a Tradition, they were those believers and the non-believers who faced against each other in the battle-field of Badr (Muslim, on the authority of Hazrat Abuzar, with reference to Qais bin 'Ebaad, Ziaul Quran, Vol. III, Chapter 22, Note 21; also see Ma'ariful Quran, Vol. VI, p. 249).

However, these verses are also of general import, and it is to be noted that, while in verse 17 it was simply said that Allah the Almighty will decide between the believers and the non-believers on the Day of Judgment, in verses 19 to 22 it is said that for the non-believers there will be the garments of fire, and boiling water will be poured over their heads which will melt what is in their stomachs as well as their skins, and they will also be whipped by iron whips, and, during that punishment, when, on account of pain, they will try to come out of it, they will again be forced back in it, saying: taste the punishment of burning.

SECTION 3[1]

23. Surely Allah will admit those who believe, and do good deeds, to Gardens beneath which rivers flow – they will be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.[2]

٢٣- إِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ
لُؤْلُؤًا ؕ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ○

24. And they are guided to Pure Words;[3] and they are guided to the Path of the Praised One.[4]

٢٤- وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ
وَهُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ○

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1. After speaking of the shameful doom of the disbelievers in the concluding verses of the last Section, Section 3 starts with a talk about the reward which the believers will be given in the Hereafter. Then in the concluding verses again Qur'an speaks of the punishment for the disbelievers and those who hinder people from the Sacred Mosque.

Section 3 consists of 3 verses i.e. verses 23 to 25, which speak of the reward of the believers, and the punishment of the non-believers, in the Hereafter.

In verses 23 and 24 it is said: Surely Allah will admit those who believe, and do good deeds, to Gardens (of Paradise) beneath which rivers flow – they will be adorned therein with bracelets of gold and pearls; and their garments there will be of silk. And they are guided (in this world) to Pure Words; and they are guided to the Path of the Praised One (i.e. Allah the Almighty).

In verse 25 it is said: Verily those who disbelieve and hinder (men) from the Way of Allah, and from (entering) the Sacred Mosque which We have made (open) to (all) men – the dweller therein and the visitor. And whosoever will seek profanity therein wrongfully We shall make him taste a painful punishment.

2. It may be noted that wearing of the gold ornaments and silk is prohibited for the Muslim males in this world. The Holy Prophet has said that whoever (of the men) wears silk in this world will be deprived of it in the Hereafter (Muslim and Bukhari) (vide Naimuddin, *ibid.,* 58).

In another Tradition, noted by Nisai, on the authority of Hazrat Abu Hurairah, it is said that whoever wears silken clothes in this world, he will not wear it in the Hereafter; and whoever drinks wine in this world, he will not drink the wine of the Hereafter: and whoever takes meal in utensils of silver and gold in this world, he will not take his meal in such utensils in the Hereafter. The Holy Prophet said that all these three things are reserved for the inhabitants of Paradise (Qurtabi, vide Ma'ariful Quran, Vol. VI, p. 250).

3. According to Hazrat Abdullah bin Abbas, by the "Pure Words" is meant the *Kalemah Tayyabah,* i.e., *La Ilaaha Illallaaho Mohammad-ur-Rasoolullah;* while according to some, it signifies the Holy Qur'an (Qurtabi, vide Ma'ariful Quran, *ibid.*). However, according to Ameen Ehsan Islahi, it refers to the *Hamd* or Praise of Allah which the dwellers of Paradise will

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25. Verily those who disbelieve[5] and hinder (men) from the Way of Allah, and from the Sacred Mosque[6] which We have made (open) to (all) men – the dweller therein and the visitor.[7] And whosoever will seek profanity therein wrongfully,[8] We shall make him taste a painful punishment.

٢٥-إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ
سَوَاءً ۚ الْعَاكِفُ فِيهِ وَالْبَادِ ۚ
وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ
نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ۝ ع

glorify in appreciation of the reward which Allah the Almighty will give them in the fulfilment of His Promise. In this respect he also refers to verse 74 of Chapter 39 (*Zumar*), viz., "and they will say: "Praise be to Allah, Who has truly made good His promise to us". Similarly in verses 34 and 35 of Chapter 35 (*Faatir*) it is said, "and they say: Praise be to Allah, Who has removed grief from us! Surely our Lord is Forgiving, Bountiful (of reward), Who, out of His Grace, has made us alight in a house abiding for ever; therein toil touches us not nor does fatigue afflict us therein" (Tadabbure Quran, Vol. IV, p. 371).

4. The words "and they are guided to the Path of the Praised One", according to him, signify the *Darul Maqaamah* referred to in verse 35 of Chapter 35 (*Faatir*). As stated by him, here in this verse the word *Hidayat* is in the sense of guidance towards the *Manazile Maqsood,* or the desired (ultimate) destination, and the idea is that the believers will be guided by a group of the angels to the *Darul Maqaamah* (the House of Lasting Stay) which Allah has prepared for them (*ibid.*).

5. By the words *Innallazina Kafaru* are actually meant the non-believing Quraish of Mecca who had rejected the Message of the Holy Prophet, and had refused to accept his call, and who had hindered the true believers from entering into the Sacred Mosque. It is said that this verse was revealed in respect of Sufyan bin Harb and his companions who had stopped the Holy Prophet from entering Mecca (Naimuddin, Chapter 22, Note 62).

6. According to verse 25, the *Masjidil Haram* is meant for all believers, and all of them have equal rights of entering, praying, as well as, performing the rites of *Hajj* therein. The word *Aakif* (the dweller) in this verse also clarifies the position of the dwellers or inhabitants of Mecca. The word *Aakif* is used for those who stay in the Mosque for the performance of prayer. In other words, they are not entitled to any right of ownership over it. This shows that the inhabitants of Mecca are simply to stay there for the purpose of fulfilling the Commands of Allah. They are actually meant for its service, and they are expected voluntarily and with a spirit of devotion, to keep not only the premises of the *Ka'bah,* but also the precincts and the environment of the Holy Shrine, clean and free from all spiritual as well as material filth, to enable others also to come there and perform their spiritual rites just as did Prophets Abraham and Ishmail. Thus none has the right of ownership over the *Masjidil Haram.* The word *Baad,* used in this verse, may also mean the dwellers of the deserts or nomads, and, in the context of this verse, signifies those who come occasionally to the *Masjidil Haram* for the purpose of prayer or performance of *Hajj* or *Umrah* (see Tafseer-e-Ahmadi; Naimuddin, *ibid.,* 62; Roohul Ma'ani; Ma'ariful Quran, Vol. VI, p. 253).

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SECTION 4[1]

26. And (remember) when We pointed[2] to Abraham the place of the (Sacred) House, saying: associate not anything with Me; and Sanctify My House for those who make circuits (thereof), and stand up, and bow, and prostrate themselves (therein in prayer).

٢٦- وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ
أَنْ لَّا تُشْرِكْ بِي شَيْئًا
وَّطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ
وَالْقَآئِمِينَ وَالرُّكَّعِ السُّجُودِ ○

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7. The word *Sabeel-il-lah,* used in verse 25, according to learned scholars, means *Islam,* and thus the meaning is that those who disbelieve and hinder the people from accepting Islam, they shall have to suffer a painful punishment in the Hereafter.

8. Which, according to the learned scholars, signify all prohibited acts including abusing others, hunting, killing, cutting of trees (Mujahid), entry without the special dress of *Ehraam* ('Ata), etc. According to Hazrat Abdullah bin Masood, mere firm resolution of committing a sinful act is also a sin within the precincts of *Haram.* Similar is the view of Hazrat Abdullah bin Umar also (Qurtabi) (Tafseere Mazhari; Ma'ariful Quran, Vol. VI, p. 253).

1. In continuation of the previous Section which condemned the disbelievers and those who hinder the people from entering the Sacred Mosque i.e., the *Ka'bah* for offering the prayer and performing the rites of *Hajj,* in Section 4 Qur'an proceeds to make a proclamation for *Hajj* and enunciates the rites which the believers are to perform during the *Hajj.*

Section 4 consists of 8 verses i.e. verses 26 to 33, which speak of the *Hajj* Rites, Ordinances, and prohibitions, which the believers are commanded to observe during the prescribed days of the *Hajj,* including the sacrifice of cattle of which the flesh is permitted to be eaten by them. In these verses it is said: and (remember) when We pointed to Abraham the place of the (Sacred) House, saying: Associate not anything (in worship) with Me; and sanctify My House for those who make circuits (thereof), and stand up, bow, and prostrate themselves (therein in prayer). And proclaim to men the Pilgrimage: they will come to you on foot and (mounted) on every lean camel, coming through every deep and distant mountain highways. That they may witness the benefits (provided) for them, and celebrate the Name of Allah, on Appointed Days, over what He has given them of the cattle; then eat of them and feed the distressed ones, the needy. Then let them complete the rites prescribed for them (for removing their unkemptness) and let them fulfil their vows and go round the Ancient House. That (shall be so). And whoever honours the Sacred Rites (Ordinances) of Allah, it is good for him in the Presence of his Lord. And the cattle are made lawful for you, except that which is recited to you (as unlawful) so shun the abomination of the idols, and shun false words; being upright for Allah, not associating anything with Him. And whoever associates (aught) with Him, it is as if he had fallen from on high heavens, then the birds had snatched him away, or the wind had carried him off to a distant place. That (shall be so). And whoever respects the Symbols of Allah, this is surely from the piety of hearts. Therein are benefits for you for a term appointed; then their place of sacrifice is near the Ancient House.

2. The word *Bawwaana* (i.e. We pointed) in this verse shows that Prophet Abraham was not an original resident of Mecca. He had been sent by Allah the Almighty to Mecca for the purpose of re-establishment of *Ka'bah* at Mecca of which the site was also pointed out to

27. And proclaim[3] to men the Pilgrimage: they will come to you on foot and (mounted) on every kind of lean camel, coming through every deep and distant mountain highways,

٢٧- وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ
يَأْتُوكَ رِجَالًا وَّعَلَىٰ كُلِّ ضَامِرٍ
يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ۙ

28. That they may witness the benefits[4] (provided) for them, and celebrate the Name of Allah, on Appointed Days, over what He has given them of the cattle; then eat of them and feed the distressed ones, the needy.

٢٨- لِّيَشْهَدُوا مَنَافِعَ لَهُمْ
وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ
عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ۖ

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him by Allah the Almighty Himself. In fact, as history also tells us, he had come to Mecca from Syria. Further, the word *Makaanal Bait* shows that the place of *Ka'bah* already existed, even before the time of Prophet Abraham, and as the Qur'an itself says, "it was the 'First House' built in the world for the worship of Allah" (*Imran,* 3:96). The history of *Ka'bah* also shows that it was first built by the angels, then by Adam, and then, after its destruction in the Great Flood in the days of Prophet Noah, it was rebuilt by Prophet Abraham and his son Ishmael under the Command of Allah. The word *Bawwa'na* therefore, in the context of the facts of history, shows that, in spite of destruction in the Flood, the foundation, or at least some visible trace of the foundation of *Ka'bah* was still there, and it was pointed out to Abraham by Allah the Almighty on which he subsequently raised the building of *Ka'bah* again.

3. It may be noted that, when this command was given to Prophet Abraham, he said: O Allah! how would my voice reach the place where there is no population? This being so, because at that particular time there was no population at all near about the *Ka'bah.* Allah the Almighty said: your responsibility is simply to make the proclamation, and to make it reach the people is Our responsibility! Prophet Abraham stood up on the *Moqaame Ibrahim,* or according to some, on the Hill of Abi Qabees, and, putting his fingers on his ears, proclaimed east and west, north and south, "O people! Your Lord has built His House, and Pilgrimage to it is made obligatory on all of you. You should, therefore, submit to the Command of Allah". This Tradition is noted by Baghwi, Ibne Abi Haatim, on the authority of Hazrat Abdullah Ibne Abbas, who has also said that the *Talbiah* which the pilgrims recite is actually based on this particular proclamation of Prophet Abraham (Qurtabi and Tafseer-e-Mazhari; Ma'ariful Quran, Vol. VI, p. 256).

It is particularly to be noted that, in response to the call of Prophet Abraham, people from all around started coming to the *Ka'bah,* and during the last several thousand years, after Prophet Abraham, people have been regularly coming for *Hajj,* which shows that the proclamation made by him in the wilderness at that particular moment was actually made by Allah the Almighty to reach throughout the world.

4. Which, besides the spiritual benefits which the people acquire in abundance, also imply the material benefits in the form of business and social contacts between the believers.

29. Then let them complete the rites prescribed for them, and let them fulfil their vows[5] and go round the Ancient House.[6]

٢٩- ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ○

30. That (shall be so).[7] And whoever honours the Sacred Rites[8] (Ordinances) of Allah, it is good for him in the Presence of his Lord. And the cattle are made lawful for you, except that which is recited to you (as unlawful) so shun the abomination of the idols, and shun false words,

٣٠- ذٰلِكَ ۚ وَمَنْ يُعَظِّمْ حُرُمٰتِ اللّٰهِ
فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهٖ ۗ
وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ
إِلَّا مَا يُتْلٰى عَلَيْكُمْ
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ ۙ ○

31. Being upright for Allah, not associating anything with Him.[9] And whoever associates (aught)

٣١- حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِينَ
بِهٖ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ

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5. According to Hazrat Abdullah bin Abbas, the word *Nozoor* in the verse refers to the *Nazr* to offer a sacrifice and it can be performed along with the offering of sacrifice as a rite of the *Hajj* According to Ikramah, however, the word *Nozoor,* used in this verse, actually refers to the obligation of the *Hajj* itself (Ma'ariful Quran, Vol. VI, p. 260).

6. It may noted that the stages of *Hajj* referred to in verses 28 and 29 are after the return from "Arafaat", when, on the 10th to 12th of the month of Zil Hajj, pilgrims stay at Mina offer the sacrifice, shave their hairs, and remove uncleanliness, and take off the *Ahram,* and then perform *Tawaful Ziyaarah* which is the final stage in the process of *Hajj*. During this period they also throw pieces of stone at the symbols of the Satans at Mina. With all these rituals etc. we have dealt with it in detail in our article on *Hajj* referred to earlier.

7. The word *Zalika,* meaning "that shall be so", which, in fact, is to lay emphasis on the fact that these were the obligatory commands given to Prophet Abraham, and they are also binding on the believers. That is why, in verse 30, it is further said that "Whoever honours the Sacred Rites of Allah, it is good for him in the Presence of his Lord".

8. The word *Huromaat;* used in verse 30, signifies those things for the respect of which commands have been given by Allah. They also mean all those commands of the *Shariah* which Allah the Almighty has enforced, and it is necessary for every believer to fulfil them, and to respect all those things commanded to be respected. The emphasis on this particular point in this verse is obviously because of the fact that the non-believing Quraish of Mecca, although claiming to be the descendants of Prophets Abraham and Ishmael, had actually disrespected the *Ka'bah,* by making it a centre of idolatry.

9. As Abu A'ala Maududi puts it, the purpose of referring to the *Hillat* or permissibility of the cattle, at this particular stage, was to finish the sanctity of the animals *Boheerah, Saa'ebah,*

with Allah, it is as if he had fallen from on high heavens, then the birds had snatched him away, or the wind had carried him off to a distant place.[10]

فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ
فَتَخْطَفُهُ الطَّيْرُ
أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ○

32. That (shall be so). And whoever respects the Symbols of Allah,[11] this is surely from the piety of hearts.

٣٢- ذَٰلِكَ ۖ وَمَن يُعَظِّمْ
شَعَآئِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ○

33. Therein are benefits for you for a term appointed; then their place of sacrifice is near the Ancient House.[12]

٣٣- لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ مَحِلُّهَآ إِلَى الْبَيْتِ الْعَتِيقِ ○ ع

Waseelah, and *Haam,* which the non-believers had of their own established without any sanction from Allah. Further, it was also to clarify that while in the state of *Ehraam* only hunting is prohibited, and not the usual slaughtering the animals for the purpose of eating (Tafheemul Quran, Vol. III, Chapter 22, Note 55).

It may be noted that the exception in respect of the animals has already been given in verse 145 of Chapter 6 (*An'aam*).

10. In this, to quote Abdullah Yusuf Ali, there is a "parable full of meaning. The man who falls from the worship of the One True God is like a man who falls from heaven. His being taken up with false objects of worship is like the falling man being picked up in the air by birds of prey. But the false objects of worship cannot hold him permanently in their grip. A fierce blast of wind – the Wrath of God – comes and snatches him away and throws him into a place far, far away from any place he could have imagined – into the hell of those who defied God" (Vol. II, Note 2806).

11. According to Abdullah Yusuf Ali, the phrase *Sha'aa'ir-Allah,* i.e. Symbols of Allah, in verse 158 of Chapter 2 (*Baqarah*), is applied to 'Safa' and 'Marwah', but here, in this verse, it seems to be applied to the "rites of Sacrifice" (Vol. II, Note 2807). This appears to be supported by the next verse, i.e. verse 33, in which it is said that "therein are benefits for you for a term appointed; then their place of sacrifice is near the Ancient House", which shows that, till the cattle are actually slaughtered by way of sacrifice in the Name of Allah, they can be made use of by the people, but when the time for their sacrifice comes then they should be taken near the Ancient House, and slaughtered in the Name of Allah. It may be noted that the word *Ila* (at or toward) shows that the actual sacrifice is not to be performed in the *Ka'bah* itself, but at Mina which is at a short distance from the *Ka'bah.*

12. Verse 33 concludes with the phrase *Baitul Ateeq* used for the *Ka'bah.* We have already noted that *Ka'bah* was the First House built on earth for the worship of Allah. To quote a non-Muslim writer, "About the middle of the fifth century of our era the city of Mecca was founded at a place where from time immemorial there had been a temple, known as the *Ka'bah* (Thatcher and Schwill, "General History of Europe", p. 166). The word "Ancient House" also means the "Freed House" so named because it was freed from submersion in the days of the

SECTION 5[1]

34. And for every people We appointed rituals (of Sacrifice) that they might mention the Name of Allah on what He has given them of the cattle. So your God is One God, therefore to Him should you submit.[2] And give good news to those who humble themselves, –

٣٤- وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا
لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ
مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ
فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ
وَبَشِّرِ الْمُخْبِتِينَ ۝

Deluge (Arabic-English Lexicon) (Maajid, *ibid.*, 338). In a Tradition, the Holy Prophet has also said that Allah the Almighty has named *Ka'bah* as *Baitul Ateeq* because Allah the Almighty has immuned it from the control of non-believers (Tirmizi and Haakim, as noted by Ibne Jareer, Tabrani, Roohul Ma'ani). (Ma'ariful Quran, Vol. VI, p. 260).

1. In connection with the rites of *Hajj,* Qur'an dealt with the sacrifice of cattle in the previous Section. In continuation of it, in Section 5, Qur'an says that sacrifice of animals has been the practice of all nations, but, in terms of the Holy Qur'an, the spirit of sacrifice is total submission to the Command of Allah and glorification of His Name.

Section 5 consists of 5 verses i.e. verses 34 to 38 which speak of the history of sacrifice together with the spirit of it. In these verses it is said that: And for every people We appointed rituals (of sacrifice) that they might mention the Name of Allah on what He has given them of the cattle. So your God is One God, therefore, to Him should you submit. And give good news to those who humble themselves – whose hearts tremble (with fear) when Allah is mentioned, and who are patient in their afflictions, and who keep up regular prayer, and spend out of what We have given them. And the sacrificial camels; We have made them of the Symbols appointed by Allah for you – for you therein is much good. So mention the Name of Allah on them, standing in a row (for sacrifice). Then when they fall down on their sides, eat of them and feed the contended one and the beggar. Thus have We made them subservient to you (so) that you may be grateful. It is not their meat, nor their blood, that reaches Allah, but to Him reaches your piety. Thus has He made them subservient to you, that you may glorify Allah for guiding you aright. And give good news to those who do good. Verily Allah will defend those who believe. Verily Allah loves not any who is unfaithful, (and) ungrateful.

2. In the context of the previous Section, the plain meaning of verse 34 is that sacrifice of the cattles in the Name of Allah has been the tradition of all previous nations, as commanded by Allah, and the purpose of it is total submission to the Absolute Unity of Allah.

It may be noted that the idea of sacrifice has been, "a fundamental element of both Jewish and gentile religions, and Christianity tended rather to absorb and modify such elements than to abolish them" (Encyclopaedia Britannica, Vol. XIX, p. 802). Places and ceremonies for the offering of sacrifice have varied from time to time and from nation to nation, but the true end, in God's dispensation, has always been to exalt His Name and not to deify any particular place or object" (Maajid, Vol. II, Part XVII, Note 356-357).

35. Whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up regular prayer, and spend out of what We have given them.[3]

٣٥- الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ
وَالصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِى الصَّلٰوةِ ۙ
وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○

36. And the Sacrificial camels:[4] We have made them of the symbols appointed by Allah for you – for you therein is much good.[5] So mention the Name of Allah on them standing in a row[6] (for Sacrifice). Then when they fall down on their sides,[7] eat of them and feed the contended one and the beggar. Thus have We made them subservient to you that you may be grateful.

٣٦- وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ
مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ
فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ
فَاِذَا وَجَبَتْ جُنُوْبُهَا
فَكُلُوْا مِنْهَا وَاَطْعِمُوا
الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذٰلِكَ
سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ○

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3. Thus, according to verses 34 and 35, the qualities of the righteous servants of Allah are that they sacrifice the cattle in the Name of Allah, with total devotion of their hearts and soul, without invoking any partner to Him; they are humble, and they fear Allah, which is akin to love, which touches their hearts, and penetrates through their inmost being; they are not afraid of anything in the mundane sense; and they take their trials patiently, and they go on in the course of righteousness with constancy; their prayer is never a mere matter of form, but a real communion with God, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and gratitude to God as shown by practical acts of charity to all fellow-creatures (see Yusuf Ali, Vol. II, Note 2812).

4. It may be noted that although camels are also included in the *Baheematul An'am* (vide verse 34), yet the purpose of mentioning them specifically, in the present verse, is to rebut the propaganda of the Jews, who had of their own declared the camels to be prohibited for sacrifice, although there was no such prohibition in the Torah (Tadabbure Quran, Vol. IV, p. 387).

5. Camel was the most valuable animal of the Arabs, which they used for the purpose of transport, through the desert, for the people and merchandise, and for the purpose of milk and food, besides other useful and profit-bearing things, which they could prepare from its wool, skin and bones, etc.

6. According to this verse, a camel is to be sacrificed while it is in the standing posture, and not by making it lie down on the ground as in case of other cattle (Tafheemul Quran, Vol. III, Chapter 22, Note 69).

7. It may be noted that the word *Wajabat* (i.e., falls down) appearing in verse 36, signifies not only falling down on the ground but also when it actually dies (Abu Dawood, Tirmizi

37. It is not their meat, nor their blood, that reaches[8] Allah, but to Him reaches your piety.[9] Thus has He made them subservient to you, that you may glorify Allah for guiding you aright.[10] And give good news to those who do good.

٣٧-لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا
وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ
كَذٰلِكَ سَخَّرَهَا لَكُمْ
لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ
وَبَشِّرِ الْمُحْسِنِيْنَ ۝

38. Verily Allah will defend those who believe. Verily Allah loves not any who is unfaithful, ungrateful.

٣٨-اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ۝ ع

and Ahmad). The Holy Prophet has said that the flesh of the animals should be cut off only when it becomes lifeless and not when it is still alive (Tafheemul Quran, *ibid.,* 71).

8. In order to understand the true significance of the words "neither their meat nor their blood reaches Allah", one should bear in mind that the non-believers of Mecca, after sacrificing the animals, used to rub the blood of it on the walls of *Ka'bah* and put some meat of the animal, near their idols, with the belief that unless they did it, the sacrifice would not be accepted. Qur'an rebuts this type of baseless ideology by saying that neither their meat nor the blood reaches Allah: it is actually the piety of the heart and sincerity of devotion which is of value in the Sight of Allah (Ziaul Quran, Vol. III, Chapter 22, Note 51; and Naimuddin, Chapter 22, Note 99).

In this there is also refutation of the Jewish ideology that, "it is the blood that maketh an atonement for the soul" (Leviticus, 17:11); and also the Christian ideology that, "and without shedding of blood there is no remission" (of sin) (Paul Epistle to the Hebrews, 9:22). In the "Encyclopaedia Biblica", it is said, among the Babylonians, "the gods feast in heaven; ... they eat the offering; ... the gods scent the savour; the gods scent the sweet savour; like flies do they gather themselves together about the offerer" (c. 4119). To quote another writer, "Throughout the Semitic field the fundamental idea of sacrifice was that of communion between the god and his worshippers by joint participation in the living flesh and blood of a sacred victim" ("Religion of the Semites", by Robertson Smith, p. 345) (Maajid, *ibid.,* 369).

9. To quote Abdul Maajid Daryabadi, "It is the spirit of willing devotion and ready obedience underlying sacrifices and offerings that is accepted by God Who is the God of righteousness, the acme of morality. It is only piety of heart or righteousness of conduct, and not anything in lieu of it, that is acceptable to Him. Sacrifice, in Islam, is neither honorific or piacular, much less a magical sacrament. It is essentially symbolic – an external symbol of an internal dedication and voluntary submission to the Will of the Almighty. The Divine itself is absolutely without needs, and all acts of sacrifice and worship are for our own benefit. The grace of God reaches everyone and everywhere and needs only some piety for its reception" (Maajid, *ibid.,* 370).

10. This is to lay emphasis on the point that, when sacrificing the animals in the Way of Allah, one must keep in mind that whatever he is sacrificing is not his own property: it has been given to him by Allah the Almighty Himself; and not only He has given it but He has also made it subservient to him, and, therefore, he must offer his heart-felt thankfulness to Him. This is also indicated by the prayer which one makes while sacrificing, viz., *Allahumma Minka Walaka,* i.e., O Allah! this is Your property and this is for You (Tafheemul Quran, *ibid.,* 74).

SECTION 6[1]

39.[2] Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is most Powerful to help them –

٣٩-أُذِنَ لِلَّذِينَ
يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ
وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝

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1. In continuation of the previous Section, which ended with a promise of defence by Allah for the believers, Section 6 starts with the permission to the believers to fight against their enemies. This Section also gives the Manifesto of the Islamic state. Further, in this Section there is also warning of the punishment to the non-believers on account of their opposing the Holy Prophet Muhammad (ﷺ).

Section 6 consists of 10 verses i.e. verses 39 to 48. Verses 39 to 41 deal with permission to the believers to fight against their enemies. In these verses it is said: permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is most Powerful to help them; those who are driven out from their homes, without a just cause, except that they say: our Lord is Allah. And if Allah had not repelled some people by others, monasteries, and churches, and synagogues, and mosques in which Allah's Name is commemorated in abundant measure, would have been pulled down. And Allah will certainly help him who helps Him. Surely Allah is Strong, (and) Mighty. Those who, if We establish them in the land, will keep up regular prayer and pay the poor-rate and enjoin good and forbid evil. And with Allah rests the end (or decision) of all affairs.

Verses 42 to 48 contain a consolation for the Holy Prophet in respect of rejection of his message by the non-believers, and also a warning of punishment to the non-believers themselves. In these verses it is said: and if they (i.e. the non-believers) reject you (O Prophet!), so did the peoples before them (reject their prophets) – the people of Noah, and 'Aad, and Samud, and the people of Abraham, and the people of Lot, and the Dwellers of Madyan; and Moses (too) was rejected. But I granted respite to the disbelievers, then I seized (or punished) them: so how (terrible) was My rejection (of them)! How many a town have We destroyed, which were given to wrong-doing? So they tumbled down upon their roofs; and how many a well are lying idle and neglected, and castles lofty and well-built ? Have they (i.e. the non-believers) not travelled in the land, so that they would have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in their breasts. And they ask you to hasten on the punishment, and Allah will not fail in His Promise. And surely a day with your Lord is as a thousand years of your reckoning. And how many a town to which I gave respite, while it was wrongdoing, then I seized (or punished) it! And to Me is the return of all.

2. Verses 39 to 41 are the first verses of the Holy Qur'an in which the believers were permitted to fight against their enemies i.e. the non-believers of Mecca, after they had already suffered persecution and hardships at their hands for 13 long years while they were at Mecca. Even in Medinah the non-believers did not allow the believers to live in peace, and from time to time they used to come in groups and attack the pastures of the believers, and take away their cattle, and sometimes also put any of them to death (Tirmizi, Nisai, Ibne Majah, Ibne Habban, and Haakim, on the authority of Hazrat Abdullah bin Abbas).

It may, however, be noted that in these verses there was only permission to fight, while

40. Those who are driven from their homes, without a just cause, except that they say: our Lord is Allah. And if Allah had not repelled some people by others, monastries, and churches, and synagogues, and mosques in which Allah's Name is commemorated in abundant measure, would have been pulled down.[3] And Allah will certainly help him who helps Him. Surely Allah is Strong, Mighty.

٤٠-اَلَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ
اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا
اللّٰهُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ
وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ
يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ
وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ
اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ۝

41. Those who, if We establish them in the land, will keep up regular prayer and pay the poor-rate and enjoin good and forbid evil.[4] And with Allah rests the end (or decision) of all affairs.

٤١-اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ
اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ؕ
وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ۝

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the actual command for fighting was given in the subsequent verses included in Chapter 2 (*Baqarah*), viz., verses 190 to 193, 216 and 244. There was a difference of few months only between the "permission", and the "command", to fight against the non-believers. It is said that the "permission" was given in the month of Zilhij of the first year of Migration, and the "command" was given just before the Battle of Badr in the month of Rajab or Sha'ban in the second year of Migration (Tafheemul Quran, Vol. III, Chapter 22, Note 78).

3. The reference to the monastries, churches, and synagogues along with the mosques, in verse 40, also shows that Islam stands for freedom of all religions, and for every person, without any discrimination whatsoever. It also indicates that originally the purpose of establishment of the monastries, churches and synagogues also, like the mosques, was exclusive worship and glorification of Allah. It was subsequently that the Jews and Christians started their baseless ideologies of raising sharers to Allah, and used their places of worship for the purpose of propagation of their own ideologies in disregard to the Absolute Unity of Allah proclaimed by all Prophets of Allah including Moses and Jesus Christ.

4. In its general connotation, however, the manifesto contained in verse 41 provides a guide line of fundamental principles for the entire world, and accordingly wherever the believers get the rule over the land, their first and foremost duty is to establish the prayer i.e. the exclusive worship of Allah, pay the poor-rate for the help of the poor and needy ones, enjoin the good and forbid the evil, and thus purify the earth from the filth of unbelief, idolatry, indecency, immorality, and injustice. For a detailed discussion on "Politics in Islam", see the Major Work, *ibid.,* Vol. IX, pp. 353-364).

42. And if they reject you (O Prophet), so did the people before them (reject their Prophets) – the people of Noah, and 'Aad, and Samud,

٤٢-وَإِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ
قَبْلَهُمْ قَوْمُ نُوْحٍ
وَّعَادٌ وَّثَمُوْدُ ۙ

43. And the people of Abraham and the people of Lot,

٤٣-وَقَوْمُ اِبْرٰهِيْمَ وَقَوْمُ لُوْطٍ ۙ

44. And the Dwellers of Madyan; and Moses (too) was rejected. But I granted respite to the disbelievers, then I seized (or punished) them: so how (terrible) was My rejection (of them)![5]

٤٤-وَّاَصْحٰبُ مَدْيَنَ ۚ
وَكُذِّبَ مُوْسٰى
فَاَمْلَيْتُ لِلْكٰفِرِيْنَ
ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ ۝

45. How many a town have We destroyed, which were given to wrongdoing? So they tumbled down upon their roofs; and how many a well[6] are lying idle and neglected, and castles lofty and well-built?

٤٥-فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا
وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا
وَبِئْرٍ مُّعَطَّلَةٍ
وَّقَصْرٍ مَّشِيْدٍ ۝

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5. This shows that Allah the Almighty does not seize the erring people, even a non-believer, forthwith. Allah grants them sufficient time to ponder and repent over their misdeeds before the respited time runs out and their doom becomes irreversible.

It is only after all repeated warnings fail, and there appear no signs, even remotely of their coming to the right path, and giving up the opposition, that Allah the Almighty seizes them all of a sudden, and they are destroyed, leaving behind for the coming generations to realise the gravity of Divine assertion: how (terrible) was My rejection (of them) (verse 44). The word *Nakeer* used in verse 44, not only means utter dislike and total rejection, but it actually signifies total mutilation or defacement on account of unbearable punishment (see Tafheemul Quran, *ibid.,* 89); or "complete reversal of their fortune in consequence" (see Yusuf Ali, Vol. II, Note 2822).

6. The word *Bei'rin* (i.e. well), in verse 45, means an ordinary well, but, according to the Arabic usage, this word also signifies a population. Generally the localities of particular tribes were known in Arabia by the name of their well, and if it is said, before an Arab, that a particular well is lying deserted, then it amounts to saying that the territory is lying deserted (Tafheemul Quran, *ibid.,* 90).

46. Have they not travelled in the land, so that they would have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in their breasts.

٤٦-أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا
أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ
وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ○

47. And they ask you to hasten on the punishment, and Allah will not fail in His Promise. And surely a day with your Lord is as a thousand years of your reckoning.

٤٧-وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ
وَلَن يُخْلِفَ اللَّهُ وَعْدَهُ ۚ
وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا
تَعُدُّونَ ○

48. And how many a town to which I gave respite, while it was wrongdoing, then I seized (or punished) it! And to Me is the return (of all).

٤٨-وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا ۖ
وَإِلَيَّ الْمَصِيرُ ۝ ع ١٢

SECTION 7[1]

49. Say: O people! I am only a plain warner to you:

٤٩-قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ
نَذِيرٌ مُّبِينٌ ۝

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1. In answer to the demand of punishment by the non-believers it was said, in the concluding verses of the previous Section, that Allah never fails in His Promise, or, in other words, that the promise of punishment will certainly be fulfilled. The non-believers were also reminded of the fate of the previous non-believing people who, in spite of the respite granted to them, did not mend their ways and were ultimately destroyed. In continuation of it, in Section 7, the Holy Prophet is commanded by Allah the Almighty to declare to the people that he is a plain warner to give good news of reward for those who believe and act righteously, and warning of punishment to those who oppose the Messages of Allah. By way of consolation to the Holy Prophet, it is also said that Satan always tries to cause hindrance in the mission of the Prophets, but Allah abolishes the hindrance and establishes His Messages. It is also said that those who have knowledge know that it is a Truth from Allah, but those who disbelieve are always in doubt about it.

Section 7 consists of 9 verses i.e. verses 49 to 57. In verses 49 to 51 the Holy Prophet is commanded by Allah the Almighty to say, "O people! I am only a plain warner to you. So those who believe and do good (deeds), for them is forgiveness and an honourable sustenance. And those who strive against Our Signs to frustrate them – they will be companions of the Fire."

50. So those who believe and do good, for them is forgiveness and an honourable sustenance.[2]

٥٠-فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ○

51. And those who strive against Our Signs, to frustrate[3] them – they will be companions of the Fire.

٥١-وَالَّذِيْنَ سَعَوْا فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ○

52. And never did We send a Messenger before you (O Prophet!), but, when he framed a desire,[4] Satan threw some (vanity) into his desire; but Allah abolishes that which the Satan throws in, and Allah does establish His Signs. And Allah is Knowing, Wise;

٥٢-وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ
وَّلَا نَبِيٍّ اِلَّآ اِذَا تَمَنّٰٓى
اَلْقَى الشَّيْطٰنُ فِيْٓ اُمْنِيَّتِهٖ ۚ
فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ
ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ۗ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۙ ○

Verses 52 and 53 speak of the hindrance caused by the Satan in the Mission of the Prophets of Allah. In these verses it is said, "and never did We send a Messenger before you (O Prophet!), but, that when he framed a desire, Satan threw some (vanity) into his desire; but Allah abolishes that which the Satan throws in, and Allah does establish His Signs. And Allah is Knowing (and) Wise: that He may make what Satan throws in a trial for those in whose hearts is a disease and who are hard-hearted. And surely the wrongdoers are in a schism far (from the Truth)".

In verses 54 to 57 it is said that "those who have been given knowledge may know that it is the Truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. And verily Allah is the Guide of those who believe, to a Straight Way. And those who disbelieve will not cease to be in doubt concerning it (i.e. the Revelation) until the Hour (of Judgment) overtakes them suddenly, or there comes to them the punishment of a Day of Disaster. The kingdom on that Day will be of Allah. He will Judge between them. So those who believe and do good (deeds) will be in Gardens of Delight. And those who disbelieve and reject Our Signs, for them is a humiliating punishment.

2. The words *Rizqun Karim* (honourable sustenance), according to Abdullah Yusuf Ali, "must be construed in the widest sense, spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the Will of the Creature" (Vol. II, note 2829). This phrase implies "good sustenance" as well as "sustenance provided with respect and honour" (Tafheemul Quran, Vol. III, Chapter 22, Note 95).

3. The word *Mo'aajezeena* (frustrate) refers to the utmost endeavour which the non-believers of Mecca were making to defeat the Mission of the Holy Prophet and stop propagation of the religion of Allah.

4. The word *Tamanna,* used in verse 52, according to the majority of Commentators,

53. That He may make, what Satan throws in, a trial for those in whose hearts is a disease and who are hard-hearted. And surely the wrongdoers are in a schism far (from Truth);

٥٣-لِّيَجْعَلَ مَا يُلْقِي
الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ
مَّرَضٌ وَّالْقَاسِيَةِ قُلُوْبُهُمْ ؕ
وَاِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ۝

54. And that those who have been given knowledge may know that it is the Truth from your Lord, so that they may believe therein and their hearts may submit humbly unto Him. And verily Allah is the Guide of those who believe, to a Straight Way.[5]

٥٤-وَّلِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ
اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ
فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ
وَاِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْٓا
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

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means "reading". According to Qatadah, the phrase, *Iza Tamanna* is equivalent to *Iza Talawatal Qur'an,* and accordingly the phrase *Fee Ummiyatehi* is equivalent to *Fee Tilaawatehi* (Maajid, Vol. II, Part XVII, Notes 406 and 408). In view of this meaning of the word *Tamanna,* the meaning of verse 52 is: and We never sent a Messenger before you (O Prophet!), but when he recited (the Messages of Allah), Satan made suggestions creating doubts in the hearts of the non-believers concerning the reading, but Allah annuls that which Satan suggests and Allah does establish His Messages. And Allah is Knower, Wise (see Ma'ariful Quran, Vol. VI, p. 276; Translation by Maulana Ahmad Raza Khan, p. 489; Translation by Peer Karam Shah, Vol. 111, pp. 223-227; Translation by Abdul Maajid Daryabadi, Vol. 11, p. 325).

The other view, however, is that the word *Tamanna* used in this verse, actually means 'desire' and not 'reading'. Following *Aqrabul Mawarad,* Ameen Ahsan Islahi has adopted this meaning in his Tadabbure Quran, and noted that, according to this meaning, the significance of the verse is that whenever any Prophet of Allah desired to improve the condition of the people, and bring them on the path of guidance, the devil, in order to defeat his mission, used to put evil suggestion in the hearts of the non-believers who started baseless propagandas against the Prophet in order to deviate the people from the Straight Path of Allah (Tadabbure Quran, Vol. IV, pp. 405-408).

5. While the evil suggestions of the Satan, referred to in verse 52, are a trial for the non-believers (verse 53), the same (i.e., the evil suggestions) tend to strengthen the Faith of .those who have knowledge, and they know that the evil suggestions or hindrances are from the Satan, and they are sure that Qur'an is the Truth from Allah, so they believe in it and their hearts humbly submit to Allah (verse 54). Thus, according to this verse, those who are firm in knowledge, they never deviate from the path of righteousness, on account of the evil suggestions of the devil.

Here it may be noted that faith depending upon knowledge is always more firm and cannot be shaken by mere evil suggestions. In this struggle, Allah the Almighty Himself is the Guide of His righteous servants and shows them the Straight Way (verse 54).

55. And those who disbelieve will not cease to be in doubt concerning it (i.e. the Revelation) until the Hour (of Judgment) overtakes them suddenly, or there comes to them the punishment of a Day of Disaster.[6]

٥٥-وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ
حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً
اَوْ يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ○

56. The kingdom on that day will be of Allah. He will judge between them. So those who believe and do good will be in Gardens of Delight.

٥٦-اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ؕ يَحْكُمُ بَيْنَهُمْ ؕ
فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ
جَنّٰتِ النَّعِيْمِ ○

57. And those who disbelieve and reject Our signs, for them is a humiliating punishment.

٥٧-وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا
فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝ ع

SECTION 8[1]

58. And those who leave their homes in the Way (or Cause) of Allah, and are then slain or die,[2] Allah will certainly bestow on them a Goodly Provision. And surely Allah is He Who bestows the Best Provision.

٥٨-وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ
ثُمَّ قُتِلُوْٓا اَوْ مَاتُوْا
لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ؕ
وَاِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ○

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6. On the other hand, those who disbelieve, they will continue to be, rather be more inclined to disbelief and scepticism about the Holy Qur'an till punishment from Allah the Almighty suddenly overtakes them on the Day of Disaster i.e., the Day of Judgment (verse 55).

The word *Aqeem,* used in verse 55, means "barren". It is barren because it is devoid of grace and blessings for the rebels (Thanwi), or it is barren because it is a day having no day after it (Maajid, *ibid.,* 424). According to Abul A'ala Maududi, also the word *Aqeem* means barren, which signifies a day on which no plan or scheme becomes successful and every hope results in disappointment; or it may signify a day having no night to follow. In either case, it signifies the day on which guilty people are destroyed (Tafheemul Quran, *ibid.,* 102).

1. After giving the warning of humiliating punishment to the disbelievers in the Hereafter, in the concluding verse of the previous Section, Section 8 starts with the promise of

Contd.....

59. Verily He will admit them to a place (of entry) with which they shall be well pleased. And indeed Allah is Knowing, Forbearing.

٥٩-لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهُ ؕ
وَإِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ○

60. That (is so). And whoever has retaliated with the like of that with which he is afflicted,[3] and then has again been wronged, Allah will certainly help him. Indeed Allah is Pardoning, Forgiving.

٦٠-ذٰلِكَ ۚ وَمَنْ عَاقَبَ
بِمِثْلِ مَا عُوْقِبَ بِهٖ
ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ
إِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ○

61. That is because Allah merges the night into the day, and He merges the day into the night, and verily Allah is Hearer, Seer.

٦١-ذٰلِكَ بِأَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ
وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَأَنَّ اللّٰهَ سَمِيْعٌ
بَصِيْرٌ ○

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good news for the believers who leave their homes for the Cause of Allah and then are slain or die. There is also promise of help for those who are oppressed. Then this Section also speaks of rejection of the false deities, and lays emphasis on the Absolute Authority of Allah over the universe.

Section 8 consists of 7 verses i.e. verses 58 to 64. Verses 58 and 59 speak of the reward of Allah for the martyrs in the Way of Allah. In these verses it is said: and those who leave their homes in the Way (or Cause) of Allah, and are then slain or die, Allah will certainly bestow on them a Goodly Provision. And surely Allah is He Who bestows the Best Provision. Verily He will admit them to a place (of entry) with which they shall be well pleased. And indeed Allah is Knowing, Forbearing.

Verses 60 to 64 speak of the help of Allah for the oppressed ones, rejection of polytheism, and Absolute Authority of Allah over the universe. In these verses it is said "That (is so)". And whoever has retaliated with the like of that with which he is afflicted, and then has again been wronged, Allah will certainly help him. Indeed Allah is Pardoning, Forgiving. That is because Allah merges the night into the day, and He merges the day into the night, and verily Allah is Hearer (and) Seer. That is because Allah – He is the Truth (the Reality); and that which they invoke besides Him – that is the Falsehood, and verily Allah He is the High, the Great. See you not that Allah sends down water (or rain) from the sky, then the earth becomes green? Indeed Allah is Knower of Subtleties, (and) Aware. To Him belongs all that is in the heavens and all that is on the earth. And surely Allah – He is Free from all wants, Worthy of all Praise.

2. The word *Maatu* i.e. die, indicates that even the natural death during migration for the Cause of Allah amounts to martyrdom, and has the same reward as for those who are slain in the Way of Allah.

3. It may be noted that on the basis of verse 60, Imam Shaafa'ie had inferred that

62. That is because Allah – He is the Truth (the Reality); and that which they invoke besides Him – that is the Falsehood, and verily Allah He is the High, the Great.

٦٢- ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ
وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ
وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ○

63. See you not that Allah sends down water (or rain) from the sky, then the earth becomes green? Indeed Allah is Knower of Subtleties,[4] Aware.

٦٣- اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً
فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ
اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝

64. To Him belongs all that is in the heavens and all that is on the earth. And surely Allah – He is Free from all wants, Worthy of all Praise.

٦٤- لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ
وَاِنَّ اللّٰهَ لَهُوَ الْغَنِىُّ الْحَمِيْدُ ۝ ع ١٥

SECTION 9[1]

65. See you not that Allah has made subservient to you[2] (O mankind!) all that is on the earth, and the ships sailing on

٦٥- اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ
مَّا فِى الْاَرْضِ وَالْفُلْكَ تَجْرِىْ فِى الْبَحْرِ

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retaliation for the murder will be in the same way in which the murder took place. In other words, if a man was killed by drowning, then the killer will also be killed by drowning. On the other hand, the Hanafi view is that whatever may be the form of murder, the retaliation will be according to one and the same method of retaliation generally known.

4. The word *Lateef,* "as an Attributory Name of God, is as difficult to define in words as the idea it seeks to represent is difficult to grasp in our minds. It implies (1) fine, subtle (the basic meaning); (2) so fine and subtle as to be imperceptible to human sight; (3) so pure as to be incomprehensible; (4) with sight so perfect as to see and understand the finest subtleties and mysteries; (5) so kind and gracious as to bestow gifts of the most refined kind; extraordinarily gracious and understanding. No. 4 is the predominant meaning here and in Chapter 12, verse 100; Nos. 2, and 3 in Chapter 6, verse 103, and No. 5 in Chapter 13, verse 19; but every shade of meaning must be borne in mind in each case, as a subsidiary factor in the spiritual melody" (Yusuf Ali, Vol. II, Note 2844).

1. The previous Section concluded with the statement that to Allah belongs whatever is in the heavens and whatever is on the earth. In continuation of it, Section 9 starts

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the sea by His Command? And He withholds the sky from falling on the earth except by His permission. Surely Allah is Compassionate (and) Merciful to mankind.

بِأَمْرِهٖ ۭ وَيُمْسِكُ السَّمَاۗءَ اَنْ تَقَعَ عَلَى
الْاَرْضِ اِلَّا بِاِذْنِهٖ ۭ
اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ○

66. And He it is Who gave you life, then He will cause you to die, then He will bring you to life. Surely man is ungrateful!

٦٦- وَهُوَ الَّذِيْٓ اَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ
ثُمَّ يُحْيِيْكُمْ ۭ
اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ○

with the statement that Allah has made subservient to the mankind all that is on the earth, and that even the ships sail through the seas by His Command, and it is He who holds the sky from falling down on the earth, and it is He Who gives life and causes death. Then this Section speaks of the dispute of the non-believers regarding the rites and ceremonies appointed by Allah for the believers. Finally, this Section condemns idolatry and gives the idolaters and unbelievers the warning of the Fire of Hell.

Section 9 consists of 8 verses i.e. verses 65 to 72. In verses 65 and 66 Qur'an speaks of the superiority of man over the other creations. In these verses it is said: See you not that Allah has made subservient to you (O mankind!) all that is on the earth, and the ships sailing on the sea by His Command? And He withholds the sky from falling on the earth except by His permission. Surely Allah is Compassionate (and) Merciful to mankind. And He it is Who gave you life, then He will cause you to die, then He will give you life. Surely man is ungrateful!

Verses 67 to 70 speak of the religious rites prescribed for the believers, and the contention of the non-believers thereto. In these verses Allah the Almighty says that to every people have We appointed rites (and ceremonies) which they observe, so let them (i.e. the non-believers) not dispute with you (O Prophet!) in the matter, and invite (them) to your Lord. Indeed you are on the Right Way. And if they contend with you, say: Allah knows best what it is you are doing. Allah will judge between you on the Day of Judgment concerning that in which you differ. Know you not that Allah knows all that is in the heavens and on earth? Indeed all this is in a Record. That is surely easy to Allah.

Verses 71 and 72 speak of the false deities. It is said: and they (i.e. the non-believers) worship, besides Allah, that for which He has not sent down any authority, and of which they have no knowledge. And for the wrongdoers there shall be no helper. And when Our Clear Messages are recited to them, you will notice a denial on the faces of those who disbelieve – they almost attack those who recite to them Our Messages. Say: Shall I inform you of what is worse than this? (It is) the Fire! Allah has promised it to those who disbelieve! And evil is the destination!

2. The phrase we "made subservient to you", in verse 65, does not imply that everything is put under the sole command of mankind. The meaning is that everything has been made beneficial for the mankind under the Command of Allah. Thus basically everything is under the total Authority of Allah the Almighty, Who has enabled man to make use of it, with the help of intelligence and capability endued to him as a special faculty unshared by any other Creature. Further, by the words "surely Allah is Compassionate (and) Merciful to mankind" it is indicated that there is great Favour of Allah in making the things of this world subservient to man.

67. To every people have We appointed rites (and ceremonies)[3] which they observe, so let them not dispute with you (O Prophet!) in the matter, and invite (them) to your Lord. Indeed you are on the Right Way.

٦٧- لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا
هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ
وَادْعُ إِلَىٰ رَبِّكَ ۖ
إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ○

68. And if they contend with you, say: Allah knows best what it is you are doing.

٦٨- وَإِنْ جَادَلُوكَ
فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ○

69. Allah will judge between you on the Day of Judgment concerning that in which you differ.

٦٩- اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ○

70. Know you not that Allah knows all that is in the heavens and on the earth? Indeed all this is in a Record. That is surely easy to Allah.

٧٠- أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ
وَالْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِي كِتَابٍ ۗ
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ○

71. And they worship, besides Allah, that for which He has not sent down any authority, and of which they have no knowledge. And for the wrongdoers there shall be no helper.[4]

٧١- وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ
مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۗ
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ○

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3. To quote Abdullah Yusuf Ali, "Rites and ceremonies may appear to be an unimportant matter compared with 'weightier matters of the Law' and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, and their effect on the individual himself is not to be despised, In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are in the Right Way, we should invite all to join us, without entering into controversies about such matter" (Vol. II, Note 2848).

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72. And when Our Clear Messages are recited to them, you will notice a denial on the faces of those who disbelieve – they almost attack those who recite to them Our Messages. Say: Shall I inform you of what is worse than this? The Fire! Allah has promised it to those who disbelieve! And evil is the destination![5]

٧٢-وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنكَرَ ۖ
يَكَادُونَ يَسْطُونَ بِالَّذِينَ
يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ
قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ النَّارُ ۖ
وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۖ
وَبِئْسَ الْمَصِيرُ ۝ ع ١١

SECTION 10[1]

73. O People! a parable is set forth! so listen to it! Surely those whom you call upon,

٧٣-يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ
فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِن

The word *Mansaken,* appearing in verse 67, has also been used in verse 34, but there it signifies the rites of sacrifice during the days of *Hajj,* while in the present verse it actually signifies the entire *Shariah* (Tafheemul Quran, Vol. III, Chapater 22, Note 116).

4. After warning the non-believers of the consequences of their dispute in respect of the *Shariah* of the Holy Prophet, Qur'an, in verse 71, says "And they (the non-believers) worship, besides Allah, that for which He has not sent down any authority, and of which they have no knowledge. And for the wrongdoers there shall be no helper (on the Day of Judgment)". In other words, it is said that although the *Shariah* were given to the previous nations also, yet in no *Shariah* any authority for the worship of false deities was given to the mankind at any time. The insistence of the non-believers on idolatory is, therefore, without any knowledge. There is a further warning, in the concluding part of verse 71, that for the wrongdoers (including the non-believers and the idolaters, etc.) there will be no helper in the Hereafter , which is to indicate that their worshipping of the false deities will not be of any avail to them before Allah the Almighty. These pseudo gods or false deities, have no authority at all to help their worshippers, in any respect, whatsoever. To worship, or depend upon, these false gods, therefore, is sheer nonsense, or foolishness, on the part of their equally false devotees!

5. In this there is warning to the non-believers that, whatever they can do, in expression of their disgust to those who recite the Messages of Allah, they cannot avert the punishment of burning in the Fire of Hell, which is much more severe than any punishment they can conceive of. Such is their fate which they shall have to meet on the Day of Judgment, on account of their misdeeds. To put it otherwise, it is said to the disbelievers that today your faces are defaced on hearing the Holy Qur'an, but something which will deface your faces in the worst form, and which you will not be able to escape, will be the Fire of Hell.

1. The previous Section concluded with the statement that when Clear Messages of Allah are recited to the non-believers, denial appears on their faces, and it appears as if they are almost going to attack those who recite to them the Messages, which shows that they are not at all inclined to listen to anything against their false deities. In continuation of it, Section 10

besides Allah, cannot create (even) a fly, though they may all gather for the purpose! And if the fly should snatch away anything from them, they cannot take it back from it. Weak are (both), the seekers and the sought!

دُوْنِ اللّٰهِ
لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ؕ
وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا
لَّا يَسْتَنْقِذُوْهُ مِنْهُ ؕ
ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ○

74. They estimate not Allah with His due Estimation. Surely Allah is Strong, Almighty.

٧٤- مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ
اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ○

75. Allah chooses Messengers from angels and from men.[2] Surely Allah is Hearer, Seer.

٧٥- اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ
مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

starts with a parable stating the total powerlessness of the false deities of the non-believers. Then this section speaks of the Absolute Authority and Knowledge of Allah, and ultimately it ends with a command to the believers to submit to Allah, worship Him alone, strive hard in His Way, and then there is news for them that in the Hereafter the Holy Prophet will be a witness for them and they will be witness for the people. Finally, it is said that Allah is the Protector of the believers and in fact He is the Excellent Protector and the Excellent Helper.

Section 10 consists of 6 verses i.e. verses 73 to 78. Verse 73 speaks of the total powerlessness of the false deities which the idolaters worship. In these verses it is said: O people! a parable is set forth! So listen to it! Surely those whom you call upon, besides Allah, cannot create (even) a fly, though they may all gather for the purpose! And if the fly snatch away anything from them, they cannot take it back from it. Weak are (both) the seekers and the sought.

Verses 74 to 76 speak of the Absolute Authority and Knowledge of Allah. In these verses it is said that they (i.e. the non-believers) estimate not Allah with His due estimation. Surely Allah is Strong (and) Almighty. Allah chooses Messengers from angels and from men. Surely Allah is Hearer (and) Seer. He knows what is before them and what is behind them. And to Allah will all affairs return (for decision on the Day of Judgment).

In verses 77 and 78 there is command to the believers, saying: O you who believe! bow down, and prostrate yourselves, and worship your Lord; and do good (so) that you may prosper. And strive hard for (the cause of) Allah with due striving. He has chosen you, (as the bearer and preacher of His Message), and has not laid upon you any hardship in religion – (It is) the Faith of your father Abraham. He named you "Muslims", before and in this (i.e. the Holy Qur'an), that the Messenger may be witness for you, and you may be witness for mankind! So keep up prayer, and pay the poor-rate, and hold fast to Allah! He is your Protector: Excellent the Protector and Excellent the Helper!

2. It is said that the non-believers, who refused to accept the Prophethood of the Holy Prophet, used to object as to how a human being could be a Prophet. It was on this account that Qur'an, in this verse, and in other like verses, said that "it

76. He knows what is before them and what is behind them. And to Allah will all affairs return (for decision).

٧٦-يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ○

77. O you who believe! bow down, and prostrate yourselves, and worship your Lord; and do good (so) that you may prosper.[3]

٧٧-يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ○ (السجدة) عند الشافعي

78. And strive hard[4] for Allah with due striving. He has chosen

٧٨-وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ

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is Allah who chooses His Messengers from angels and from men." In other words, it is said that none has the authority to object to the choosing of the Prophets by Allah the Almighty. He being the Creator had total authority to choose any body as His Prophet.

In this verse Qur'an speaks of choosing of Messengers from among the angels and men. The mention of angels, in this context, had a special significance, because the non-believers used to treat the angels as the daughters of Allah! It was in rebuttal of this baseless ideology that Qur'an declared that angels are the servants of Allah like the human beings, and, as Allah chooses Messengers from among the human beings, He also chooses Messengers from among the angels who bring the Messages of Allah to the Messengers (Prophets) chosen from amongst the mankind.

3. As regards the command *Wasjodu,* i.e. prostrate, there is difference of opinion between the learned scholars as to whether prostration on recitation of this verse is obligatory. According to Abu Hanifa, Maalik, and Sufyan Suri, this verse signifies the prostration in the prayer which is clear from the word *Warka'oo'* (and bow down) used before the word *Wasjodu.* Imam Shaafee and Imam Ahmad are of the view that prostration on recitation of this verse is obligatory, and they rely upon a Tradition of the Holy Prophet in which he has said that *Suratul Hajj* has supremacy over other *Surahs* because it contains two prostrations. The authenticity of this Tradition is, however, disputed by Abu Hanifa (Ma'riful Quran, Vol. VI, p. 288).

4. The word *Jehad* includes all that one can do to propagate and establish the Word of Allah, and also fighting in the way of Allah, in order to infuse the true Islamic Spirit among the people, and also to stop persecution of the believers at the hands of their oppressors. Further, the word *Fillaahe* emphasise upon the point that all strivings and hardships should be exclusively for the Cause of Allah, and not for material gains, personal, or even for the State, to display the might of brute force. According to Hazrat Abdullah Ibne Abbas, the words *Haqqa Jehaadehi* mean striving utmost without any let and hindrance and having full faith in Allah the Almighty, without caring for opposition from any quarter. According to Zahak and Maqatil, the word *Jehad,* in this verse, signifies the prayer and submission to the Commands of Allah with total sincerity. According to them the prayer should be in its true spirit exclusively for Allah and none else. According to Hazrat Abdullah Ibne Mubarak, the word *Jehad* signifies striving against one's own self and its basic desires and inclinations. This view is also supported by Baghwi on the

you,[5] and has not laid upon you any hardship in religion[6] – the Faith of your father Abraham. He named you "Muslims" before and in this,[7] that the

هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي
الدِّيْنِ مِنْ حَرَجٍ ۭ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ۭ
هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ وَ

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authority of a Tradition of the Holy Prophet, reported by Hazrat Jabir Bin Abdullah, according to which, when a group of the Companions returned from the battle field, the Holy Prophet told them, by the way of significance of *Jehad* that you returned successful from *Jehad-e-Asghar* i.e. "minor striving". This clearly indicates that till then they (i.e. the believers) were fighting against the non-believers, and now they were to fight against their ownselves, that is against the baser personal inclinations and desires. This Tradition has also been noted by Behaqqi (Ma'ariful Quran, Vol. VI, pp. 288-289; also see Tafheemul Quran, Vol. III, Chapter 22, Note 128).

5. It may be noted that similar declaration has also been made by the Holy Qur'an, concerning the believers, in verse 143 of Chapter 2 (*Baqarah*) in which it is said, "and thus We have made you an *Ummah* justly balanced that you may be witnesses to the people and the Messenger (Holy Prophet) may be a witness to you"; and also in verse 110 of Chapter 3 (*Imran*), saying, "you are the best nation raised up from nations to enjoin good and forbid evil and you believe in Allah".

It may be noted that the declaration in all these verses was primarily to the worthy Companions of the Holy Prophet Muhammad (ﷺ) because they were the first addressees of these verses, and it were really they who first came in the field to accept the Word of the Holy Prophet, and, under his guidance, established the Word of Allah over the land. Thus these verses basically speak of the superiority and righteousness of the Companions of the Holy Prophet (Tafheemul Quran, *ibid.,* 129), though the rest of the believers also get the blessings of these verses subject to total and sincere submission to Allah and the Holy Prophet.

6. According to Hazrat Abdullah bin Abbas, the word *Haraj* signifies all those harsh commands which were imposed on the Bani Israil, and which have been referred to in the Holy Qur'an as *Isr* and *Aghlaal* (Burden and Shackles) (vide *Aa'raaf,* 7:157). According to others, the word *Haraj* stands for hardships which a man cannot generally bear in obedience to the Commands of Allah. According to Qazi Sanaullah of Panipat, as he writes in his Tafseer-e-Mazhari, the word *Haraj* signifies that Allah has chosen the Muslim *Ummah* for His Own Mission, and, on account of its blessings, it has been made easy for this *Ummah* to bear even the severe most hardships in the Way of Allah. In a Tradition, as reported by Hazrat Anas, the Holy Prophet has said that in the prayer there is coolness of my eyes (Ahmad, Nisai, and Haakim) (Ma'ariful Quran, Vol. VI, pp. 289 and 290).

As Abdullah Yusuf Ali writes, "The Jews were hampered by many restrictions, and their religion was racial. Christianity, as originally preached, was a hermit religion: "sell whatsoever thou hast" (Mark, 10:21); "take no thought for the morrow" (Mathew, 6:34). Islam, as originally preached, gives freedom and full play to man's faculties of every kind. It is universal, and claims to date from Adam: father Abraham is mentioned as the great Ancestor of those among whom Islam was first preached (Jews, Christians, and Arab Quraish)" (Vol. II, Note 2862).

7. Here it may be noted that Islam has been the religion preached by all Prophets of Allah and, therefore, it could also be said that Islam was the Faith of Noah, Faith of Moses, and Faith of Jesus Christ; but Qur'an makes only the mention of Prophet Abraham. The underlying idea, as it is said, is that Prophet Abraham was recognized by all nations, including

Messenger may be witness for you, and you may be witness for mankind![8] so keep up prayer, and pay the poor-rate,[9] and hold fast to Allah! He is your Protector – Excellent the Protector and Excellent the Helper.[10]

فِي هٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ
فَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ
وَاعْتَصِمُوا بِاللّٰهِ ۖ هُوَ مَوْلٰكُمْ ۖ
فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيرُ ۝ ع

the non-believers of Mecca, the Jews, the Christians, as well as, the Sabians. They all claimed to be his descendants, and, even historically, Prophet Abraham was the fore-father of all Bani Israil as well as Bani Ismail, and all religions, including those of Jews and Christians, had actually came into existence after him. Even among the Arabs, the admitted position was that idolatory started among them when one Amr bin Lohaye, the Chief of Bani Khaza'a Tribe brought the idol of 'Hubl' from the territory of Muwaab and fixed it for the purpose of worship. This was about 500 or 600 B.C., and accordingly this community (i.e. idol-worshippers) also appeared long after Prophet Abraham. Thus basically the Islamic Faith is the Faith of Prophet Abraham, which has been followed and propagated by all subsequent Prophets (Tafheemul Quran, *ibid.*, 131). Further, it was really Prophet Abraham who had also named the *Ummah* of the Holy Prophet Muhammad (ﷺ) as *Muslim*. This is also clear from the prayer which he had made vide verse 128 of Chapter (*Baqarah*), viz., "Our Lord! (and) make us both *Muslims* i.e. submissive to You, and (raise) from our off-spring, *Ummatam Muslimatan Laka* i.e. a nation submissive to You".

Here it may also be noted that according to verse 78, the believers were always named by Allah as *Muslims,* and not as Noohi, or Ibrahimi, or Jews, or Christians, or Muhammadi or Muhammadans. All these are misnomers of the believers, or followers of the Religion of Allah, by the people themselves.

8. It may be noted a similar statement has also been made by the Holy Qur'an in verse 143 of Chapter 2 (*Baqarah*). And as already explained there, the simple meaning is that the Muslim *Ummah* will bear witness in respect of the Faith propagated by the Prophets of Allah, and the Holy Prophet Muhammad (ﷺ) will bear witness as regards the Faith of Muslim *Ummah* itself.

9. This actually indicates that prayer and poor-rate form the foundation of the Islamic *Shariah* on which depend the well-being of the individual as well as the society in this world as well as in the Hereafter. The Muslim society can survive only on the basis of these two fundamental tenets, and if these basic principles are taken away, one cannot even imagine of the establishment of an Islamic Society in the world. In fact in *Salaat* there is remedy for all the evils relating to the spiritual life of the human being; and in *Zakaat* there is remedy for all the evils as regards the social life of the mankind.

10. The believers are commanded to hold-fast to Allah obviously because, as it is said in the concluding words of verse 78 itself, "He is your Protector – Excellent the Protector and Excellent the Helper!"

As noted by Tafseer-e-Mazhari, the Holy Prophet has said that "I have left two things for you, and you will never deviate so long as you will follow them strictly: one is the Book of Allah and the other is my *Sunnah"* (Ma'ariful Quran, Vol. VI, p. 291).

CHAPTER 23

AL-MO'MINOON

(The Believers)

Chapter 23 consists of 6 sections, 118 verses, 1840 words, and 4802 letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Mo'minoon* which appears in verse 1 of it.

Revelation

Admittedly this chapter was revealed at Mecca during the last period of the Holy Prophet's mission in Mecca. Verses 75 and 76 of this chapter further indicate that this chapter was revealed during the days of famine in Mecca. According to Urwah bin Zubair, by that time, Hazrat Umar had already accepted Islam. He reports, with reference to Abdur Rehman bin Abdul Qari, the saying of Hazrat Umar that this chapter was revealed in his presence and he was seeing the state of the Holy Prophet during its revelation. When the revelation concluded, the Holy Prophet said that, "ten such verses have been revealed at this particular moment that anybody standing the test thereof will definitely be admitted to Paradise". Then he recited the first ten verses of this Chapter (Tirmizi, Ahmad, Nisai, and Hakim, as referred to by Tafheemul Quran, Vol. III, p. 258). According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 74.[2]

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1. Naimuddin, Chapter 23, Note 1; Ziaul Quran, Vol. III, p. 241.
2. Index cum concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

It may be noted that while the last Chapter ended with the commands to the believers to keep up prayer, pay the poor-rate, and to hold fast to Allah, the present chapter starts with a declaration that "successful indeed are the believers, who humble themselves in their prayer, and who shun what is vain, and who are active in deeds of charity, and who restrain sexual passions – except with their mates or with those whom their right hands possess – for (in their case) they are free from blame".

Thus this Chapter starts with the qualifications of those who accept the Message of the Holy Prophet and submit to him, because such persons are to get the success of this world as well as the Hereafter. Then there is a reference to the creation of man, the heavens and the earth, the vegetation, the animals, and other natural phenomena, in order to make people comprehend the Absolute Unity of Allah and the Day of Judgment, to which the Holy Prophet has pointedly drawn the attention of the mankind. Then there are some narrations about the lives and missions of the previous Prophets and the response of their people to the Divine Messages. The purpose of these narrations was to tell the non-believers of Mecca that the objections raised by them against the Holy Prophet were not new because such objections had also been raised against the previous Prophets. It was also to show that the Message of the Holy Prophet was the same as that of the previous Prophets, and that those who rejected the Messages of the Prophets of Allah and opposed them were ultimately destroyed. Lastly, that all creeds and religions formulated by the peoples themselves have no authority from Allah.

Then emphasis is laid on the fact that the prosperity in this world, in the form of wealth, children, servants, and power, are not the criteria of the righteousness of any people; and these are also not the proof of the Pleasure of Allah. On the other hand, poverty and resourcelessness do not indicate that Allah is angry with any such person or the people. The thing of real value in the Sight of Allah is sincerity of faith in the Absolute Unity of Allah and doing of righteous deeds. This was in order to make the chiefs of Mecca understand that their wealth and prosperity was of no avail in case they did not submit to the word of the Holy Prophet.

Then there is endeavour to convince the people of Mecca of the truth of the Prophethood of the Holy Prophet. It is also said that the famine, which afflicted them during those days, was by way of warning to them that if, in spite of that, they did not mend their ways, they too were bound to be subjected to most severe suffering in the Hereafter.

This is followed by a call to the mankind to observe and study the special significance inherent in the natural phenomena around them, which clearly proves and justifies their creation by Allah the Almighty, the Absolute Unity of Allah, and the life-after-death.

The Holy Prophet is also asked not to take any retaliatory steps against the opponents in spite of their persecution and opposition.

Finally, there is a warning to the non-believers that they will have to account for what they were doing in opposition to the Word of Allah (also see Tafheemul Quran, *ibid.*, pp. 258-259).

PART XVIII – (*QAD AFLAHA*)

CHAPTER 23

AL-MO'MINOON
(The Believers)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Successful[2] indeed are the believers –

١- قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ○

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1. The previous Section, and with it the previous Chapter also concluded with the statement that Allah the Almighty has chosen the believers for the mission of establishing His Word in the world, and for that mission they were commanded to establish the prayer, pay the poor-rate, and hold fast to Allah. In continuation of it, the present section (and accordingly the present chapter also) starts with qualifications of the believers and the reward which they will get in the Hereafter. There is reference to the creation of man and growth of gardens and breeding of the cattle for his benefit.

Section 1 consists of 22 verses, i.e. verses 1 to 22. Verses 1 to 11 give the qualifications of the believers and their reward in the Hereafter. In these verses it is said: successful indeed are the believers, those who are humble in their prayer, and who avoid what is vain (in conversation), and those who are active in deeds of charity, and those who restrain from sex, except with their spouses or those whom their right hands possess for (in their case) they are free from the blame, but whoever seeks to go beyond that, such are transgressors; and those who faithfully observe their trusts and their covenants; and those who guard their prayers: these are the heirs, who will inherit Paradise, therein they will dwell.

Verses 12 to 16 speak of the creation of man and the developments that take place in the

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38. He is only a man who has invented a lie against Allah, and we are not going to believe in him.

٣٨-إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ○

39. He (i.e. the Prophet) said: my Lord! help me: for that they accuse me of falsehood.

٣٩-قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ○

40. He (i.e. Allah) said: In but a little while, they are sure to be sorry!

٤٠-قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ۝

41. So the Blast overtook them with justice, and We made them as rubbish; so away with the people who do wrong![2]

٤١-فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً ۚ فَبُعْدًا لِّلْقَوْمِ الظَّالِمِينَ ○

42. Then We raised after them other generations.

٤٢-ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ ۝

43. No people can hasten their term, nor can they delay (it).

٤٣-مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ۝

44. Then We sent Our Messengers in succession every time there came to a people their Messenger, they accused him of falsehood: so We made them follow each other:

٤٤-ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ ۖ كُلَّمَا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا

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2. As stated earlier, in the comments on verses 31 and 32, the Prophet referred to in those verses was most probably Hud who was deputed towards 'Aad, and accordingly verses 34 to 41 speak of the Message of Prophet Hud to the 'Aad, his opposition by the people, and their destruction.

A detailed account of Prophet Hud and his people has already been given in our comments on Section 5 of Chapter 11 (*Hud*) which may also be read along with the present comments.

In verses 33 to 38, Qur'an speaks of the reasons on account of which the people, especially their chiefs, opposed the Prophet of Allah. When the Prophet of Allah saw that the people had exceeded all bounds in opposing his Message, and there was no hope of their reformation, he ultimately prayed to Allah for help (verse 39). Accordingly, Allah the Almighty provided the help, and soon punishment overtook the non-believing people, and they were reduced to rubbish (verses 40 and 41).

and We made them stories: So away with a people who believe not![3]

وَجَعَلْنٰهُمْ اَحَادِيْثَ ۚ
فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ۝

45. Then We sent Moses and his brother Aaron, with Our Signs and a Clear Authority,

٤٥- ثُمَّ اَرْسَلْنَا مُوْسٰى وَاَخَاهُ هٰرُوْنَ ۙ
بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۝

46. To Pharaoh and his Chiefs: but they behaved insolently: and they were an arrogant people.

٤٦- اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ
فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا عَالِيْنَ ۝

47. So they said: shall we believe in two men like ourselves, while their people are subject to us?

٤٧- فَقَالُوْٓا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمُهُمَا لَنَا عٰبِدُوْنَ ۝

48. So they belied them, and became of those who were destroyed.[4]

٤٨- فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ۝

49. And We gave Moses the Book, so that they might receive guidance.[5]

٤٩- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ
لَعَلَّهُمْ يَهْتَدُوْنَ ۝

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3. Verses 42 to 44 speak of other succeeding generations who, like their predecessors, were destroyed on account of rejection of the Prophets of Allah, though no specific nations have been mentioned in these verses. However, there is indication in other verses that, after Prophet Noah, Allah raised many generations, and deputed many Prophets towards them, but the people rejected them, and were consequently destroyed.

In the present verses, however, a fundamental principle, underlying the punishment, is given that no nation was destroyed without a prior warning by the Prophet. It was only when, in spite of the warning, the nation refused to submit to the Message of Allah, and opposed the Prophet, that it was destroyed by way of punishment. The words *Waj'alnaahum Ahaadeesa,* appearing in verse 44 indicate that by destruction they were made a matter stories for the coming generations.

4. Verses 45 to 48 refer to the rejection of Prophets Moses and Aaron by Pharaoh and his chiefs, and destruction of the latter. The detailed account of Prophet Moses and Aaron and the destruction of Pharaoh and his chiefs has already been given in our comments on Sections 1 to 3 of Chapter 20 (*Taa Haa*) which may also be read along with the present verses.

5. The idea underlying the reference to the Book (i.e. Torah) given to Moses is to remind the Jews of Arabia that, just as Allah the Almighty had given Torah to Prophet Moses as a Code of guidance for the people, in the same way, the Holy Qur'an has been given to the

50. And We made the Son of Mary and his mother as a Sign: and We gave them shelter on a High Ground, affording rest and security and furnished with springs.[6]

٥٠-وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً
وَّ اٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ
ذَاتِ قَرَارٍ وَّ مَعِيْنٍ ۝ ع

SECTION 4[1]

51. O You Messengers! eat of the good and pure things,[2] and work righteously: Surely I am Aware of what you do.

٥١-يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ
وَاعْمَلُوْا صَالِحًا
اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝

Holy Prophet Muhammad (ﷺ) as a Comprehensive Code of guidance for the mankind in general, in accordance with the forecast already contained in the Torah, and, therefore, indirectly there was also an invitation to the Jews and Christians to believe in the Prophethood of the Holy Prophet, and follow the guidance revealed through the Holy Qur'an.

6. Verse 50 makes a short reference to Jesus Christ and the blessings which Allah the Almighty had given to him and his mother Mary. Detailed account of his life and mission has already been given in our comments on Section 2 of Chapter 19 (*Maryam*) which may also be read along with the present verses.

Here in this verse, there is only a reference to his birth which is declared to be a Sign, and the retirement of his mother Mary to a lofty place at the time of birth of Jesus.

The birth of Jesus has been referred to as a Sign, because his birth to a virgin was no doubt a miracle both for him as well as his mother. She was falsely accused of unchastity, but the child Jesus triumphantly vindicated her by his own miracles (*Maryam.* 19:27-33), and showed by his life the meanness of the calumny against his mother (Yusuf Ali, Vol. II, Note 2906).

As regards the "High Ground" to which Mary, the mother of Jesus, retired at the time of delivery , in verses 22 to 26 of Chapter 19 (*Maryam*) it is described to be a place where there was a fruitful palm-tree, and a stream of water. It was the place to which she withdrew to be delivered when the time of delivery drew near. "She retired there in seclusion, and she and her child rested until it was time for her to go to her people with her child" (Yusuf Ali, Vol. II, Note 2907).

1. The previous section concluded with a reference to the mission of the Prophets of Allah and their rejection by the people. In continuation of it, Section 4 starts with a declaration that the mission of all Prophets was one and the same, and that it were the people who divided themselves in different sects, deviating from the Religion of Allah. Then there is dealing with the case of the non-believers in general, and the non-believers of Mecca in particular, who were rejoicing with their wealth and children which Allah the Almighty had granted them, and were opposing the Holy Prophet. Side by side, there is also narration about the believers who feared Allah and believed in His Messages. Lastly, there is warning for the non-believers of severe punishment in the Hereafter.

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52. And surely this Brotherhood of yours is a single Brotherhood,[3] and I am your Lord, so fear Me.

٥٢-وَإِنَّ هٰذِهٖٓ أُمَّتُكُمْ أُمَّةً وَّاحِدَةً وَّأَنَا رَبُّكُمْ فَاتَّقُوْنِ ○

Section 4 consists of 27 verses i.e. verses 51 to 77. In verses 51 and 52 Allah the Almighty addresses the Prophet (and through them actually the believers) and says: O Messengers! eat of the good and pure things, and work righteously: Surely I am Aware of what you do. And surely this Brotherhood of yours is a Single Brotherhood, and I am your Lord, so fear Me.

Verse 53 speaks of those who divided themselves in different sects, deviating from the Religion of Allah. In this verse it is said: but they (i.e. the people) have cut off their affair (of unity), between them, into sects, each party rejoices in that which is with itself.

Verses 54 to 56 contain the warning, saying: So leave them in their confused ignorance for a time. Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand.

Verses 57 to 61 speak of the believers. It is said: indeed those who live in awe for fear of their Lord; and those who believe in the Signs of their Lord; and those who join not (in worship) partners with their Lord; and those who give whatever they give (in charity) while their hearts are full of fear that to their Lord they will return; it is these who hasten in every good work, and these who are foremost in them.

Verses 62 to 77 speak of the non-believers. In these verses it is said: and We place not on any soul a burden except to the extent of its capacity, and with Us is a Book which speaks with truth, and they will never be wronged. But their hearts are in confused ignorance of this; and they have, besides this, other deeds which they will (continue) to do – until, when We seize in punishment the luxuriant ones of them; behold! they cry in supplication! (it will be said to them): cry not in supplication this day; certainly you will not be helped by Us. My Messages were indeed recited to you, but you used to turn back on your heals, in arrogance: talking nonsense about it (i.e. Qur'an), like one telling fables by night. Do they not ponder over the Word (of Allah)? Or has there come to them (something new) which did not come to their fathers of old? Or do they not recognize their Messenger, that they deny him? Or do they say (about the Holy Prophet): he is possessed? Nay, he has brought them the Truth, but most of them hate the Truth. And if the Truth had been in accord with their desires, verily the heavens and the earth, and all those who are therein, would have been in (utter) confusion and corruption. Nay, We have sent them their admonition, but they turn away from their admonition. Or is it that you (O Prophet!) ask them for some recompense? But the recompense of your Lord is the best: and He is the Best of all those who give sustenance. And verily you call them to the Straight Way; And verily those who believe not in the Hereafter are deviating from that way. And if We have mercy on them and remove the distress which is on them, they would (obstinately) persist in their transgression, wandering in distraction to and fro. And We seized them in punishment, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)! Until, We open on them the gate leading to a severe punishment: then behold! they will be plunged in despair therein!

2. According to a Tradition (reported by Bukhari, Muslim, Tirmizi, and Ahmad, on the authority of Hazrat Abu Hurairah), the Holy Prophet has said that there are some persons who undertake long journeys and their clothes become dusty, yet, when they call

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53. But they (i.e. the people) have cut off their affair (of unity), between them, into sects, each party rejoices in that which is with itself.[4]

٥٣-فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ؕ
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ○

54. So leave them in their confused ignorance for a time.

٥٤-فَذَرْهُمْ فِيْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ○

55. Do they think that because We have granted them abundance of wealth and sons,

٥٥-اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ
مِنْ مَّالٍ وَّبَنِيْنَ ۙ○

56. We would hasten them on in every good? Nay, they do not understand.[5]

٥٦-نُسَارِعُ لَهُمْ فِى الْخَيْرٰتِ ؕ
بَلْ لَّا يَشْعُرُوْنَ ○

Allah the Almighty, their call is not answered. The reason for this is that their food, their drink, and their clothes are unclean, impious, and secured through unlawful (*Haraam*) means (Qurtabi) (Ma'ariful Quran, Vol. VI, p. 316; Tafheemul Quran, Vol. III, Chapter 23, Note 46; Ziaul Quran, Vol. III, Chapter 23, Note 30). This shows that use of *Halaal* things is a condition precedent to righteousness, and that is why it is mentioned prior to the command to work righteously in verse 51.

3. In fact brotherhood depends upon the following of, and strict adherence, to one common way of life, therefore, all Prophets bearing one and the same Message i.e. Absolute Unity of Allah, and preaching and following one and the same Religion i.e. Islam, formed One Single Brotherhood. Qur'an has referred to this in many other verses also, e.g., *Baqarah,* 2:130- 133 and 213; *Imran,* 3:19, 20, 33, 34, 64, 79 to 85; *Nisa,* 4:150 to 152; *A'araaf:* 7:59, 65, 73, 85; *Yusuf:* 12:37 to 40; *Maryam,* 19:49 to 59; and *Ambia,* 21:71-93 (Tafheemul Quran, *ibid.,* 47).

4. The division of the people in different sects, having different scriptures, is on account of their own deviation from the Religion of Allah which was conveyed by all the Prophets. In this respect we may also refer to verses 92 and 93 of Chapter 21 (*Ambia*) in which Qur'an says, "Indeed your religion is one Religion (only), and I am your Lord, so worship Me. And they cut off their affair (i.e. religion) between them: to Us shall all come back". Similarly, in verse 213 of Chapter (*Baqarah*), it is said, "mankind is a single nation; So Allah raised Prophets as bearers of good news and as warners, and He revealed to them the Book with Truth, that it might judge between people concerning that in which they differed! and none but the very people who were given it differed about it after clear arguments had come to them, envying one with another."

5. In verses 54 to 56 there was a very serious warning (of punishment) for the non-believers of Mecca. The Holy Prophet did his best to make them understand the Truth and submit to Allah the Almighty, but they, instead of accepting the Truth, continued with their arrogance and opposition to the extent of causing harm to the Holy Prophet and his true followers.

It may be noted that these verses were revealed shortly before the Migration of the Holy Prophet from Mecca, and after about one year of his migration the non-believers of Mecca had to suffer a very humiliating defeat at his hands in the battle-field of Badr.

57. Indeed those who live in awe for fear of their Lord;

٥٧-إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ۝

58. And those who believe in the Signs of their Lord;

٥٨-وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ۝

59. And those who join not (in worship) partners with their Lord;

٥٩-وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ۝

60. And those who give whatever they give (in charity) while their hearts are full of fear that to their Lord they will return –

٦٠-وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ
أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝

61. It is these who hasten in every good work, and these who are foremost in them.[6]

٦١-أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ
وَهُمْ لَهَا سَابِقُونَ ۝

62.[7] And We place not on any soul a burden except to the extent of its capacity,[8] and with Us is a Book which speaks with truth, and they will never be wronged.[9]

٦٢-وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ ۝

According to these verses, dependence upon the prosperity of this world, in spite of unbelief, idolatry, and misdeeds, is in fact a serious misconception which will ultimately lead to nowhere except the Hell.

6. As against the non-believers who take the wealth and prosperity of this world to be the real success of life, there are the believers whose qualifications have already been given in verses 1 to 10 of this very Chapter, and are again repeated, though in a different manner, in verses 57 to 61, for whom the success of human life actually lies in total submission to the commands of Allah and His worthy Prophet.

7. After giving the qualifications of the true believers in verses 57 to 61, Qur'an in verses 62 to 77, again reverts to the non-believers.

8. This is to tell the non-believers that acceptance of the truth, doing of good deeds, giving up idolatry and unbelief, repenting for the misdeeds, and submitting totally to the Commands of Allah – these are not at all beyond their capacity.

9. The "Book" referred to in this verse is obviously the "Book or Record of Deeds" in which, under the Command of Allah, is recorded each and every act and deed of a man, and, according to what he has done in this world, he will receive reward or get the punishment.

63. But their hearts are in confused ignorance of this; and they have, besides this, other deeds[10] which they will (continue) to do –

٦٣- بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هٰذَا
وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذٰلِكَ
هُمْ لَهَا عٰمِلُونَ ○

64. Until, when We seize in punishment the luxuriant ones of them; behold! they cry in supplication![11]

٦٤- حَتّٰى إِذَآ أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ
إِذَا هُمْ يَجْـَٔرُونَ ○

65. Cry not in supplication this Day; Certainly you will not be helped by Us.

٦٥- لَا تَجْـَٔرُوا الْيَوْمَ ۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ○

66. My Messages were indeed recited to you, but you used to turn back on your heels –

٦٦- قَدْ كَانَتْ ءَايَٰتِي تُتْلَىٰ عَلَيْكُمْ
فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ○

67. In arrogance: talking nonsense about it (i.e. Qur'an), like one telling fables by night.[12]

٦٧- مُسْتَكْبِرِينَ ۖ بِهِۦ سَٰمِرًا تَهْجُرُونَ ○

68. Do they not ponder over the Word (of Allah)? Or has there come to them (something new) which did not come to their fathers of old?

٦٨- أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ
أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ الْأَوَّلِينَ ○

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10. The words *Walahum Aa'maalun Min Doone Zaalika* (verse 63) indicate that the non-believers were not only guilty of unbelief and idolatry, but they were also guilty of various other misdeeds which were on account of their prosperity and well-being in the mundane sense, which had closed their eyes from righteousness and they were blindly continuing on with their amusements having no regard at all for the Commands of Allah or the Day of Judgment.

11. The word *Yaj'aroon,* (verse 64) which is derived from *Ju'waar,* is actually used for the cry of one who does not at all deserve any help or sympathy. In this word there is implied the sense of insult and taunt for such a man (Tafheemul Quran, *ibid.,* 60).

12. The idea is that, instead of paying heed to the Message of Allah, which the Holy Prophet conveyed to them, the non-believers used to turn away from it, with vanity and arrogance, and engage themselves in telling fables by night, and talking nonsense regarding the Holy Prophet as well as the Holy Qur'an (Ziaul Quran, Vol. III, Chapter 23, Note 41; Naimuddin, Chapter 23, Note 106; Tafheemul Quran, *ibid.,* pp. 62 and 63; Tadabbure Quran, Vol. IV, pp. 467-468; and Ma'ariful Quran, Vol. VI, p. 322).

69. Or do they not recognize their Messenger, that they deny him?

٦٩-أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ
فَهُمْ لَهُ مُنْكِرُونَ ۝

70. Or do they say: he is possessed? Nay, he has brought them the Truth, but most of them hate the Truth.[13]

٧٠-أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ
بَلْ جَاءَهُمْ بِالْحَقِّ
وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ۝

71. And if the Truth had been in accord with their desires, verily the heavens and the earth, and all those who are therein, would have been in (utter) confusion and corruption. Nay, We have sent them their admonition, but they turn away from their admonition.[14]

٧١-وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ
لَفَسَدَتِ السَّمٰوٰتُ وَالْأَرْضُ وَمَنْ
فِيهِنَّ ۚ
بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ
فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ۝

72. Or is it that you ask them for some recompense? But the recompense of your Lord is the best: and He is the Best of all those who give sustenance.

٧٢-أَمْ تَسْأَلُهُمْ خَرْجًا
فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ
وَهُوَ خَيْرُ الرَّازِقِينَ ۝

73. And verily you call them to the Straight Way;

٧٣-وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝

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13. After speaking of the answer, that will be given to the non-believers, in answer to their cry for help, when the punishment will overtake them, Qur'an, in verses 68 to 70, proceeds to give, in the form of question, and by way of condemnation, the reasons due to which the non-believers refused to accept the Truth.

14. The word *Zikr,* used in this verse, has a three-fold meaning. It signifies "the narration in conformity with the nature", which means that the Message of Allah is exactly in keeping with the demand of nature; and, therefore, the well-being of the human life consists in strict following of this Message. It may also signify the "Admonition" which means that in the Message of Allah there is an admonition for the people to follow the path of righteousness, which in fact is for their own benefit. It may also signify "respect", which means that in the Message of Allah there is respect and superiority for them (Tafheemul Quran, *ibid.,* 69).

According to Ameen Ahsan Islahi, the word *Zikr,* in this verse, refers to the Reminder or the Warning of punishment, repeatedly given to the non-believers for their arrogance and unbelief, and they were actually told in this verse that, if they did not pay any heed to this Reminder, then they would naturally suffer the punishment (see Tadabbure Quran, Vol. IV, p. 474).

74. And verily those who believe not in the Hereafter are deviating from that Way.

٧٤-وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
عَنِ الصِّرَاطِ لَنَاكِبُونَ ○

75. And if We have mercy on them and remove the distress which is on them,[15] they would (obstinately) persist in their transgression, wandering in distraction to and fro.

٧٥-وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ
ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

76. And We seized them in punishment, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!

٧٦-وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ
فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَتَضَرَّعُونَ ○

77. Until, We open on them a gate leading to a severe punishment: then behold! they will be plunged in despair therein![16]

٧٧-حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا
ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ ۝

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15. According to Abdullah Yusuf Ali, "the famine referred to (in this verse) must be that described by Ibne Kaseer as having occurred in the 8th year of the Mission, say about four years before the Hijra. There was also post-Hijra famine, which is referred to by Bukhari, but that was a later event." (Vol. II, Note 2921). Abul A'ala Maududi is also of the same view (Tafheemul Quran, *ibid.,* Note 72). According to Naimuddin Muradabadi and Mufti Shafie, it was the post-Hijra famine (Naimuddin, *ibid.,* 124; Ma'ariful Quran, Vol. VI, p. 324).

16. According to the learned commentators, the reference in verse 76 is to the battle of Badr, in which the non-believing Quraish of Mecca suffered humiliating defeat at the hands of the Holy Prophet and his followers.

But, as it is further said in verse 76, "they humbled not themselves to their Lord, nor do they submissively entreat (Him)", and, therefore, the only ultimate thing that remains is that, on the Day of Judgment, Allah "open on them a gate leading to a severe punishment: then behold! they will be plunged in despair therein!" (verse 77). In fact, "in the final punishment, after the Judgment, it will be too late for them to repent, and despair will be their only lot" (Yusuf Ali, Vol. II, Note 2923).

SECTION 5[1]

78. And He it is Who has created for you the hearing and the sight and the hearts: little it is that you give thanks!

٧٨-وَهُوَ الَّذِيْٓ اَنْشَاَ لَكُمُ
السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ
قَلِيْلًا مَّا تَشْكُرُوْنَ ○

79. And He it is Who has multiplied you through the earth, and to Him shall you be gathered back.

٧٩-وَهُوَ الَّذِيْ ذَرَاَكُمْ فِى الْاَرْضِ
وَاِلَيْهِ تُحْشَرُوْنَ ○

80. And He it is Who gives life and causes death, and His is the alternation of night and day: Will you not then understand?[2]

٨٠-وَهُوَ الَّذِيْ يُحْيٖ وَيُمِيْتُ
وَلَهُ اخْتِلَافُ الَّيْلِ وَالنَّهَارِ ؕ
اَفَلَا تَعْقِلُوْنَ ○

81. Nay! they say the like of that which the ancients said.

٨١-بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ○

82. They say: when we die and become dust and bones, shall we then be raised up again?

٨٢-قَالُوْٓا ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا
ءَاِنَّا لَمَبْعُوْثُوْنَ ○

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1. The previous Section concluded with a warning of severe punishment to the non-believers for their persistent unbelief and arrogance.

In continuation of it, Section 5 starts with the enunciation of the favours of Allah to the mankind including the non-believers, so that per chance they may ponder over them, and offer thanks to Allah by submitting to His Commands, and thus save themselves from the ultimate punishment. Then this Section also speaks of the absurdity of the non-believers in not appreciating and accepting the Truth and clinging to the baseless ideology of false deities and raising sharers to Allah.

Section 5 consists of 15 verses i.e., verses 78 to 92. Verses 78 to 80 speak of the favours of Allah on the mankind. In these verses it is said: He it is Who has created for you the hearing and the sight and the hearts; little it is that you give thanks! And He it is Who has multiplied you through the earth, and to Him shall you be gathered back (on the Day of Judgment). And He it is Who gives life and causes death, and His is the alternation of night and day; Will you not then understand?

Verses 81 to 83 speak of the baseless objections of the non-believers. In these verses it is said; Nay! they say the like of that which the ancients said. They say: when we die and become dust and bones, shall we then be raised up again? We indeed have been promised this, and (so were) our fathers before! These are nothing but tales of the ancients!

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2. Those who are humble[3] in their prayer,

٢-اَلَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۙ

3. And those who avoid what is vain,[4]

٣-وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۙ

4. And those who are active in deeds of Charity,[5]

٤-وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۙ

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womb. In these verses it is said: and certainly We created man from an extract (quintessence) of clay, then We made him of sperm in a firm resting-place (i.e. womb); then We made the sperm a clot; then We made the clot a lump of flesh; then We made out of the lump of flesh bones; then We clothed the bones with flesh, then We developed out of it another creature. So Blessed be Allah, the Best of creators! After that, at length you will die. Then on the Day of Resurrection you will be raised up.

Verse 17 speaks of the heavens and says: and indeed We have made above you seven tracts, and We are never unmindful of (Our) Creation.

Verses 18 to 20 speak of the growth of gardens, palm-trees, etc., through the rainfall. In these verses it is said: and We send down water from the sky according to a measure; then We cause it to soak in the soil; and We are indeed able to drain it off. Then We grow for you thereby gardens of date-palms and grapes: You have therein many (kinds of) fruits; and of them you eat; and a tree that grows out of Mount Sinai, which produces oil and relish for the eaters.

Verses 21 and 22 speak of the benefits for the mankind in the cattle. In these verses it is said: and surely there is in the cattle for you an instructive example: We give you to drink of that which is in their bellies, and you have in them many benefits, and of them you eat; and on them, and on the ships, you are borne.

2. The word *Falah* meaning "success", appearing in verse 1, signifies "the achievement of every desire and removal of every hardship" (Qamoos), which in this world is not possible, and as such, *Falah,* in its real sense, does not relate to this world.

In the Qur'anic sense, therefore, *Falah* means the success of the Hereafter which will be in the form of Paradise, in which "one shall have whatever he desires" (*Yaseen,* 36:57); and "every grief will be removed", and "neither toil shall touch anybody nor fatigue shall afflict", and in which the righteous ones will abide for ever (*Faatir,* 35:34-35).

In verses 16 and 17 of Chapter 87 (*Aa'la*) Qur'an itself rebukes the desirers of this world, saying, "you prefer the life of this world, while the Hereafter is better and more lasting".

3. The word *Khaashe'oon,* used in verse 2, is derived from *Khushu,* which generally means "humility, or performance of the prayer single-mindedly and with due reverence to or being in the Presence of Allah the Almighty", which is the true spirit or essence of prayer (Tafseer-e-Mazhari, on the authority of Hazrat Amr bin Deenar – Ma'riful Quran, Vol. VI, p. 295).

4. The word *Laghw,* used in verse 3, means "anything which is unprofitable in this world and the next, and is, therefore, unworthy of a Muslim" (Maajid, *ibid.,* 3). The word *Mo're'doon,* indicates that not only the believers avoid the vain things, but they actually remain far away from them, and do not at all pay any heed to them. In another verse Qur'an has said *Wa Iza Marru Bil Laghwe Marru Kiraama,* i.e. when they pass by what is vain, they pass by nobly (*Furqaan,* 25:72).

5. The word *Zakaat,* used in verse 4, has two implied connotations, namely,

83. We indeed have been promised this, and (so were) our fathers before! These are nothing but tales[3] of the ancients!

٨٣- لَقَدْ وُعِدْنَا نَحْنُ وَاٰبَآؤُنَا هٰذَا مِنْ
قَبْلُ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

84. Say: to whom belong the earth and whosoever is therein, if you know?

٨٤- قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

85. They will say: to Allah! Say: Will you not then receive admonition?

٨٥- سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ○

86. Say: Who is the Lord of the seven heavens, and the Lord of the Mighty Throne?

٨٦- قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ
وَرَبُّ الْعَرْشِ الْعَظِيْمِ ○

In verses 84 to 89, in the form of question and answer, Qur'an points out the absurdity of the non-believers in rejecting the faith in Allah the Almighty. In these verses the Holy Prophet is commanded to say (rather enquire from the non-believers); to Whom belongs the earth and whosoever is therein, if you know? They will say: to Allah! (Then) say (O Prophet): will you not then receive admonition? Say (or ask further): Who is the Lord of the seven heavens, and the Lord of the Mighty Throne? They will say: to Allah! Say (O Prophet): Will you not then fear (Allah)? Say (or ask further): Who is it in Whose Hands is the Kingdom of all things, and Who protects (all), but is not protected (of any), if only you know? They will say: to Allah! Say (O Prophet): how are you then deluded?

In verses 90 to 92 Allah the Almighty reaffirms His Authority, saying: Nay! We have sent them the Truth, and Surely they are the liars! Allah has not taken to Himself a son, nor is there with Him any (other) god: else each god would have taken away what he had created, and some would have exalted it over others! Glory be to Allah! (He is) above what they attribute to Him! The Knower of the Unseen and the Seen; Exalted is He above that which they associate (with Him)!

2. According to verses 78 to 80 to quote Abdullah Yusuf Ali, "all the means by which knowledge can be gathered, judgment formed, and goodness cultivated, are provided for you by God. If you were grateful, you would see those in His Service, which is expressed in your service to your fellow-men. But instead you ignore these gifts, question God's Providence, and blaspheme against Him!" (Vol. II, Note 2924).

3. The word *Asateer* (Tales), used in verse 83, according to the famous grammarian Mubarrad, is the plural of *Astoorah* which signifies "a writing for the sake of mere amusement", or "a writing having no factual reality" (Tafseer-e-Mazhari, as referred to by Ziaul Quran, Vol. III, Chapter 23, Note 52).

Thus, instead of paying heed to the warning of punishment on the Day of Judgment, as given by the Holy Prophet, and mending their ways in the light thereof, the non-believers used to take the warning light-heartedly, as if they were nothing more than mere tales having no sense or reality at all.

87. They will say: to Allah! Say: Will you not then fear (Him)?

٨٧-سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ○

88. Say: Who is it in Whose Hands is the kingdom of all things, and Who protects all, but is not protected (of any), if only you knew?

٨٨-قُلْ مَنْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ
وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

89. They will say: to Allah! Say: how are you then deluded?[4]

٨٩-سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ○

90. Nay, We have sent them the Truth; and surely they are the liars![5]

٩٠-بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ○

91. Allah has not taken to Himself a son, nor is there with Him any (other) god: else each god would have taken away what he had created,[6] and some would have exalted it over others! Glory be to Allah! (He is) above what they attribute to Him!

٩١-مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ
وَّمَا كَانَ مَعَهٗ مِنْ اِلٰهٍ
اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۢ بِمَا خَلَقَ
وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ
سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ○

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4. In verses 84 to 89 after getting the answers, from the non-believers, that to Allah belong the earth and all beings thereon; that Allah is the Lord of the seven heavens and the Mighty Throne; and that the Kingdom of all things is in the Hands of Allah, Qur'an, immediately after each answer, puts further questions – one in each case, viz., (1) Will you not then receive admonition? (verse 85); (2) Will you not then fear? (verse 87); and (3) how are you then deluded? (verse 89).

All these three remonstrative sub-questions were to emphasise the need for the non-believers to come to the right path, and give up false beliefs which were not based on sound reasoning but were the result of sheer arrogance and spiteful denial of Absolute Unity and Authority of Allah, and the Day of Judgment on which there will be total accountability of the deeds to Allah the Almighty, and receipt of reward for the good as well as suffering of punishment for the evil deeds done in this world.

5. The Truth is evident from their own admissions as in verses 84 and 89 and there is also no doubt as regards their being "the liars", because, in spite of admitting that every

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92. The Knower of the Unseen and the Seen; Exalted is He above that which they associate (with Him)!

٩٢-عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ
فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝

SECTION 6[1]

93. Say: O my Lord! if You show me that which they are warned against,

٩٣-قُلْ رَّبِّ
اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ۝

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thing has been created by, and belongs to, Allah, they raise sharers to Him, and make somebody as His sons or someone as His daughters, which is all totally absurd and baseless.

6. The idea is that since there has been no chaos or disorder in the phenomena all over the universe from its very inception, it is clear that the Creator, the Administrator, and the Sustainer, of the entire universe is only One, i.e. Allah the Almighty; and, therefore, the only way of success for the mankind is to give up unbelief and idolatry as well as other misdeeds, and submit whole-heartedly to the Commands of Allah as received through His worthy Prophet Muhammad (ﷺ).

1. By way of final argument, Qur'an, in the previous Section, put a sort of cross-examination to the non-believers in order to get the Truth from their own mouths regarding the creation and total control of the entire universe by Allah the Almighty. This was in fact due to persistent refusal of the non-believers to accept the Truth and submit to the Commands of Allah, and accept the Faith in the Holy Prophet. In fact their refusal was not based on reason. Their own faith and deed were contradictory to their understanding of the reality. They were simply arrogant, and therefore, now the time had arrived for their punishment in this very world. In continuation of it, therefore, Section 6 starts with a clear indication of the ensuing punishment of the non-believers for their persistent opposition to the Holy Prophet; and, therefore, on the one hand, the Holy Prophet was commanded by Allah to pray to dissociate him from the non-believers when punishment overtakes them, and, on the other hand, to repel the evil with what is best and seek refuge with Allah from the Satan. Then there is mention of the state of extreme despair which the non-believers will face after death. There is also reference to the punishment which they will get on the Day of Judgment. Finally, there is Glorification of Allah, and a prayer for forgiveness and mercy.

Section 6 consists of 26 verses i.e. verses 93 to 118. Verses 93 to 95 contain an indication of the ensuing punishment of the non-believers in this world. In verses 93 and 94 the Holy Prophet is commanded to say, "O my Lord! if you show me that (i.e. the punishment of the non-believers in this world) which they are warned against, O my Lord! then place me not among the people who do wrong! In verse 95 Allah the Almighty says: We are certainly able to show you (O Prophet!) that against which they are warned.

In verses 96 to 98 there is a direction to the Holy Prophet, saying: repel evil with that which is best. We know best what they (i.e. the non-believers) say, And say: O my Lord! I seek refuge with You from the evil suggestions of the evil ones. And I seek refuge with You, my Lord! lest they should come near to me.

Verses 99 and 100 speak of the persistence of the non-believers in their unbelief and denial of the Day of Judgment, the state of affair which they will face on the Day of Judgment, their desire to be sent back to the world in order to make amends to what they missed or neglected in the life of the world, and rejection of their desire. In these verses it is said that (the

94. O my Lord! then place me not among the people who do wrong![2]

٩٤- رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظّٰلِمِينَ ○

non-believers will persist in falsehood) until when death comes to one of them, he says: O my Lord! Send me back (to the world), that 1 may work righteousness in that which I have neglected. (The answer will be): By no means! It is but a word he says. And before them is a Partition (where they shall stay) till the Day they are raised up (i.e. the Day of Resurrection).

Verses 101 to 107 speak of the state of affairs on the Day of Judgment. In these verses it is said: then when the Trumpet is blown, there will be no more relationships among them that Day, nor will they ask of each other. Then those whose balance (of good deeds) is heavy , they will attain salvation. And those whose balance is light, those are they who have lost their souls; in Hell will they abide. The Fire will burn their faces, and therein they shall be grinning. (Then Allah the Almighty will address them saying): Were not My Messages recited to you, and you did but treat them as falsehood? They will say: our Lord! Our misfortune overcame us, and we became a people gone astray. Our Lord! Take us out of this (i.e., Hell): then if we return (to evil), we shall be wrong-doers indeed!

According to verses 108 to 111, Allah the Almighty will say to them: Be you driven into it (i.e. Hell, with ignominy), and speak not to Me! Surely there was a party of My servants who used to say: Our Lord! We believe; so forgive us and have mercy on us, and You are the Best of those who show mercy! But you treated them with ridicule, so much so that (ridicule of them) made you forget remembrance of Me, and you used to laugh at them! Surely I have rewarded them this Day for their patience and they are indeed the ones that have achieved the Bliss.

According to verses 112 to 115, Allah the Almighty will further address them, saying: how many years did you stay on the earth? They will say: we stayed a day or part of a day; but ask those who keep account. He will say: you stayed but a little – if you had only known! Did you then think that We had created you in vain, and that you would not be brought back to Us?

In verse 116 there is Glorification of Allah, saying: So exalted be Allah, the King, the Reality: There is no god but He, the Lord of the Throne of Honour!

In verse 117 there is condemnation of the idolaters. It is said: and whoever invokes, besides Allah, another god, he has no authority for it; and his reckoning will be only with his Lord! Surely the disbelievers will not be successful!

In verse 118 the Holy Prophet is commanded to pray, saying: O my Lord! Forgive and have mercy, and You are the Best of those who show mercy!

2. It may be noted that there was no question of any fear for the Holy Prophet on account of the punishment which would overtake his opponents. In the stories of the previous Prophets, we have been told by the Holy Qur'an itself that whenever punishment overtook their opponents, the Prophets were saved by Allah the Almighty. The prayer in the present verses is, however, to teach a lesson to the righteous servants of Allah to remember Allah in all events, and always fear the punishment of Allah because the punishment of Allah is a thing which must be feared from, and not to be taken in jest or light-heartedly as did the non-believers of the past. Further, it is also a fact that when punishment overtakes any nation, even the righteous ones among them, sometimes have to suffer which may, no doubt, ultimately bring more blessings for them in the Hereafter (Ma'ariful Quran, Vol. VI, p. 329; Tafheemul Quran, Vol. III, Chapter 23, Note 87).

95. And We are certainly able to show you that against which they are warned.

٩٥-وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ
مَا نَعِدُهُمْ لَقَٰدِرُونَ ○

96. Repel evil with that which is best:[3] We know best what they say.

٩٦-ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ
نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ○

97. And say: O my Lord! I seek refuge with You from the evil suggestions of the evil ones.

٩٧-وَقُل رَّبِّ أَعُوذُ بِكَ
مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ○

98. And I seek refuge with You, my Lord! lest they should come near to me.

٩٨-وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ○

Another aspect, however, of this prayer is that, the past, seek forgiveness, and submit to the Commands of Allah, and thus save themselves from the punishment; and, on the other hand, in these verses, there was also a glad tiding for the Holy Prophet and his true followers for their imminent victory over their opponents.

In the words *Rabbe Fala Taj'alni Fil Qaumizzaaleen* (verse 94) there was an indication of the migration of the Holy Prophet from Mecca, which, after only one year, resulted in a shameful defeat of the non-believers of Mecca at the hands of Holy Prophet in the battlefield of Badr, followed by other such defeats in various other encounters, ultimately resulting in the final victory of the Holy Prophet over Mecca in the eighth year of *Hijrah.*

Further, to quote Abdullah Yusuf Ali, "in the first instance this applied to the Holy Apostle. His subsequent *Hijrat* from Mecca and the eventual overthrow of the Meccan oligarchy amply prove the fulfillment of the prophecy. But in general meaning it applies to all. We are taught that evil will be visited with a terrible punishment, not only in a future life, but in this very life when its cup is full and the time comes for punishment in God's Plan. If it has to come while we are still on the scene of this life, we are asked to pray that we may not be found to the company of those who draw such punishment on themselves. In other words we must eschew the society of evil ones" (Vol. II, Note 2933).

3. In verse 95 Allah the Almighty said, "and We are certainly able to show you that against which they are warned", but then side by side, in verse 96, the Holy Prophet was commanded to "repel the evil with that which is best", and it was further said that "We know best what they (i.e. the non-believers) say".

In other words, "whether people speak evil of you, in you presence or behind your back, or they do evil to you in either of these ways, all is known to God. It is not for you to punish. Your best course is not to do evil in your turn, but to do what will best repel the evil. Two evils do not make a good" (Yusuf Ali, Vol. II, Note 2934).

In this connection we may also refer to verse 34 of Chapter 41 (*Haa-Meem*) in which it is said, "nor can Good and Evil be equal. Repel (evil) with what is best, then behold, he between whom and you was enmity would be as if he were a warm friend".

99. (The non-believers will persist in falsehood). Until when death comes to one of them, he says: O my Lord! send me back (to the world),[4]

٩٩-حَتّٰٓى إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ
قَالَ رَبِّ ارْجِعُوْنِ ۙ

100. That I may work righteousness in that which I have neglected. By no means! It is but a word he says. And before them is a Partition[5] till the Day they are raised up.

١٠٠-لَعَلِّيٓ أَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ
كَلَّا ۭ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۭ
وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ
إِلٰى يَوْمِ يُبْعَثُوْنَ ○

101. Then when the Trumpet is blown, there will be no more relationships among them[6] that Day, nor will they ask of each other.

١٠١-فَإِذَا نُفِخَ فِي الصُّوْرِ
فَلَآ أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَّلَا يَتَسَآءَلُوْنَ ○

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4. After directing the Holy Prophet, and through him the believers, to repel the evil with the best, Qur'an, in verses 99 and 100, indicates that the non-believers are not going to mend their ways until death overtakes them; but when death will overtake them when they are still in their unrepenting groove, they will find themselves in a state of despair, and then each of them will make a request to Allah, saying, "my Lord! Send me back (to the world) so that I may work righteousness in that which I have neglected". The answer, however, will be, "by no means! It is but a (mere hollow) word (that) he says. And before them will be a Partition till the Day they are raised up".

Ibne Jareer has noted a Tradition, on the authority of Ibne Juraij, in which the Holy Prophet has said that, at the time of death, when the angels of mercy come near a believer, and he sees the environs of mercy surrounding him, they ask him whether he should like to return to the world. But he refuses and desires to be in the presence of Allah. On the other hand, when the angels ask a non-believer the same question, he desires to be returned to the world (Ma'ariful Quran, Vol. VI, pp. 330-331).

5. The word *Barzakh* means the partition between two things. The period between death and Resurrection is known as *Barzakh* because it serves as a partition wall between the life of this world and the life of the Hereafter (Ma'ariful Quran, Vol. VI, p. 331; Tafheemul Quran, *ibid.,* 93; Maajid, Vol. II, Part XVIII, Note 146).

6. It may be noted that this does not mean that the relationships will cease to exist. The point to emphasise is that no body will be a position to help anybody else on account of mere relationship, no matter how near and dear it might have been. The awe-inspiring and fearsome situation in regard to the outcome of accountability on the Day of Judgment would compel every individual's sensibility to concentrate to one's own self to the exclusion of all others. This is also clear from verses 10 to 14 of Chapter 70 (*Ma'arij*) in which it is said: "and no friend will ask after a friend, though they will be put in sight of each other – the sinner's desire will be: would that he could redeem himself from the penalty of that Day by (sacrificing)

102. Then those whose balance (of good deeds) is heavy, they will attain salvation;

١٠٢- فَمَنْ ثَقُلَتْ مَوَازِينُهُ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

103. And those whose balance is light, those are they who have lost their souls; in Hell will they abide.

١٠٣- وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ
خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ○

104. The Fire will burn their faces, and therein they shall be grinning.[7]

١٠٤- تَلْفَحُ وُجُوهَهُمُ النَّارُ
وَهُمْ فِيهَا كَالِحُونَ ○

105. Were not My Messages recited to you, and you did but treat them as falsehoods?

١٠٥- أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ
فَكُنتُم بِهَا تُكَذِّبُونَ ○

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his children, his wife and his brothers, his kindred who sheltered him, and all that is on earth – so that it could deliver him", and also verses 34 to 37 of Chapter 80 (*Abasa*), which say, "that Day shall a man flee from his own brother, and from his mother and his father, and from his wife and children, Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others" (Tafheemul Quran, *ibid.,* 94).

This, however, is particularly in respect of the non-believers. As for the believers, their state of affair will be altogether different. Regarding them it is said, "and (as for) those who believe and their offspring follow them in Faith – with them shall We join their offspring" (*Toor,* 52:21). According to a Tradition, the Holy Prophet has said that the children of the believers, who have died during infancy, will come forward with the water of Paradise; and when people will ask them for the water, they will say, "We are searching for our parents and this water is only for them (Reported by Hazrat Abdullah bin Umar and Abu Zar) (Tafseere Mazhari) (Ma'ariful Quran, *ibid.*).

According to another Tradition, noted by Ibne Asakar, on the authority of Hazrat Abdullah ibne Umar, the Holy Prophet has said that on the Day of Judgment "all relations will cease excepting the relations of my progeny and my consorts". According to the learned scholars, the relationships between the believers also fall within the progeny of the Holy Prophet because the Holy Prophet is the father of the believers and his wives are the mothers of the believers, as also vouchsafed by the Holy Qur'an itself, saying that: "the (Holy) Prophet is closer to the Believers than their own selves, and his wives are their mothers" (*Ahzab,* 33:6). Therefore, the relationships between the believers will also remain intact. According to Hazrat Abu Saeed Khudri, the Holy Prophet has also said, that my relation (with the believers) is intact in this world as well as in the Hereafter; and when you will reach the Hereafter, I will be (among) you (Ma'ariful Quran, *ibid.;* and Ziaul Quran, Vol. III, Chapter 23, Note 68).

7. The word *Kaalehoon,* signifies the state in which, on account of burning, the lips quiver and fall out of place, exposing the teeth, just as we see in the case of the backed head of a she-goat (Tafheemul Quran, *ibid.,* 97; Ma'ariful Quran, Vol. VI, p. 337; Abdullah Yusuf Ali, Vol. II, Note 2944).

106. They will say: Our Lord! our misfortune overcame us, and we became a people gone astray.

١٠٦- قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكُنَّا قَوْمًا ضَالِّينَ ○

107. Our Lord! take us out of this: then if we return (to evil), we shall be wrongdoers indeed!

١٠٧- رَبَّنَا أَخْرِجْنَا مِنْهَا
فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ○

108. He (Allah) will say: Be you driven into it (with ignominy), and speak not to Me!

١٠٨- قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ○

109. Surely there was a party of My servants who used to say: Our Lord! we believe; so forgive us, and have mercy on us, and You are the Best of those who show mercy!

١٠٩- إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ
رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

110. But you treated them with ridicule, so much so that (ridicule of them) made you forget remembrance of Me, and you used to laugh at them!

١١٠- فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا
حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي
وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ ○

111. Surely I have rewarded them this Day for their patience, and they are indeed the ones that have achieved the Bliss.

١١١- إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا
أَنَّهُمْ هُمُ الْفَائِزُونَ ○

112. He will say: How many years did you stay on the earth?

١١٢- قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ
سِنِينَ ○

113. They will say: We stayed a day or part of a day: but ask these who keep account.

١١٣- قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
فَاسْأَلِ الْعَادِّينَ ○

114. He will say: You stayed but a little – if you had only known!

١١٤- قَالَ إِنْ لَّبِثْتُمْ إِلَّا قَلِيلًا
لَّوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ○

115. Did you then think that We had created you in vain, and that you would not be brought back to Us?[8]

١١٥- أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ
عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ○

116. So Exalted be Allah, the King, the Reality: There is no god but He, the Lord of the Throne of Honour!

١١٦- فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ
لَا إِلَٰهَ إِلَّا هُوَ ۖ
رَبُّ الْعَرْشِ الْكَرِيمِ ○

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8. After speaking of the rewards which will be given to the believers, Allah the Almighty will make the non-believers realize their folly in having relied upon, and prided too much on the worldly life which, even to them, will appear only as of a day or part of a day, but which deprived them of the Eternal Bliss of Paradise because of their arrogance and transgression.

Allah the Almighty will ask the non-believers, "how many years did you stay on the earth?" (verse 112). They will say, "we stayed a day or part of a day: but (better) ask those who keep the account?" (verse 113). Thereupon Allah will say, "you stayed but a little if you had only known! Did you then think that We had created you in vain, and that you would not be brought back to Us?" (verses 114 and 115).

Thus the non-believers will be reminded that they thought the life of this world to be everlasting, and took its amusements as the sole purpose of creation, but now, after going through the process of death and Resurrection, they themselves estimate the life of the world as the life of a day or part of a day. This in fact was to make the non-believers who were opposing the Holy Prophet, realize that they should not remain in the misconception that the life in this world was forever. From a different angle, they were made to understand their responsibilities as human beings in this life, give up unbelief and idolatry, and submit to the Commands of Allah to achieve the success of the Hereafter which is everlasting.

They were also to realize that the life of this world was not without purpose. To quote Abdullah Yusuf Ali, "God's Creation is not without a high serious purpose. It is not vain, or for mere play or sport. As far as man is concerned, the highest issues for him hang on his behaviour in this life. "Life is real, life is earnest. And the grave is not its goal" as Longfellow truly says. We must, therefore, earnestly search out God's Truth, encouraged by the fact that God's Truth is also out of his unbounded mercy, searching us out and trying to reach us" (Vol. II, Note 2950). Therefore, it was their duty to understand the purpose of life and do their best to achieve it.

Regarding the conjecture of stay in this world by the non-believers, in verses 102 to 104 of Chapter 20 (*Taa Haa*) also it is said, "the day when the Trumpet is blown: that Day, We shall gather the guilty, blear-eyed (with terror). In whispers will they consult each other: you tarried not longer than ten (days). We know best what they will say, when their leader most eminent in conduct will say: you tarried not longer than a day!"

The basic idea underlying verses 112 to 115 is to lay emphasis on the point that life in this world, however long it may appear, is after all transient, and, sooner or later, it is to end; and after its end the entire duration of the life in this world appears to be a very short one. The wisest among the mankind, therefore, are those who take the life of this world as an opportunity

117. And whoever invokes, besides Allah, another god, he has no authority for it; and his reckoning will be only with his Lord! Surely the disbelievers will not be successful!

١١٧- وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ
لَا بُرْهَانَ لَهٗ بِهٖ ۙ
فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ؕ
اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ○

118. And say: O my Lord! Forgive and have mercy, and You are the Best of those who show mercy![9]

١١٨- وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ
وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ○ ع

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to use it for the purpose of achieving the real objective of it, viz., the Salvation on the Day of Judgment; by strictly following the Commands of Allah and His Prophet Muhammad (ﷺ), because except this there is no other way to achieve the success of the life as a whole which consists in the reward of Paradise in the Hereafter.

9. It may be noted that in verses 109, and 110 we were told that, on the Day of Judgment, Allah the Almighty will refuse to forgive the non-believers because they used to ridicule the believers whenever they prayed, "Our Lord! we believe, so forgive us, and have mercy on us, and You are the Best of those who show mercy". Now the Holy Prophet, and every believer through him, is commanded to continue making the same prayer so that, if, in spite of warning, the non-believers make a mockery of it, they will provide the proof of their own sin on the Day of Judgment (Tafheemul Quran, *ibid.,* 107).

5. And those who restrain from sex,[6]

٥- وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ

6. Except with their spouses or those whom their right hands possess – for (in their case) they are free from the blame,

٦- اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ

7. But whoever seeks to go beyond that, such are transgressors.[7]

٧- فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۚ

8. And those who faithfully observe their trusts and their covenants,[8]

٨- وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ۙ

9. And those who guard their prayers:

٩- وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ ۘ

10. These are the heirs,[9]

١٠- اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ۙ

11. Who will inherit Paradise: therein they will dwell.

١١- الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ۝

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one relating to the payment of the poor-rate; and the other, in the sense of purification of the self.

6. The words *Le Froojehim Haafezoon,* used in verse 5, signify covering of the private parts, exposure of which is indecency (Arabic English Lexicon), as well as satisfaction of sex within the limits imposed by the Islamic *Shariah.*

7. Verse 7 says "whoever seeks to go beyond that, such are transgressors", and thus declares all other forms of satisfaction of sex as prohibited including rape or adultery, even with consent of the parties, unnatural intercourse. As regards masturbation, there is some difference of opinion between the scholars. While Imam Ahmad declares it as permissible, Imam Maalik and Imam Shaafa'ee declare it to be totally *Haraam;* and according to Abu Hanifa, though it is *Haraam* yet, if done in case of extreme sentimental situation, it is hoped that Allah the Almighty will forgive it (Tafheemul Quran, Vol. III, Chapter 23, Note 7).

8. The word *Amanaat,* used in verse 8, is exhaustive of all responsibilities which a man owes or accepts towards his Creator, towards his fellow creatures, as well as towards his own self. Similarly, the word *A'hd* is inclusive of all covenants and agreements which a man is bound to perform towards Allah as well as towards the mankind in general.

9. The words *Waarisoon* and *Yaresoon,* used in verses 10 and 11, both imply that just as the people, as legal heirs, get the worldly assets, by way of inheritance, the true believers, who fulfil the qualifications in terms of verses 3 to 9 will get the Paradise by way of inheritance.

12. And certainly We created man from an extract of clay;

١٢- وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلٰلَةٍ
مِّنْ طِيْنٍ ۝

13. Then we made him of a sperm in a firm resting-place;

١٣- ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ۝

14. Then We made the sperm a clot; then We made the clot a lump of flesh; then we made out of the lump of flesh bones; then We clothed the bones with flesh;[10] then We developed out of it another creature.[11] So Blessed be Allah, the Best of creators!

١٤- ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً
فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ
عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ
ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ۗ
فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ۝

15. After that, at length you will die.

١٥- ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ۝

16. Then on the Day of Resurrection you will be raised up.

١٦- ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ۝

17. And indeed We have made above you seven tracts,[12] and We are never unmindful of (Our) Creation.[13]

١٧- وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ
وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ۝

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10. It may be noted that in verse 5 of Chapter 22 (*Hajj*) also Qur'an speaks of the different stages of the creation of man. There, however, the narration of all stages is not exhaustive.

11. The words "another creature" indicate the development of the lump of flesh into a human being instead of animal. This is actually "the breathing of God's spirit into him (as per verse 29 of Chapter 15, *Hijr*): that process need not be precisely surmised at a specific point of time. It may be a continuous process parallel to that of physical growth" (*ibid.*).

The last stage being the "breathing of God's spirit" is also supported by Hazrat Abdullah Ibne Abbas, Mujahid, Sha'abi, Ikramah, Zahaak, and Abul Aa'liah, which in its general connotation is known as "breathing of the soul" (Tafseer-e-Mazhari, Ma'ariful Quran, Vol. VI, pp. 303-304).

12. The word *Taraa'iq,* used in this verse, means tracts, roads, orbits, or paths of motion in the visible heavens (Yusuf Ali, Vol. II, Note 2876).

13. In the concluding part of verse 17, Allah says, "and We are never unmindful of (Our) creation", In fact, "God's care for His creation is ceaseless. A few examples of His care for our physical well-being are given in verses 18 to 22, and for our spiritual well-being, in Sections 2 to 5 of this very Chapter (Yusuf Ali, Vol. II, Note 2877).

18. And We send down water from the sky according to a measure; then We cause it to soak in the soil; and We are indeed able to drain it off.

١٨- وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ
وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ۝

19. Then we grow for you thereby gardens of date-palms and grapes: You have therein many fruits; and of them you eat;

١٩- فَأَنشَأْنَا لَكُم بِهِ جَنَّاتٍ مِّن نَّخِيلٍ
وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ ۝

20. And a tree that grows out of Mount Sinai,[14] which produces oil and relish for the eaters.

٢٠- وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ
تَنبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْآكِلِينَ ۝

21. And surely there is in the cattle for you an instructive example: We give you to drink of that which is in their bellies, and you have in them many benefits, and of them you eat.

٢١- وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ
نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا
وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ ۝

22. And on them, and on the ships, you are borne.

٢٢- وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝ ع

SECTION 2[1]

23. And verily We sent Noah[2] to his people, and he said: O my people! worship Allah! you have no god other than Him. Will you not fear?

٢٣- وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ۝

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14. As regards the olive tree, it may be noted that "for Arabia the best olives grow round about Mount Sinai. The fig, the olive, Mount Sinai, and the sacred city of Mecca are mentioned together in association in Chapter 95 (*Teen,* 95:1.3), where we shall consider the mystic meaning. Olive oil is an ingredient in medicinal ointments and in ointments used for religious ceremonies such as the consecration of kings. It has thus a symbolic meaning. If used for food, the olive has a delicious flavour. Cf. also XXIV, 35, where the olive is called a Blessed" (Yusuf Ali, Vol. II, Note 2880).

1. The previous Section concludes with the mention of material gifts which Allah the Almighty has bestowed upon mankind, and it ended with the statement relating to the ships which sail over the sea under the Command of Allah.

In continuation of it, in Section 2, Qur'an speaks of the spiritual gifts which

Contd....

24. But the chiefs of those who disbelieved from amongst his people said: He is nothing but a man like yourselves; he desires to have superiority over you. And if Allah had pleased, He could have sent down angels; Never have we heard of this among our fathers of yore.

٢٤- فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ
مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ
اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ۭ وَلَوْ شَاۗءَ اللّٰهُ
لَاَنْزَلَ مَلٰۗىِٕكَةً ۚ
مَّا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَاۗىِٕنَا الْاَوَّلِيْنَ ۝

25. He is only a man possessed:[3] So wait for him for a time.

٢٥- اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ
فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ ۝

Allah the Almighty has bestowed upon the mankind through a long series of Prophets with the Divine Messages for guidance of the wayward mankind in this world. In this respect, first there is mention of Prophet Noah, his Message, his opposition by the people, and destruction of his opponents.

Section 2 consists of 10 verses i.e. verses 23 to 32. In these verses it is said: and verily We sent Noah to his people, and he said: O my people! Worship Allah! you have no god other than Him. Will you not fear? But the chiefs of those who disbelieved from amongst his people said: he is nothing but a man like yourselves; who desires to have superiority over you. And if Allah has pleased, He could have sent down angels (as Messengers on earth): Never have we heard of this among our fathers of yore. He is only a man possessed! So wait for him for a time. He (Noah) said: My Lord! help me: for that they accuse me of falsehood! So We inspired him: construct the Ark under Our Sight and under Our guidance: then when Our Command comes, and water gushes forth from the oven, take into it pairs of every species (male and female), and your (own) family except those of them against whom the Word (of punishment) has (already) gone forth: and speak not to Me in favour of those who are wrongdoers; surely they shall be drowned (in the Flood). Then when you have embarked on the Ark, you and those with you, say: Praise be to Allah, Who has saved us from the wrong-doing people! And say: My Lord! enable me to land a blessed landing, and You are the Best of those who bring to land. Verily in this are Signs; and verily (thus) do We try (men). Then We raised after them another generation. So We sent a Messenger from among themselves, saying: Worship Allah! You have no god but He. Will you not fear?

2. It may be noted that the life and mission of Prophet Noah has also been mentioned in various details at different places of the Holy Qur'an, some of which we have already discussed in the foregoing chapters, while some more will follow at their appropriate places. For a comprehensive study of Prophet Noah reference to the following verses would be helpful:

> Chapter 7: verses 59-64; Chapter 10: verses 71-73; Chapter 11: verses 25- 49; Chapter 23: verses 23-30; Chapter 26: verses 105-122; Chapter 37: verses 75-82; Chapter 54: verses 9-15; Chapter 71: verses 1-28.

3. As regards the present verses, it is to be noted that in verses 24 and 25 the opponents of Prophet Noah, like all other opponents of the Prophets of Allah gave two special reasons for not accepting him as a Prophet, viz., (1) that he was nothing but a man like all other men but desired superiority over them (verse 24), and (2) that he was a man overtaken by insanity (verse 25).

26. He (Noah) said: My Lord! help me:[4] for that they accuse me of falsehood!

٢٦- قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ○

27. So We inspired him: construct the Ark under Our Sight and under Our Guidance: then when Our Command comes, and water gushes forth from the oven, take into it pairs of every species (male and female), and your (own) family except those of them against whom the Word has (already) gone forth: and speak not to Me in favour of those who are wrongdoers; surely they shall be drowned (in the flood).[5]

٢٧- فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ
الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا
فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
فَاسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
مِنْهُمْ ۖ
وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ
إِنَّهُمْ مُغْرَقُونَ ○

28. Then when you have embarked on the Ark, you and those with you, say: Praise be to Allah, Who has saved us from the wrong-doing people!

٢٨- فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى
الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي
نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ○

29. And say: my Lord! enable me to land a blessed landing, and You are the Best of those who bring to land.

٢٩- وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا
وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ○

It may be noted that against the Holy Prophet Muhammad (ﷺ) also similar allegations were made by the non-believing Quraish of Mecca (*Ambia,* 21:3 and *Qalam,* 68:2), and reference to these allegations was made in verses 24 and 25 of the present Chapter in order to make them understand that their allegations against the Holy Prophet were not at all new, because similar allegations had also previously been made by the non-believers against the Prophets before him, but merely by these allegations they could not do any harm to them, or to the Messages of Allah, and ultimately the disbelievers had themselves to suffer for it.

4. It may be noted that Qur'an also refers to this prayer in verse 10 of Chapter 543 (*Qamar*), saying, "therefore he (i.e. Noah) called upon his Lord: I am over-come, so help (me against my opponents)"; and in verses 26 and 27 of Chapter 71 (*Noah*), it is mentioned as "and Noah said: my Lord! leave not any of the disbelievers dwelling in the land: for if You leave them, they will lead astray Your servants and will beget none but immoral ungrateful ones".

5. Detailed account of all these events has already been given in our comments on Section 4 of Chapter 11 (*Hud*), which need not be repeated here again.

30. Verily in this are Signs; and verily (thus) do We try (men).

٣٠-إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
وَإِن كُنَّا لَمُبْتَلِينَ ○

31. Then We raised after them another generation.

٣١-ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ۝

32. So We sent to them a Messenger from among themselves,[6] saying: Worship Allah! you have no god but He. Will you not fear?

٣٢-فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ
أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ
أَفَلَا تَتَّقُونَ ۝ ع

SECTION 3[1]

33. And the chiefs of his people, who disbelieved and denied the meeting in the Hereafter, and whom We had given plenty to enjoy the life in this world, said: he is no more than a man like yourselves: he eats of that which you eat, and drinks of that which you drink.

٣٣-وَقَالَ الْمَلَأُ مِن قَوْمِهِ الَّذِينَ كَفَرُوا
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي
الْحَيَاةِ الدُّنْيَا مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ
وَيَشْرَبُ مِمَّا تَشْرَبُونَ ○

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6. According to the learned scholars, the reference in verses 31 to 32 is to the Samud which is indicated by the fact that in the subsequent verses Qur'an speaks of them as being destroyed by a *Saihatun* (Mighty Blast) and, as mentioned in Section 6 of Chapter 11 (*Hud*) and Section 5 of Chapter 15 (*Hijr*), and Section 2 of Chapter 54 (*Qamar*), it was the Samud who were destroyed by *Saihatun.*

There are, however, others who say that reference in these verses is to the 'Aad, because according to Qur'an, it was 'Aad who were raised after the people of Prophet Noah. This is supported by Section 9 of Chapter 7 (*A'araaf,* in which, addressing the 'Aad people, it is said: And remember when He (i.e. Allah) made you successors after the people of Noah ..." (verse 69).

According to Abul A'ala Maududi, the second opinion appears to be correct; and as regards the word *Saihatun,* he says, it means a "Mighty Blast" which generally comes out of a violent destruction (such as mighty wind, or volcanic eruption, or any such like earth shattering phenomenon) (Tafheemul Quran, Vol. III, Chapter 23, Note 34). According to Naimuddin Muradabadi also, the people referred to in these verses were the 'Aad (Naimuddin, Chapter 23, Notes 48 and 49). Accordingly, the Prophet referred to in verse 32 must be Hud who was sent towards the 'Aad.

1. In continuation of the previous Section, Section 3 first speaks of the rejection of the Prophet referred to in verse 32, and the unfortunate destruction that his opponents had to face. Then this Section speaks, in general, of the subsequent generations who were destroyed for

34. And if you obey a man like yourselves, then surely you would be losers.

٣٤-وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ
إِنَّكُمْ إِذًا لَّخَاسِرُونَ ۝

35. Does he promise you that, when you are dead and become dust and bones, you will then be brought forth (again)?

٣٥-أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا
وَعِظَامًا أَنَّكُم مُّخْرَجُونَ ۝

36. Far, very far is that which you are promised!

٣٦-هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ۝

37. There is nothing but our life in this world! we die and we live and we shall not be raised again!

٣٧-إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝

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rejecting the Prophets of Allah. Then there is reference to Prophets Moses and Aaron, their rejection by Pharaoh and his chiefs, and destruction of the latter. Lastly, there is reference to Prophet Jesus Christ.

Section 3 consists of 18 verses i.e. verses 33 to 50. Verses 33 to 41 speak of the Prophet referred to in verse 32 of the previous Section, his rejection by the people and their destruction. In these verses it is said: and the chiefs of his people, who disbelieved and denied the meeting in the Hereafter, and whom We had given plenty to enjoy the life in this world, said: he is no more than a man like yourselves: he eats of that which you eat, and drinks of that which you drink. And if you obey a man like yourselves, then surely you would be losers. Does he promise you that, when you are dead and become dust and bones, you will then be brought forth (again)? Far, very far is that which you are promised! There is nothing but our life in this world! We die and we live and we shall not be raised again! He is only a man who has invented a lie against Allah, and we are not going to believe in him. He (i.e. the Prophet) said: my Lord! help me: for that they accuse me of falsehood. He (i.e. Allah), by way of consolation) said: In but a little while, they are sure to be sorry! So the Blast overtook them with justice, and We made them as rubbish; so away with the people who do wrong!

Verses 42 to 44 speak of other (succeeding) generations. In these verses it is said: Then We raised after them other generations. No people can hasten their term, nor can they delay (it). Then We sent Our Messengers in succession: every time (when) there came to a people their Messenger, they accused him of falsehood: so We made them follow each other: and We made them stories: so away with a people who believe not!

Verses 45 to 49 speak of Prophets Moses and Aaron, and their rejection by Pharaoh and his chiefs, and destruction of the latter. In these verses it is said: then We sent Moses and his brother Aaron, with Our Signs and a Clear Authority, to Pharaoh and his chiefs: but they behaved insolently: and they were an arrogant people. So they said: Shall we believe in two men like ourselves, while their people are subject to us? So they belied them, and became of those who were destroyed. And We gave Moses the Book, so that they might receive guidance.

Verse 50 speaks of Prophet Jesus the son of Mary. In this verse it is said: and We made the son of Mary and his mother as a Sign: and We gave them shelter and a High Ground, affording rest and security and furnished with springs.

TA'AWWUZ

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط

A'UZO BILLAH-E-MIN-ASH-SHAITAN-IR-RAJEEM

I seek refuge in Allah from the accursed devil

Quran says:

"When you recite the Quran, seek refuge in Allah from the accursed devil" (*Nahl*, 16:98).

TASMIAH

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

BISMILLAH-IR-RAHMAN-IR-RAHIM

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

BISMILLAH-IR-REHMAN-IR-RAHIM

1. Definitions

The word *Bismillah* consists of *Ba*, *Ism* and *Allah*. In Arabic *Ba* is used for *Musabehat* i.e. to seek closeness or nearness, *Iste'anat* i.e. to seek help and *Tabarruk* i.e. to seek the blessings. *Ism* means the name. Allah is the Name of the Ultimate Being, Who is the Creator and Sustainer of all and Who is the Omnipotent, Omnipresent and Omniscient. The word *Allah*, in Arabic, is exhaustive of all the Attributes of the Supreme Being, Who exists necessarily by Himself, and neither this word has a plural nor is there any equivalent of it in any other language.

Thus the meaning of *Bismillah* is: "With the Name of Allah", "With the help of the Name of Allah" or "With the Blessings of the Name of Allah"* In either case the purpose is to "begin with the Name of Allah the Almighty". Generally in English *Bismillah* has been translated as "In the Name of God" (Arabic English lexicon).

The words *Ar-Rehman-nir-Rahim* both denote the two fundamental attributes of Allah, i.e. the "Most Gracious" and the "Most Merciful"

2. Status

Bismillah-hir-Rehman-nir-Rahim is admittedly a Verse (*Aayat*) of the Holy Quran placed at the beginning of each of the hundred and fourteen Chapters (*Surahs*) except *Surat-ut-Taubah* (Chapter 9), and it is also a part of *Surat-un-Naml* (Chapter 27). As regards the question whether it is also a part of other chapters, opinions of the scholars differ. According to Abu Hanifa and Imam Maalik, it is not a part of any chapter except *Surat-un-Naml*. They say that it is an independent verse to be read at the beginning of each chapter except *Surat-ut-Taubah*

3. Origin

According to George Sale, this verse was borrowed from Zend-Avesta, and according to Rodwell the pre-Islamic Arabs borrowed it from the Jews

* Arabic Ma'ariful Quran, by Mufti Muhammad Shafi. Vol-I, p.75

and subsequently incorporated it in the Quran. But both these views are incorrect.

Prior to Islam, in Arabia, the people used to begin their works with the name of their idols. In order to abolish this practice, in the very first revelation i.e. *Iqra' Be Ism-e-Rab-be-Kal-Lazi Khalaq* (Chapter 96), Allah asked the Holy Prophet[1] to "read with the Name of Allah".

According to Allama Suyuti, the other Heavenly Books also began with the Name of Allah. Verse 41 of Chapter 11 (i.e. *Hood*) shows that Prophet Noah uttered the words *Bismillah* while embarking upon the Arc in the Mighty Flood which destroyed the non-believers. Similarly verse 30 of Chapter 27 (i.e. *Naml*) shows that Prophet Solomon wrote the words *Bismillah-ir-Rahman-ir-Raheem* on the letter he addressed to the Queen of Sheba. All this shows that the Prophets of Allah always used to start their works with the Name of Allah, and from the very beginning, the Holy Prophet Muhammad (peace be upon him) also used to begin his works with *Bismikalla Humma*. But when the verse *Bismillahe Majreha* (*Hood*, 11:41) was revealed, the Holy Prophet started using the word *Bismillah*, and when the verse *Qulid-ul-Laha Awid-ur-Rahman* (*Bani Israil*, 17:110) was revealed, the word *Rahman* was also added, and the Holy Prophet started using the words *Bismillah-hir-Rahman*. Finally, when the verse *Bismillah-hir-Rahman-nir-Rahim* in *Surat-un-Naml* (Chapter 27) was revealed, it was adopted as it is, and was put into practice before starting any work. The Holy Prophet has said that any work started without *Bismillah* remains devoid of Blessings. He, therefore, ordered that, "when you close the door, or put off the candle, or take the meal, or drink the water, or make ablution, or start on a journey, say *Bismillah*" (Qurtabi). Thus the Holy Prophet made it compulsory for the believers to begin every affair of their lives with the Name of Allah. Maulana Ameen Ahsan Islahi in his *Tadabburre Quran* has written, and I think rightly so, that recitation of *Bismillah* by the Holy Prophet, at the beginning of his works, is itself a proof of his Prophethood as mentioned in the Torah which says, "he shall speak in My Name" (Deuteronomy, 18:19).

4. Purpose

Remembering the Name of Allah, before starting any work, is in fact an admission on the part of the servant of Allah that every thing of this universe is a creation of Allah, and it is Allah alone Who has enabled him to perform the particular work. In other words he admits that the house in which he lives, or the food he takes, or the water he drinks, or the prayer he offers, or the conveyance he uses for the journey, all have been provided for him by Allah the Almighty, Who has also given him the chance,

1. The words "Holy Prophet", wherever appearing in this Commentary, mean the last Prophet Muhammad (peace be upon him).

energy, and skill to make proper use of them. Thus recitation of *Bismillah* creates a sort of firm conviction in the existence of Allah, and also develops the sense of gratitude, in the mind of the servant of Allah, for all that Allah has provided for him.

It is for this reason that, while *Surat-ul-Faatèha* is said to be the epitome of the Holy Quran, *Bismillah* is said to be the epitome of *Surat-ul-Faatèha*, and the first letter of it i.e. *Ba* is said to be the epitome of *Bismillah* itself. The simple reason is that *Ba*, in Arabic, means "closeness or nearness". Since the real aim of the Holy Quran is to bring man closer, or nearer, to his Creator, Cherisher and Sustainer i.e. Allah the Almighty, the same purpose is achieved in a nutshell by the recitation of *Bismillah*. When the servant of Allah begins every work of his life with the Name of Allah, he in fact comes nearer to Allah and cuts off all his connections from all false gods, and the sharers raised by the disbelievers to Allah the Almighty. Thus *Bismillah* is the first and the foremost step of changing the entire set up of the human mind from "Unbelief" to "Belief" in the Almighty God.

5. Recitation

That is the reason that recitation of *Bismillah* is compulsory before the recitation of the Holy Quran, and just as one is not permitted to touch or recite the Holy Quran in the state of impurity or without ablution, he is also not permitted to touch or recite *Bismillah*, for the sake of recitation only, in such a state. In other matters, however, as for example taking of the meals, or starting on a journey, or doing any other work, *Bismillah* can be recited even though one is impure or without ablution (*Shar-he-Kabir*).

According to the Holy Quran (vide verse 98 of Chapter 16 i.e. *Surat-un-Nahl*), recitation of *Ta'awwuz* (i.e. *A'uzo Billah-e-Min-ush-Shaitan-ir-Rajeem*) is also compulsory before recitation of the Holy Quran — may it be in the *Salaat* or outside the *Salaat* (*Shar-he-Kabir*). In other matters, however, the recitation of *Ta'awwuz* is not necessary (Alamgiri).[1]

While starting the recitation of Quran, first *Ta'awwuz*, and then *Bismillah* should be recited. During the recitation, if one chapter ends, and the other chapter begins, only *Bismillah* should be recited, except before the beginning of *Surat-ut-Taubah* but if the recitation itself starts from *Surat-ut-Taubah* then *Ta'awwuz* and *Bismillah* both should be recited (Alamgiri and Behr-ul-Muheet).[2]

In the *Salaat* (Prayer), while beginning the first *Rak'at*, first *Ta'awwuz* and then *Bismillah*, should be read, and according to Imam

1. Fatawa-e-Alamgiri.
2. Arabic Commentary "Al-Behr-ul-Muheet", by Allama Abu Hayyan Gharnati Undlusi (d. 754 A.H.).

Abu Hanifa, and many other scholars, they should be read with a very low voice. In the beginning of subsequent *Rak'ats* only *Bismillah* should be read. All the scholars agree that both these are *Sunnah* (i.e. practice of the Holy Prophet). Some, however, are also of the view that to read *Bismillah* at the beginning of each *Rak'at* is *Waajib* (i.e. obligatory) (Shar-he-Kabir).

In the *Salaat*, after the recitation of *Surat-ul-Faatèha*, and before the beginning of any other *Surah*, *Bismillah* is not to be recited. This is the view of Imam Abu Hanifa and Imam Abu Yousuf, and it is approved by "Shar-he-Kabir", "Dur-ul-Mukhtar", and "Al-Burhan" also. But according to Imam Muhammad it is better to recite *Bismillah* if the *Salaat* is *Sirri* i.e. one in which there is no recitation of Quran by a loud voice (Shami). The view of Imam Shafa'ee, however, is that recitation of *Bismillah* before every *Surah*, in the *Salaat*, whether alone or in congregation, is *Waajib* (i.e. obligatory).

According to the Shia scholars also, recitation of *Bismillah* before every *Surah* in the *Salaat* is *Waajib* (i.e. obligatory).